Imam Abu Hamad AL-GHAZALI
(450-505 H.=1058-1111 A.D.)

REVIVAL OF RELIGION'S SCIENCES

IHYA' ULUM AD-DIN

إحياء علوم الدين

Translated by
Mohammad Mahdi al-Sharif

Volume I

The quarter of The acts of worship

منشورات
محمد علي بيضون
دار الكتب العلمية
DKI
Beirut- Lebanon

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Aramoun, al-Quebbah,
Dar Al-Kotob Al-ilmiyah Bldg.
Tel : +961 5 804 810/11/12
Fax: +961 5 804813
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IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL
REVIVAL OF RELIGIOUS SCIENCES

Prelude

Firstly, I begin with the praise of Allah Almighty, even though our praise is quite insufficient and too little to be compared with His real glory. Secondly, I invoke His blessings upon all the Messengers and in particular upon the greatest and the Seal of His Messengers, Muhammad "Allah's blessing and peace be upon all of them". Thirdly, I pray for His help and grace that I should keep firm, willing and motivated to write the book "Ihya' Ulum Ad-Din 'Revival of religion's sciences'".

Fourthly, O slanderer, O heedless, O rejecter of truth, what removed from my tongue the impediment of silence and put on my neck the necklace of arguments and reasons, and made it incumbent upon me to reply to your arguments, is the closing of your eyes from open truths, and rather your dependence upon what is insignificant and untrue which made you praise ignorance, and stirring up opposition against him who wants to deprive some of his deeds of the evil practice and habits of men or expresses his wish to put his learning to practice in order that Allah Almighty would purify his soul, by addressing himself to religious service and doing his best to make expiation for the sins he has committed in his past life and for which he has become disappointed, and keeping himself far from the society of those persons about whom the lawgiver, Messenger of Allah "Allah's blessing and peace be upon him" said: "He who will receive the greatest punishment on the Day of Judgement will be the learned man whom Allah Almighty has benefited not from his knowledge."

I'm quite sure, by my life, that there is no reason for you to reject the truth barring the fact that the epidemic which has overwhelmed most of the people has also overpowered you; and it is that which diverted them to make sense to the rules and principles of this affair, and fail to notice that this matter is very serious and grave, that the hereafter is coming forward and this world is retreating, that death is very near and the journey is long, that provision is very little, that dangers are great but the paths are blocked.

It is difficult, exhausting and tiring to tread the crowded and dangerous path of the hereafter with no guide nor companion. The guides for the path are the learned men who are the heirs of the Prophets, of whom the times are short and it is only the superficial who are left, most of whom have been possessed by iniquity and overpowered by Satan. Everyone of them was so absorbed in his immediate fortune that he came to see good as evil and evil as good, and it is for this reason that the science of religion disappeared and the minaret of the true faith extinguished all over the world.

They gave the people the false impression that there was no knowledge except

such laws of government as used by judges to settle disputes when the mob dots; or such of arguments as used by the vainglorious to overcome and silence the opponents; or the elaborate and flowery language with which the preacher seeks to draw the attention of the laymen; and that's because apart from these three, they could find no other ways to snare illegal profit and get the wealth of this world.

On the other hand the science of the way to the hereafter, well-trodden by our righteous predecessors which includes what is described in Allah's Book as law, wisdom, knowledge, enlightenment, light, guidance, and righteousness, has disappeared from among men and been completely a thing forgotten.

Since this is a distress which has befallen the religion and a grave calamity which has put it in the shade, I have seen it important to address myself to the composition of this book, in order to revive the science of religion, to bring to light the exemplary lives of the deceased imams, and to show such of branches of knowledge as regarded of good use by the prophets and the virtuous predecessors.

I have based it upon four quarters: the quarter of the Acts of Worship, the quarter of the Habits of Life, the quarter of the Destructives, and the quarter of the saviors.

I have begun the work with the book of knowledge because it is of the utmost significance to define first of all the knowledge which Allah has commanded the elite to seek, on the tongue of the Messenger of Allah "Allah's blessing and peace be upon him". In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seeking knowledge is an obligation due upon every Muslim." My goal from beginning with this book on knowledge is to distinguish useful from harmful knowledge, as the Messenger of Allah "Allah's blessing and peace be upon him" said: "We seek refuge with Allah from useless knowledge" and also to shed light upon the deviation of the people of this age from right conduct, their delusion as by a glistening mirage, and their satisfaction with the husks of knowledge rather than the pith.

The quarter of the Acts of Worship comprises ten books: The Book of Knowledge; The Principles of Faith; The Mysteries of Purification; The Mysteries of Prayer; The Mysteries of Obligatory Charity; The Mysteries of Fasting; The Mysteries of Hajj; The Principles of Reciting the Qur'an; Concerning Invocations and Supplications; and the Arrangement of Litanies (One should recite regularly everyday of the Holy Qur'an).

The quarter of The customs Of Life comprises ten books: The Etiquettes of Eating; The Etiquettes of Marriage; The Etiquettes of Earning Sustenance; Concerning the Lawful and Unlawful; The Etiquettes of Companionship and Fellowship with the Different Types of Men; Concerning Seclusion; The Etiquettes of Journey; the Etiquettes of Music and Ecstasy; Concerning Enjoining Good and Forbidding Evil; and The etiquettes of Living as Exemplified in the Prophetic Manners.

The quarter of the Destructives comprises ten books: Concerning the

Wonders of the Heart; Concerning the Discipline of the Soul; Concerning the Evil of the Two lusts: The Appetite of the Stomach and the Sexual Desire; The Evil of Tongue; The Evil of Anger, Resentment, and Envy; The Evil of the World; The Evil of Wealth and Greediness; The Evil of Showiness and Hypocrisy; The Evil of Pride and Vanity; and The Evils of Haughtiness.

The quarter of the Saviors comprises ten books: Concerning Repentance; Concerning Patience and Gratitude; Concerning Fear and Hope; Concerning Poverty and Asceticism; Concerning Allah's Oneness and Trust; Concerning Love, Longing, Intimacy and Contentment; Concerning Intentions, Truthfulness, and Sincerity; Concerning Self-Examination and Self-Reckoning; Concerning Reflection; and Concerning Death.

In the quarter of the Acts of Worship I make a mention of some of its hidden etiquette, the niceties of its principles, and the mysteries of its meanings, of which the active learned man is in need, and without their knowledge none will be well-acquainted with the science of the hereafter. Most of this information has been neglected in jurisprudence studies.

In the quarter of the Customs of Life I make a mention of the principles of practical religion widespread among men, its profound subtleties, complicated practice, and the piety which lurks in its principles of conduct, without which no religious man can do.

In the quarter of the Destructives I deal with every blameworthy trait to which the Qur'an refers, the way of purifying the soul and the cleansing of the heart therefrom. I therefore put a clear definition to every one of these traits, and refer to the particular truth about it, the source from which it originates, the evil consequences to which it leads, its indicative signs, and the way of its treatment, with support, in all of those, of evidences from the Holy Qur'an, Prophetic tradition, and narrations.

In the quarter of the Saviors, I discuss every praiseworthy trait and every desirable quality characteristic of those made near to the Presence of Allah Almighty, as well as the saints, by means of which the servant seeks to draw near to the Lord of the worlds. I give a certain definition to every quality, and refer to the truth about it, the source from which it originates, the fruit obtained from it, the particular sign by which it is known, the excellence which renders it desirable, with support for illustration from the transmitted law and intellectual reason.

It is true that several works have been composed in some of these aspects, but five characteristics distinguish this work from them:

First, by clarifying what they have obscured and making clear what they have treated casually.

Second, by arranging what they have disarranged, and organizing what they have scattered.

Third, by condensing what they have elaborated, and correcting what they have approved.

Fourth, by deleting what they have repeated and verifyed what they have set down.

Fifth, by determining ambiguous matters which have been beyond the reach of understanding and never dealt with in any work.

For although all might follow the same method, there is no reason why one should not proceed independently and bring to light something unknown, giving particular concern to what his colleagues have forgotten, or have noticed, but overlooked to mention them in writing, or being prevented from uncovering them.

These are the characteristics which distinguish this work which is cumulative of the sciences referred to.

Two factors have urged me to base this work upon four quarters.

The first and original motive is that this system of research and exposition is necessarily essential because the science by which we turn to the hereafter is divided into two: the science of Practical Religion, and the science of Revelation. I mean by the science of Revelation that by which the knowledge is revealed; and I mean by the science of practical religion the knowledge as well as action in accordance with that knowledge. The aim of this work is to deal only with the science of practical religion, and not with that of Revelation, which one is not permitted to record in writing, although it is the ultimate goal sought for by saints, and the wanted desire of the eyes of the Sincere.

The science of practical religion is merely a way which leads to revelation and the prophets of Allah did not communicate with the people and lead them to Him except through the knowledge of that way, to which they guided them. Concerning revelation itself, the prophets spoke only figuratively and briefly through signs and symbols, because they realized the incapability of man's mind to comprehend. Therefore since the learned men are heirs of the prophets, they cannot but follow their footsteps and emulate their way.

On the other hand, the science of practical religion is divided into exoteric science, which deals with the functions of the organs, and esoteric science, which deals with the functions of the heart. The bodily organs perform either acts of worship or habits of life, while the heart, as far as it is removed from the organs, and rather belongs to the world of dominion, is subject to either praiseworthy or blameworthy effects. Consequently, this science is divided into two parts: outward and inward. The outward, which relates to the organs, is subdivided into acts of worship and habits of life; and the inward, which relates to the states of the heart and the qualities of the soul, is subdivided into what is praiseworthy and what is blameworthy. All of these constitute the four parts of the science of practical religion; and there is no deviation from such a classification in considering the science of practical religion.

My second motive for adopting this kind of division is that I have seen the genuine interests of students in jurisprudence, which has become popular among those who do not fear Allah, for the sake of boasting and exploiting its influence and prestige in arguments. This jurisprudence also is divided into quarters; and since he who dresses himself in the dress of the beloved will also be beloved, I want not to be far from the idea that making this book appear in the form of

books of jurisprudence shall be a skillful move to create interest in it. For a similar reason, one of those who wanted to attract the attention of the magistrates to the science of medicine, represented it in a form of astronomical lists, arranging it in tables and numbers, and called it Tables of Health, in order, by so doing, to have their concern with that type of science help in encouraging them to read it. Resourcefulness in drawing hearts to the science which is good for the eternal life is more valuable than that of drawing them to medicine which benefits nothing but physical health. The fruit of this science is the treatment of the hearts and souls which leads to a life that will persist for ever and ever. How inferior, therefore, is the medicine of the body, which is doomed by necessity to decay before long! We ask Allah to help us achieve success and attain guidance: verily, He is Most Generous, All-Bounteous.

CHAPTER ONE: ON THE EXCELLENCE OF KNOWLEDGE, TEACHING AND LEARNING

The Virtue Of Knowledge

Its proofs from the Holy Qur'an go as follows:

"There is no god but He: that is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He the Exalted in Power, the Wise." (Al Imran 18)

﴿ شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾ ﴾

Consider how he Almighty begins with Himself, and makes the angels rank second to Him (as far as such witness is concerned), and the men of knowledge third to them; and how sufficient this is for honour, excellence, good value and superiority!

Allah Almighty says also: "Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted Knowledge." (Al-Mujadilah 11)

﴿ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾ ﴾

In this respect, it is narrated on the authority of Ibn Abbas that he said: "The men of knowledge have as much as seven hundred degrees higher than the faithful believers, between each two of which, there is (as long distance as to be covered in) five-hundred-year journey."

Allah Almighty further says: "Say: 'Should those be equal, those who have knowledge and those who have not?'" (Az-Zumar 9)

﴿ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ﴿٩﴾ ﴾

He says: "It is those who endued with knowledge from amongst Allah's servants that fear Allah most." (Fatir 28)

﴿ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ﴿٢٨﴾ ﴾

He says: "Allah suffices for witness between me and you, the One Who is well-acquainted with the knowledge of the Book." (Ar-Ra'd 43)

﴿ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ ﴿٤٣﴾ ﴾

He Almighty says also: "Said he, who was well-acquainted with the knowledge of the Book: 'I'm ready to bring it (the throne of Sheba) to you'"; (An-Naml 40)

﴿ قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ﴿٤٠﴾ ﴾

And this draws the attention to the fact that he was able (to bring the throne immediately) by virtue of the power of knowledge.

Allah Almighty says: "Those who were endued with knowledge said: 'Woe to you! The reward of Allah (in the hereafter) is much better for him who has faith, and amends his work'" (Al-Qasas 80)

﴿ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا ﴿٨٠﴾ ﴾

Showing that the superiority of the hereafter to this world in rank and position could not be known but through knowledge.

He Almighty says: "Those parables We set forth for the people (to learn therefrom), and none understand them but those endued with knowledge." (Al-Ankabut 43)

﴿ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾ ﴾

He also says: "Had they referred the matter to the Messenger and to those endued with authority from amongst them, surely, those of good understanding among them would have known it." (An-Nisa 83)

﴿ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ ﴿٨٣﴾ ﴾

In this Holy statement, he refers His Decision of the events to their faculty of understanding, and joins their rank to that of the Prophets to anticipate Allah's Decision.

It is said, in comment on Allah's saying: "O Children of Adam! We have bestowed raiment upon you to cover your shame, and splendid vesture. But the raiment of righteousness, that is the best" (Al-A'raf 26)

﴿ يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ﴿٢٦﴾ ﴾

"The raiment refers to knowledge, the splendid vesture refers to the certainty (of faith), and the raiment of righteousness denotes to shyness (i.e. refraining from committing religious indiscretions).

Allah Almighty says: "We've brought about a Book to them, Whose (Verses) We've explained in detail with knowledge."(Al-A'raf 52)

﴿ وَلَقَدْ جِئْنَٰهُم بِكِتَٰبٍ فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ ﴿٥٢﴾ ﴾

He also says: "We should then relate to them (the narrations) with knowledge."(Al-A'raf 7)

﴿ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ﴿٧﴾ ﴾

He says: "But even, it (the Qur'an) is of evidently clear signs in the breasts of those endued with knowledge." (Al-Ankabut 49)

﴿ بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ﴿٤٩﴾ ﴾

He says: "He has created man, and taught him speech (and Intelligence)." (Ar-Rahman 3:4)

﴿ خَلَقَ ٱلْإِنسَٰنَ ۝ عَلَّمَهُ ٱلْبَيَانَ ۝ ﴾

He Almighty makes a mention of that on the occasion of reminding him of such of blessings as He has bestowed upon him.

In relation to the proofs from the Prophet's sunnah they go as follows:

(It is narrated by both Al-Bukhari and Muslims and others on the authority of Mu'awiyah that) The Messenger of Allah "Peace be upon him" said: "If Allah Almighty intends good for any one, he provides him with the faculty of religious understanding, and gives him the right guidance thereof."

(It is narrated by At-Tirmidhi, Abu Dawud, Ibn Majah and Ibn Hibban on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "No doubt, the learned men are the heirs of Prophets (as far as knowledge is concerned)." It is a well-known fact that that there is no rank superior to that of Prophethood, nor is there honour much higher than that of inheriting such a rank.

(It is narrated by At-Tirmidhi and others on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "Those in the Heavens and the earth always ask for (Allah's) Forgiveness for the learned man." Which position is then much better than that of him, for whom the angels of the Heavens and the earth are engaged in asking for (Allah's) Forgiveness?

(It is narrated by Ibn Abd Al-Barr on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "No doubt, wisdom (acquired from knowledge) increases the one of high social class in dignity, and raises even the slave so high that he could attain the rank of chiefs." In this way, he draws the attention to its (knowledge's) advantage in the world, even though the hereafter, as it is well-known, is much better, more abiding.

(It is narrated by At-Tirmidhi on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "Two characteristics never gather in a hypocrite: the good (right) way and the faculty of religious understanding." However, you should have no doubt in the tradition depending upon the hypocrisy of many religious jurists of this time; for indeed, he does not indicate to the type of religious jurisprudence which you might imagine. Later on, the real meaning of the faculty of religious intelligence will be explained, and we will see that a religious jurist might attain the highest degree when he comes to know that the hereafter is, by all means, much better than this world; and once he is true to this knowledge, And once this knowledge prevails in him, he becomes free from all kinds of hypocrisy and showing off.

(It is narrated on the authority of Al-Baihaqi on the authority of Abu Ad-Darda' without tracing it up to) The Messenger of Allah "Peace be upon him" that he said: "The best of men is the learned faithful believer, who will be of benefit when there is need for him, and will benefit himself when there is no need for him."

(It is narrated by Al-Hakim on the authority of Abu Ad-Darda' that) The

Messenger of Allah "Peace be upon him" said: "Faith is naked, since its raiment is righteousness, its splendid vesture is shyness (refraining from committing religious indiscretions) and its fruit is knowledge."

(It is narrated by Abu Na'im on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "The closest from amongst the people to the rank of Prophethood are those endued with knowledge, and those who practice Jihad (in Allah's Way): as to those endued with knowledge, it is those who guided the people to what was brought about by the Messengers; and as to those who practice Jihad, it is those who fight with their swords (in Allah's Way) to preserve what was brought about by the Messengers."

(It is narrated by At-Tabarani and Ibn Abd Al-Barr on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "No doubt, the wholesale death of (all members of) a tribe is much easier than the death of a man endued with knowledge."

(It is unanimously narrated by more than one on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "The people are of different metals like gold and silver (in relation to their manners): the good among them in the pre-Islamic period of ignorance is also good among them in Islam, particularly when they are given the faculty of religious understanding."

(It is narrated by Ibn Abd Al-Barr on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "On the Day of Judgement, the ink of learned men (therewith they record knowledge) will be weighed (in value) with the blood of martyrs (which they shed in Allah's Way)."

(It is narrated by Ibn Abd Al-Barr on the authority of Ibn Umar that) The Messenger of Allah "Peace be upon him" said: "He, who preserves (even) forty Prophetic traditions of the Sunnah for my nation until he conveys them, I will act as intercessor for him, and witness to his (good deeds) on the Day of Judgement."

(It is narrated by Ibn Abd Al-Barr on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "He, from among my nation, who keeps (by heart and acts upon even) forty Prophetic traditions, will meet Allah Almighty on the Day of Judgement, having the rank of religious jurists and learned men."

(It is narrated by Al-Khatib on the authority of Abdullah Ibn Juz' Az-Zubaidi that) The Messenger of Allah "Peace be upon him" said: "He, who becomes well-acquainted in the religion of Allah Almighty, Allah Almighty suffices him against what concerns him, and provides him with sustenance from sources which he expects not."

(It is narrated by Ibn Abd Al-Barr that) The Messenger of Allah "Peace be upon him" said: "Allah Almighty revealed to Abraham: 'O Abraham! I'm full of knowledge; and I love such (of men) as endued with knowledge."

(It is narrated by Ibn Abd Al-Barr on the authority of Mu'adh that) The Messenger of Allah "Peace be upon him" said: "No doubt, the learned one is the

trustees of Allah Almighty on earth."

(It is narrated by Ibn Abd Al-Barr and Abu Na'im on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "There are two types of persons among my nation; and if they are right, the people would become right, and if they are errant the people would be errant: the rulers and religious jurists."

(It is narrated by At-Tabarani, Ibn Abd Al-Barr and Abu Na'im on the authority of A'ishah that) The Messenger of Allah "Peace be upon him" said: "If a day comes upon me, on which I've not increased in knowledge which brings me much closer to Allah Almighty, let not me be blessed in the sunrise of that day."

(It is narrated by At-Tirmidhi on the authority of Abu Umamah that) The Messenger of Allah "Peace be upon him" said, in reference to the preference given to the learned men over the worshipper and martyr: "The superiority of a learned man to a worshipper is like the superiority I have to the lowest of my companions." Consider here how he places knowledge in the same rank of Prophethood, and how he lowers the standing of service with no knowledge, even though a worshipper has knowledge of the type of service which he does regularly, otherwise, by Allah, it will, by no means be considered as worship at all.

(It is narrated by Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Hibban on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "The superiority of a learned man to a worshipper is like the superiority of a full moon (in its evident shine and closeness to the earth) to the other planets (in their darkness and farness from the earth)."

(It is narrated by Ibn Majah on the authority of Uthman Ibn Affan that) The Messenger of Allah "Peace be upon him" said: "On the Day of Judgement, there will be three types of intercessors: the Prophets, then the learned men, and then the martyrs." How excellent such a degree (as given to the learned men) is which ranks second to Prophethood, and prior to martyrdom, putting in mind the great superiority of martyrdom!

(It is narrated by At-Tabarani and Abu Na'im on the authority of Abu Hurairah, and by At-Tirmidhi and Ibn Majah on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "Nothing is better than learning in religion therewith Allah Almighty is worshipped; and of a surety, an individual religious jurist is much harder upon Satan than one thousand worshippers. No doubt, everything has a supporting pillar (on which it depends), and jurisprudence is the supporting pillar of this religion."

(It is narrated by Ibn Abd Al-Barr on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "The best of your religion is the easiest of its (matters as long as it does not make lawful what is unlawful); and the best of service is the religious learning."

(It is narrated by Ibn Adi on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "A learned faithful believer has been given seventy degrees superior to the only worshipping believer."

(It is narrated by At-Tabarani on the authority of Hizam Ibn Hakim that) The Messenger of Allah "Peace be upon him" said: "You've come to live in a time, characterized by abundance of religious jurists, and shortage of reciters (of the Qur'an) and lecturers, shortage of beggars, and abundance of givers (of wealth), in which service is much better than knowledge; and a time will come upon the people, in which there will be shortage of religious jurists, and abundance of lecturers, shortage of givers and abundance of beggars, and knowledge will be much better than service."

(It is narrated by Al-Asbahani on the authority of Ibn Umar from his father that) The Messenger of Allah "Peace be upon him" said: " A learned man is one hundred degrees higher than a worshipper, between each two of which there is a (distance as long as a) seventy-year journey covered by a lean horse running at a quick pace."

(It is narrated by Ibn Abd Al-Barr on the authority of Anas that) it was said to The Messenger of Allah "Peace be upon him": "O Messenger of Allah! Which of deeds is the best (in the Sight of Allah)?" The Messenger of Allah "Peace be upon him" said: "To have knowledge of Allah Almighty." It was said: "Which knowledge do you mean?" The Messenger of Allah "Peace be upon him" said: "The knowledge of Allah Almighty." It was said: "O Messenger of Allah! We ask you about the deed, and you give an answer pertaining to knowledge." On that The Messenger of Allah "Peace be upon him" said: "A few (and even trivial) deeds could be of great benefit if one has proper knowledge of Allah Almighty, even though many deeds would be of no benefit if one is ignorant of Allah."

(It is narrated by At-Tabarani on the authority of Abu Musa that) The Messenger of Allah "Peace be upon him" said: "On the Day of Judgement, Allah Almighty will raise the worshipping servants and then He will raise the learned men, and say: "O assembly of learned men! I have not provided you with My Knowledge but because I have full recognition of you; and I've never given you My Knowledge in order to punish you: go: I've forgiven for you."

We ask Allah Almighty for the good end (of our journey).

As for the traditions, a mention might be made of the following:

Ali Ibn Abu Talib "Allah be pleased with him" said to Kumail: "O Kumail! (It should be known that) knowledge is better than wealth: it is knowledge which safeguards you (from ignorance) and it is you who safeguard the wealth (from others); and knowledge always rules (by its principles) and wealth is ruled (by such principles of knowledge); and spending always decreases wealth even though spending promotes knowledge."

Ali Ibn Abu Talib "Allah be pleased with him" also said: "No doubt, the learned one is much better than the fasting person, who stands (at night for supererogatory prayers) and practices Jihad (in Allah's Way); and if a learned man dies, his death causes a gap to happen in Islam, which could not be filled up but by a successor to him."

Ali Ibn Abu Talib "Allah be pleased with him" said in the form of poetic verses: "Let the men of knowledge be proud of being the guides for anyone

who seeks the right guidance. Everyone is estimated by what he is able to do perfectly, since the ignorant are always the traditional enemies of the learned men. So, acquire knowledge therewith you could live lastingly since the people will die, but the men of knowledge will live forever (with their beneficial knowledge)."

Abu Al-Aswad said: "Nothing is dearer than knowledge: it is true that the kings rule over the people, the learned men rule over the kings."

Ibn Abbas "Allah be pleased with him" said: "(The Prophet) Solomon, son of (the Prophet) David "Peace be upon both" was given the freedom to choose knowledge, wealth or kingdom, thereupon he chose knowledge, with which he was given both wealth and kingdom besides."

Ibn Al-Mubarak was asked: "Who are the (real) people?" he said: "The learned men." He was further asked: "Then, who are the kings?" he said: "Those who abstain (from this world)." He was asked (for the third time): "Who are the lowly among the people?" he said: "Those who devour the world with the religion." He seemed to have ascribed only the learned men from amongst all to the people because it is knowledge which constitutes the distinctive characteristic of man that distinguishes him from the animal: man is considered to be a man only because of the very thing for which he is honoured. This is not achieved by the strength of his body, since the camel (for example) is much stronger than him, nor is it by his hugeness, since the elephant is more huge than him, nor is it by his bravery, since the wild animal is braver than him, nor is it by his capability of eating, since the ox's abdomen is larger than his, nor is it by his power of having sexual intercourse, since the lowest from among the birds are more powerful to do so. Nay! Man has not been created but for knowledge.

One of the learned men said in this respect: "How distressing it is! Which thing could one catch when knowledge has escaped him? And which thing could one miss when he has caught knowledge?"

It is narrated by 30 that The Messenger of Allah "Peace be upon him" said: "When one is given (the faculty of keeping by heart and understanding and acting upon) the Holy Qur'an, even though he feels that anyone else has been given something better than that, he will have disdained what Allah Almighty has honoured."

Fath Al-Mawsili "Allah's Mercy be upon him" said: "Is it not that if food and drink are forbidden to a sick person, he will die?" they answered in the affirmative, thereupon he said: "So is the case of mind: if knowledge and wisdom are forbidden to it for three days, it will die."

No doubt, he has told the truth. As well as food nourishes the body, knowledge and wisdom nourish mind, with which it lives; and if one looses knowledge, his mind will grow ill, and its death should inevitably come, even though he feels not, since his love and desire for world, by which he is occupied, makes his sense cease to function, in the same way as the overwhelming fear hinders the sense of injury pain at once, even though it does not remove it. But, when the moment of death comes to take away from him the burdens of life, he

feels he will be ruined, which causes him to regret in sigh (for what he has done), even though it will avail him not. His sense is like the sense of fear which the safe one entertains, or the sense of the injury pain which one might come to feel after the state of intoxication is over. We seek refuge with Allah from the day of lifting the veil for indeed, the people are always in a state of sleep, from which they do not wake up and become attentive but at the moment of death.

Al-Hassan "Allah's Mercy be upon him" said: "(On the Day of Judgement) the ink of the learned men (therewith they record knowledge) will be weighed (in value) with the blood of martyrs, and the ink of the learned men will overweigh the blood of martyrs."

Ibn Mas'ud "Allah be pleased with him" said: "I advise you to stick to knowledge before it is taken away, by the death of its transmitters. By Him in Whose Hand is my soul! Some men who were killed in Allah's Way as martyrs wish that Allah Almighty would raise them from dead once again, as learned men (in this world) because of the dignity they see given to those (learned men). To be sure, none was born as a knowledgeable, but knowledge is acquired by learning."

Ibn Abbas "Allah be pleased with him" said: "To study a branch of knowledge for a portion of a night is dearer to me than to give life to it (the whole night by standing for supererogatory prayers)." This statement is also transmitted on the authority of Abu Hurairah and Ahmad Ibn Hanbal.

In comment on Allah's statement: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire" (Al-Baqarah 201)

﴿ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾ ﴾

"The good in this world stands for religious knowledge and service, and the good in the hereafter stands for the Garden."

It is said to one of the learned men: "Which things would you like to keep (with you)?" he said: "Those things which should swim with you (to save you from sinking) once your ship sinks." Those things refer to knowledge, and the sinking of the ship refers to the destruction of body (by death).

It is said by one of the people: "He, who takes wisdom as rein (on his journey), the people should take him as leader; and he, who is famous for knowledge, the eyes should look forward to him with great respect."

Ash-Shafi'i "Allah's Mercy be upon him" said: "It is a great honour for knowledge that if anyone is ascribed to it, no matter insignificant it might be, he will be pleased, and if it is taken away from him, he will grow sad."

Umar "Allah be pleased with him" said: "O people! I advise you to stick to knowledge for Allah Almighty has a garment which He loves, and whoever seeks for any branch of knowledge, he will be dressed by Allah Almighty in this garment; and if he commits a sin, he will be asked to turn in repentance thrice, in order not to deprive him of that garment; even though he insists on committing that sin until he dies."

Al-Ahnaf "Allah's Mercy be upon him" said: "The learned men are about to

become chiefs; and every power that is not supported by knowledge should inevitably be put to humiliation."

Salim Ibn Abu Al-Ja'd said: "My master bought me by three Dirhams and then he emancipated me. I said (to myself): 'Which thing should I take as profession?' I took knowledge as my profession, and it was not after the end of the same year that the governor of Medina came to visit me, but I did not admit him."

Az-Zubair Ibn Abu Bakr said: The following was written (and sent in a letter) to my father in Iraq: "You should stick to knowledge for if you become poor, it will act for you as (instrument therewith you could get) wealth, and if you become rich, it will act for you as (garment of) beauty."

According to the commandments of Luqman to his son: "O my son! Sit with the learned men, and compete with them (in learning), for Allah Almighty gives life to minds with the help of the light of wisdom, in the same way as He gives life to earth with the help of the rain which comes down from the sky."

A wise man said: "When a learned man dies, (everything, including even) the whale in the sea and the bird in the air will weep on him; and although his face will be lost (by his disappearance from the eyes), his commemoration will not be forgotten."

Az-Zuhri "Allah's Mercy be upon him" said: "No doubt, knowledge is male (in its power and strength), and it is the male from among men who love it."

The Virtue Of Learning

From amongst its proofs, a mention might be made of the following: " if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." (At-Tawbah 122)

﴿ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟
إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

"If you know this not, ask of those who possess the Message." (An-Nahl 43 and Al-Anbiya 7)

﴿ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴾ ، ﴿ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴾

A mention might be made also of the following Prophetic sayings:

It is narrated by Muslim on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "He, who follows a way therewith he seeks knowledge, Allah Almighty will cause him to follow a way direct to the Garden."

(It is narrated by Ahmad on the authority of Safwan Ibn Assal that) The Messenger of Allah "Peace be upon him" said: "No doubt, the angels lower (or spread according to another interpretation) their wings (in humility) for the learner out of their leisure with what he does."

(It is narrated by Ibn Abd Al-Barr on the authority of Abu Dharr that) The Messenger of Allah "Peace be upon him" said: "To go early in the morning to

learn even a chapter of knowledge is much better for you than to pray one hundred rak'ahs."

(It is narrated by Ibn Abd Al-Barr on the authority of Al-Hassan, and At-Tabarani on the authority of Abu Dharr that) The Messenger of Allah "Peace be upon him" said: "Even a chapter of knowledge which a man learns is much better for him than the whole world and what it contains."

(It is narrated by Ibn Adi and Al-Baihaqi on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "Seek after knowledge even though it is (to take you as far as) to China."

The Messenger of Allah "Peace be upon him" said: "Seeking after knowledge is an obligation due upon every Muslim." (It is narrated by Abu Na'im on the authority of Ali tracing it up to) The Messenger of Allah "Peace be upon him" that he said: "Knowledge is of many treasures, whose keys are to ask for it. Behold! You should ask (for what you know not) for four (types of persons) would receive reward for that: the questioner, the learned man (who gives answers), the listener, and their lover."

(It is narrated by At-Tabarani, Ibn Mardawaih and Abu Na'im on the authority of Jabir that) The Messenger of Allah "Peace be upon him" said: "It is not fitting for an ignorant to keep silent (and refrain from removing) his ignorance; and it is not fitting for a learned man to keep silent (and refrain from benefiting others with) his knowledge."

It is narrated on the authority of Abu Dharr that The Messenger of Allah "Peace be upon him" said: "To attend even a session of a learned men is much better than to pray one thousand rak'ah, to visit one thousand patients (in order to enquire about their health) and also to follow one thousand funeral processions." It was said: "O Messenger of Allah! (Is it better) also than reciting the Qur'an?" The Messenger of Allah "Peace be upon him" said: "Should the Qur'an avail anyone in absence of knowledge?"

(It is narrated by Ad-Darimi on the authority of Al-Hassan that) The Messenger of Allah "Peace be upon him" said: "If death approaches anyone while seeking after knowledge, (he will have a lofty rank so high that) there will remain only a single degree in the Garden between him and the Prophets."

As for the traditions pertaining to that, it is narrated that Ibn Abbas "Allah be pleased with him" said: "I lowered myself when I was student (of knowledge), and I was honoured when I came to be (teacher) sought for (by others)." Ibn Abu Mulaikah said about him: "I've never seen the like of Ibn Abbas: when I see him, I see The most good-looking among men; when he speak, he proves to be the most eloquent among men; and when he gives religious verdicts, he proves to have the best knowledge among men."

Ibn Al-Mubarak said: "I wonder how he who never seeks after knowledge should do any good deed!" A wise man said: "I have no petty to anyone as I have to two (types of) men: one seeks after knowledge, even though he does not have the faculty of understanding, and one who has the faculty of understanding knowledge, even though he does not seek after it."

Abu Ad-Darda' "Allah be pleased with him" said: "To learn even a single question is much dearer to me than to stand for a whole night (to offer supererogatory prayer)." He further said: "Be either a tutor or a learner, or a listener (to knowledge), but beware of being the fourth one (i.e. an ignorant), lest you would be ruined."

Ata' said: "A single session of knowledge prevails over seventy gatherings of entertainment." Umar "Allah be pleased with him" said: "The death of even one thousand worshippers, who stand at night (for supererogatory prayer) and observe fasts during the day is much easier than the death of a single one endued with knowledge, who is well-acquainted with what is made lawful and what is made unlawful by Allah Almighty."

Ash-Shafi'i said: "To seek after knowledge is much better than to perform a voluntary service." Ibn Abd Al-Malik said: "I was with Malik (Ibn Anas) reciting (portions of) knowledge to him when the due time of Zhuhr prayer came (upon us), thereupon I gathered the books in order to offer prayer. On that he said: "O man! By no means is that (prayer) to which you've stood (to offer) better than that (state of studying knowledge) in which you were, on the condition that the intention should be right."

Abu Ad-Darda' said: "He, who thinks that going early in the morning with the intention to acquire knowledge is not (an item of) Jihad, is indeed lacking in both his thought and mind."

The Virtue Of Teaching

A mention might be made of the following supporting proofs from the Holy Qur'an: " and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." (At-Tawbah 122)

﴿ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

What is intended here is teaching and instructing. Allah Almighty further says: "And remember Allah took a Covenant from the People of the Book, to make it known and clear to mankind, and not to hide it." (Al Imran 187)

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ ﴾

This means that teaching is obligatory. Allah Almighty also says: "but some of them conceal the truth which they themselves know." (Al-Baqarah 146)

﴿ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴾

This affirms the prohibition of concealing the knowledge. This is also supported by Allah's saying in the same Surah: "Conceal not evidence; for whoever conceals it, his heart is tainted with sin. And Allah knows all that you do." (283)

﴿ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَن يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴾

(It is narrated by Abu Na'im on the authority of Ibn Mas'ud that) The Messenger of Allah "Peace be upon him" said: "Never does Allah provide a man of knowledge with (any branch of portion of) knowledge but that He takes from

him the same covenant He takes from the Prophets to show it to the people, and conceal it not."

Allah Almighty also says in this respect: " Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam?"" (Fussilat 33)

﴿ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴾

He says: "Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious." (An-Nahl 125)

﴿ ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ ﴾

He also says: "and to instruct them in Scripture and Wisdom." (Al-Baqarah 129&151; Al Imran 164; Al-Jumu'ah 2)

﴿ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ ﴾، ﴿ وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ ﴾، ﴿ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ ﴾، ﴿ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ ﴾

As to the Prophetic sayings, a mention might be made of the following:

(It is narrated by Ahmad and both sheikhs that) The Messenger of Allah "Peace be upon him" said to Mu'adh (Ibn Jabal) when he sent him to Yemen: "If Allah guides through you even a man is better for you than (to have) this world and what it contains."

(It is narrated by Ad-Dailami on the authority of Ibn Mas'ud that) The Messenger of Allah "Peace be upon him" said: "If a man learns a chapter of knowledge in order to teach it to the people, Allah Almighty will give him the reward of as many as seventy truly faithful believers."

Jesus "Peace be upon him" said: "He, who learns, acts (upon what he learns) and has knowledge (of what he does) will be called a Great one among the assembly of angels of the heavens."

(It is narrated by Adh-Dhahabi on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "When it is the Day of Judgement, Allah Almighty will say to the worshippers and those who practiced Jihad (in His Way): "Enter the Garden!" the men of knowledge will say: "It is by virtue of our knowledge that they worshipped (You)." He will say: "You are, in My sight, like some of My angels: intercede (for whomever you like) and your intercession will be accepted." They will intercede and then enter the Garden." This applies to such of knowledge as is thought (to others) and not to such of knowledge as is not taught.

(It is unanimously narrated on the authority of Abdullah Ibn Amr that) The Messenger of Allah "Peace be upon him" said: "No doubt, by no means does Allah take away knowledge form men after providing them with it, but it (knowledge) vanishes by the death of its men: the more a man of knowledge dies, the more the portion of knowledge he has will vanish, until there remain only the ignorant chiefs, who give verdicts with no knowledge whenever they are asked,

with the result that they will go astray and mislead (the people)."

(It is narrated by Abu Dawud, Ibn Majah, At-Tirmidhi and others on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "He, who learns a (portion of) knowledge which he conceals, on the Day of Judgement, Allah will rein him with a rein of fire."

(It is narrated by At-Tabarani on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "What a good gift it is to be given, and what a nice present it is to be offered: a statement of wisdom you hear, retain (in memory until) you convey to a Muslim brother of yours, in which you instruct him is equal (in reward) to one-year service."

(It is narrated by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "The world is cursed with all of what it contains barring the celebration of Allah Almighty and His Devotees, a tutor or a learner."

(It is narrated by At-Tirmidhi on the authority of Abu Umamah that) The Messenger of Allah "Peace be upon him" said: "Of a surety, Allah Almighty, His angels, the inhabitants of His heaven and earth, including even the ant in its hole and the whale in the ocean, invoke for (Allah's) prayer and Blessing upon one who instructs the people in good."

(It is narrated by Ibn Abd Al-Barr on the authority of Muhammad Ibn Al-Munkadir and Abu Na'im on the authority of Abdullah Ibn Amr that) The Messenger of Allah "Peace be upon him" said: "A Muslim never benefits his Muslim brother with anything much better than a good narration which he hears and conveys to him."

(It is narrated by Ibn Al-Mubarak on the authority of Zaid Ibn Aslam that) The Messenger of Allah "Peace be upon him" said: "A good statement which a faithful believer hears, teaches (to others) and then acts upon is much better for him than one-year service."

(It is narrated by Ibn Majah on the authority of Abdullah Ibn Amr that) one day, The Messenger of Allah "Peace be upon him" came out and found two gatherings, the members of one of which were invoking Allah Almighty in desire for His (Bounty and Favour) and the members of the other were teaching the people, thereupon he said: "As for those (of the first gathering), they are asking Allah (to give them), and He could give them if He so likes or withhold them if He so likes; and for the (members of the) others, they are teaching the people and indeed, I've been sent as a tutor." He inclined to them and sat with them.

(It is unanimously narrated on the authority of Abu Musa that) The Messenger of Allah "Peace be upon him" "The example of the guidance and knowledge with which Allah Almighty has sent me is like the example of heavy rain which came down on a (piece of) land, of which a spot absorbed water that caused grass to grow in it in abundance, and another spot withheld water (as in a well) therewith Allah Almighty has benefited the people, from which they drank, gave water to others, and cultivated (their land), and the third portion proved barren, which neither withheld water, nor caused plants to grow." The first example is set forth here for one who gets benefit from his knowledge, and second for one who

benefits the others with his knowledge, and the third for one who is deprived of it.

(It is narrated by Muslim on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "If a son of Adam dies, his deed will cease (to receive reward) barring three: a (kind of) knowledge from which others get benefit...."

(It is narrated by At-Tirmidhi on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "The guide to good is like its doer (in the reward he receives)."

(It is unanimously narrated on the authority of Ibn Mas'ud that) The Messenger of Allah "Peace be upon him" said: "There is no envy (to be accepted) but in two things: a man whom Allah Almighty has given wisdom (and knowledge) therewith he judges among the people (with truth and justice), and a man whom Allah has given wealth, and directed to spend it in good."

(It is narrated by Ibn Abd Al-Barr on the authority of Al-Hassan that) The Messenger of Allah "Peace be upon him" said: "Allah's Mercy be upon my successors!" it was said: "Who are your (real) successors?" he said: "They are those who give life to my sunnah and instruct the servants of Allah in it."

As for the traditions, it is narrated that Umar said: "He, who relates a narration (to anyone) upon which he (the latter) acts, will have the like of the reward of him, who acts upon it."

Ibn Abbas said: "Everything (in the worlds) including even the whale in the ocean asks for (Allah's) Forgiveness for one who instructs the people in good."

A learned man said: "The man of knowledge interferes (with his knowledge with which he is endued) between Allah and His Creatures: let him then consider how he should interfere!"

It is narrated that Sufyan Ath-Thawri entered Asqalan and stayed there (as long as Allah wished during which) none asked him about anything. On that he said: "Hire (a riding mount) for me so that I should set out of this town: however, this is a town wherein knowledge dies." He seemed to have said so out of his keenness on the virtue of teaching therewith knowledge abides.

It is narrated that Ata' said: I visited Sa'id Ibn Al-Musayyab and he was weeping. I asked him: "What does cause you to weep?" he said: "None asks me about anything (of knowledge)."

A learned man said: "No doubt, the man of knowledge act as the lights of the time, each of whom acts as the lamp of his era, with the help of which the inhabitants of his age seek light (and guidance)."

Al-Hassan said: "Had it not been for the man of knowledge (who teach others) the people would have been like beasts." This means that with the help of teaching and instructing (the people in knowledge), they take the people out of the limit of beastliness to that of humanism.

It is narrated that Ikrimah said: "Of a surety, there is a price for this knowledge." It was said: "What is it?" he said: "It is to give it to one who is perfectly able to have it, and not to waste it."

It is narrated that Yahya Ibn Mu'adh said: "The men of knowledge are more

merciful to the (members of the) nation of Muhammad than their parents are." It was said: "How is that?" he said: "That's for the parents safeguard them from the fire of this world, but the men of knowledge safeguard them from the fire of the hereafter."

It is said that the first step towards knowledge is to keep silent (while it is delivered), then to listen to it, then to keep it, then to act upon it, and lastly to make it public (in circulation among the people).

It is also said: "Teach your knowledge to him who is ignorant, and learn from him who knows what you know not: if you do so, you will surely come to know what you knew not, and keep by heart what you have learnt."

(It is narrated by Ibn Hibban and Ibn Abd Al-Barr that) Mu'adh Ibn Jabal said pertaining to learning and teaching knowledge: "Acquire knowledge for indeed learning is out of Allah's Fearingness, seeking after it is out of service, studying it is out of Exaltation (of Allah), searching for it is out of Jihad, teaching it to one who is ignorant is out of charity, giving it to its proper men is out of approach (towards Allah Almighty): It (knowledge) is the entertainer when one is alone, the companion when one is in seclusion, the right guide to the religion, the one which helps one keep patient on both prosperity and adversity, the consultant among the friends, and the relative which unites the strange ones. It is also the lighting guide of the way to the Garden, therewith Allah Almighty raises up a people, and make them take the positions of leaders and chiefs in goodness, guides to be followed by others, and drivers towards good, to be traced and observed for their deeds. The angels have desire for their companionship, and their wings they touch them (out of respect), and everything, be it living or solid, including even the whale and animals in the ocean, the wild and domestic animals of the land and the heaven with its stars ask for (Allah's) Forgiveness for them."

That's because knowledge is the sight of minds which saves them from blindness, and the light of eyes which keeps them from darkness, and the power of bodies which protects them from weakness, with which a servant (of Allah) attains the ranks of the pious and the highest degrees of the righteous ones. To consider knowledge is equal to observe fast, and to study it is equal to stand (at night for supererogatory prayer). With the help if it, Allah Almighty is obeyed, worshipped and regarded as One and Only, glorified, and invoked (by His servants); and with the help of it also good relations with kith and kin are kept, as well as what is lawful and what is unlawful are known distinctively. It is a leader to be followed by the deed. It is only the happy (among the people) who are inspired it, and it is only the wretched (among them) who are deprived of it: we ask Allah to help us achieve success as far as the intellectual proofs pertaining to that are concerned.

It should be known that the main point here in this chapter is to know the excellence and value of knowledge, and as long as such excellence is not understood in itself and as long as what is intended by it is not realized, it will not be known as existing characteristic for knowledge or anything else. He has gone astray (from the truth) who covets to know whether so and so is a wise man,

even though he does not know what wisdom really means.

However, the superiority is derived from what is superior and surplus: if two things share in something, and one of them has more of it than the other, it will be said that it is superior to or it has superiority over it, whatever that more might be as much as it is a part of the completion of this thing.

It is said (for example) that the horse is superior to the donkey in the sense that it shares with it the power of carrying, but it excels it in the power of attacking and retreating, and the swiftness of running, and prettiness. Suppose that a donkey is more huge, it should not be said that it is superior for this increase is surplus in its appearance even though it is inessential, and it is by no means a part of completion. To be sure, the animal is required for both its characteristics and essence, and not only for its appearance.

Understood that well, it is not ambiguous to you to know that knowledge has superiority to the other things as well as the horse has superiority to the other animals. Moreover, it is true that the power of galloping at a quick pace is a good quality in particular to the horse, even though it is not absolute quality; knowledge is a good quality in itself as well as it is absolute quality, without the restriction of being attributed to anything to be so: it is to describe the Wholeness of Allah Almighty, and with it the angels and Prophets have been honoured. It is known that the intelligent among the horses is much better than the stupid among them; and in this way, it is an absolute quality without the restriction to be added to anything in order to be so.

It should be known that the excellent thing which is desired for is divided into what is required for itself, what is required for anything else, and what is required for both itself and anything else. What is required for itself is more honourable and much better than what is required for anything else. Both Dinars and Dirhams are from among those required for anything else, without which they are (no more than) worthless stones; and had it not been for the fact that Allah Almighty has made it easy to fulfill the needs through them, they would have become equal to pebbles. From among the things required for itself is happiness of the hereafter, and the pleasure of seeing the Countenance of Allah Almighty. The soundness of body is from amongst those required for themselves as well as for anything else: the soundness of one's leg, for example, is required (for itself) as to hold back pain from the body, as well as it is required for walking therewith to achieve the goals and fulfill the needs.

Having regarded that, if you consider knowledge, you will find it delightful in itself, and in this way, it is required for itself; and you will also find it a means to the abode of the hereafter where there is the permanent happiness, and a good access to come closer to Allah Almighty, without which He Almighty could not be reached. Undoubtedly, the everlasting happiness has the highest rank in the sight of mankind, and the best thing is that which stands for the means to achieve it; and in no way could it be reached but through both knowledge and deed; and the deed could not be achieved but through learning of how this deed is done.

Knowledge is the origin of happiness in both the world and the hereafter, and

in this way, it is the most honourable deed, and why is it not so since the excellence of a thing could be known by the honour of its fruit; and you know that the fruit of knowledge in the hereafter is to come much closer to Allah the Lord of the worlds, join the horizon of angels and approach the supreme assembly (in the heaven); and in the world, it is to have power and honour, respect and authority of judgement even over the kings. However, sticking to respect is essential to man's character: do you not see that even the stupid among the Turks and the harsh among the Arabs always have their natures accustomed to show great respect to their sheikhs due to their knowledge they acquire from their experience? Furthermore, the animal itself is accustomed in nature to show respect to the man, for it makes sense to the fact that man is superior to it in degree and genre.

This is, indeed, the absolute superiority of knowledge, and after that, the disciplines differ in type and degree, as we shall see later, and their excellence subsequently vary in accordance of their difference.

As to the excellence of teaching and learning, it is obvious as shown from what we have mentioned. Since knowledge is the best of matters, learning is to seek after the best of things, and teaching it is to benefit (others with) the best advantage.

This is clear from the fact that the objectives of all creatures are implied in both religion and world, and there is no ordinance to govern the religion other than that of this world. Of a surety, this world acts as a farm to the hereafter. It is the instrument of conveyance to (the Presence of) Allah Almighty, particularly for him who takes it just as an instrument, and it is an abode for him who takes it as residence and homeland (beyond which there is nothing).

On the other hand, this world could be valid only by the works and deeds of mankind, and the works, professions and crafts of mankind is of three types:

(Those of) the first type are fundaments, without which the world could not be well-established (as it is), and they are four: agriculture for saving food, weaving for saving clothes, construction for saving residence, and politics which guarantees life in a society with co-operation to keep up and adapt the causes of living.

The second act as elementary and preparatory to each of those industries, like smithery, which serves in agriculture and a lot of industries, through making the related instrument, and ginning and spinning which pave the way for weaving.

The third act as complementary and decorative to the fundaments, like grinding and baking in relation to agriculture, tailing and embroidery in relation to weaving, etc.

Those constitute the substance of this world, likewise the components of the human, which are of three types: the fundaments like the brain, the heart and the liver, the components which serve them like the stomach, veins, arteries and nerves, and components which are complementary and decorative to those like the nails, the fingers, and both eyebrows.

The best and most honourable of those industries are the fundaments, and the best and most honourable of those fundaments is the politics, with its seeking towards conciliation and reform; and it is for this reason that this industry in particular necessitates such of excellent men who undertake it as the other industries might not do. So, the politician uses, to be able to achieve his job, all the other industries with their people.

In its tendency to reform the state of the people, lead them to the right way which saves them in the world, and the hereafter, the politics is of four classes:

The first which is the highest comprises the politics of the Prophets, and their judgement applies to the public and private of people in both their outward and inward.

The second comprises the (politics of) caliphs, kings, Sultans (and rulers in general) whose judgement applies to the public and private of people, but only as far as their outward, and not inward, is concerned..

The third comprises the men who have knowledge of Allah Almighty, and His religion, and it is those who are the heirs of the Prophets (as far as knowledge and wisdom are concerned); and their judgement applies to the inward of the private, since getting benefit form them is beyond the reach of the understanding of the public audience; but they have no power of authority to dispose of their outward as far as compulsion, prevention and legislation are concerned.

The fourth comprises the preachers (who give admonition to the people) and their judgement applies only to the inward of the public audience.

The most honourable of those industries after Prophethood is to benefit others with the knowledge, and educate the spirits to refrain from the blameworthy destructive manners, and guide them to the praiseworthy happy-causing manners; and this is what is intended by teaching (knowledge).

We say that this is the most honourable of industries and crafts for the honour of an industry is evidently known by three things:

Either by regarding the faculty through which it is known, like the superiority of the intellectual sciences to the linguistic ones, since the wisdom is perceived by the mind, and the language by (the faculty of) hearing, and of a surety, the mind is more honourable than hearing; or by regarding the general advantage, just as the superiority of agriculture to goldsmith; or by remarking the material with which it is done, just as the superiority of goldsmith to tanning, since the gold constitutes the material of one of them and the hide of the dead animal is the material of the other.

It is not ambiguous that the religious sciences which comprise the jurisprudence of the way to the hereafter are perceived by the perfect mind, and the pure intelligence; and the mind is the most honourable of man's qualities as it shall be cleared later: with it Allah's Trust is received, and with it the Presence of Allah Almighty is reached.

Nevertheless, its general advantage is beyond suspicion, since its benefit and fruit is to achieve the happiness of the hereafter. The honour of its material is also clear, since the tutor disposes of the hearts, minds and spirits of the people.

To be sure, mankind is the most honourable among the inhabitants of the earth, and his heart is the most honourable of his components; and the tutor is occupied by educating, polishing, purifying and driving it to become much closer to the Presence of Allah Almighty.

Teaching knowledge then is, on one hand, an item of service to Allah Almighty, and on the other hand a kind of vicegerency to Allah Almighty (on earth); and it is for the sake of this vicegerency to Allah Almighty, that He Almighty has opened the heart of the learned man to knowledge, the most essential characteristic of Him. In this way he (the man of knowledge) is like a storekeeper of the most valuable treasure; and he is permitted to spend from it on him who is in need of it. Which rank then is more glorious than that which makes a servant an intermediate between his Lord Almighty and His creatures, so as to bring them much closer to (the Presence of) Allah Almighty, and driving them to the Garden of Eternity? Might Allah Almighty make us among them with His Generosity; and Allah's Blessing and Peace be upon every servant chosen (by Allah).

CHAPTER TWO: ON THE PRAISEWORTHY AND BLAMEWORTHY KNOWLEDGE: THEIR DIVISIONS AND COMMANDMENTS

The Knowledge Whose Learning Is An Obligatory Duty (Upon Everyone)

It is narrated that The Messenger of Allah "Peace be upon him" said: "Seeking for knowledge is an obligation due upon every Muslim." It is also narrated that The Messenger of Allah "Peace be upon him" said: "Seek after knowledge even though it is to (take you as far as to) China."

The people differ about the science that is obligatory duty upon every Muslim, and they divide into twenty factions; and we would not like to offer lengthy details about that, but let's say, in brief, that every faction makes obligatory the very science which it adopts:

The theologists, for example, argue that it is the scholastic theology (that is obligatory duty) since it is with it Allah's Oneness is perceived, and Allah's Quality and Characteristics are known.

The jurists argue that it is the science of religious jurisprudence, since with it the religious services, what is lawful and what is unlawful are known, the legal treatments are distinguished from the illegal ones; and they mean, by it, what the individuals are in need of apart from the seldom events.

As to the exegetes and narrators of Hadith argue that it is the science of both the Book (of the Qur'an) and the sunnah (of the Prophet) since with that all branches of knowledge are accessible.

The Sufis argue that it is that science of Sufism (which is intended here). Some of them say that it is the servant's knowledge of his state, and his position from Allah Almighty. Others say that it is the knowledge of fidelity and the defects of spirits, in order to distinguish the visitation of the angel from that of Satan. Others say that it is the knowledge of the inward, and thus, it is due only upon

confidential people in particular, who are its real men; and in this way, they divert the term from its general meaning.

Abu Talib Al-Makki says that it is the knowledge of what is implied in the narration of the principles of Islam, in which The Messenger of Allah "Peace be upon him" said (on the authority of Ibn Umar): "Islam is based upon five principles: to bear testimony to the fact that there is no god (to be worshipped) but Allah..." that's because those five principles are obligatory services, and this necessitates to have knowledge of the way they are done perfectly and how they are obligatory.

The main point here, in which there is no doubt, is what we are going to mention, i.e. that the knowledge is of two types, as we have said earlier in the book's speech: the knowledge of practical religion, and the knowledge of Revelation; and the knowledge that is intended here is that of practical religion. The practical religion enjoined upon every discerning sane person to do is of three divisions: belief, doing (what is lawful) and refraining from (doing what is unlawful).

Once a sane discerning person attains the age of puberty, as shown from having nocturnal wet dreams or from his teeth in the morning of a day, for example, the first obligation due upon him is to learn and understand the meaning of the statement of testimony, i.e. the testimony that "There is no god (to be worshipped) but Allah, and that Muhammad is the Messenger of Allah." It is not obligatory for him to try to verify of the reality of that through consideration, research and bringing about proofs to affirm that: it is sufficient for him just to have faith in it, with truth and firmness in which there is no suspicion nor hesitation. This might happen only by hearing and imitation, with no (need for) research and bringing about proofs. It is known that The Messenger of Allah "Peace be upon him" regarded as sufficient to accept from the harsh Bedouins only their trust and declaration with no need to learn a proof for it.

Once he does so, he has fulfilled the obligation due upon him as expected at the time. The knowledge that is obligatory duty upon him at that time is just to learn and understand the meaning of the testimony, and nothing beyond that is compulsory upon him at that time. The evidence for that is that if he dies a short while after that, he will have died in a state of obedience and not disobedience to Allah Almighty.

But, it might be obligatory to do something beyond that, even though it is inessential, and henceforth, it is not due upon every person: those inessentials might be in doing, in refraining (from doing what is unlawful) or in the belief. As for doing, it is that he might live from the morning up to noon, thereupon he is required to learn how to get purified and perform ablution, and how to offer prayer. If he is healthy enough to keep living until the sun passes the meridian, without being able to learn and do the deed perfectly on time, and furthermore, if he is occupied by learning, the due time would be over, it then might be said: 'Since it is apparent that he would survive, it is obligatory upon him to learn

before the due time'; and it also might be said: 'The obligation of learning which is requisite for doing the deed perfectly ranks second to the obligation of doing the deed; and thus, it might not be obligatory for him to learn before the decline of the sun'; and this applies to the remaining (obligatory) prayers.

If he is to live up to the coming of (the month of) Ramadan, he is required, because of that, to learn fasting: i.e. that the period within which it lies is from dawn up to the rise of the sun, in which it is obligatory to have the intention (to observe fast) and refrain from eating, drinking and having sexual relations, and this should remain until the new moon (of Shawwal) is visible (whether by oneself) or by two witnesses.

If he gains or has got wealth once he has attained the age of puberty, he is required to learn that there is obligatory charity due upon him. But it is not necessary for him to do that before a whole year elapses as of the date of his (conversion into) Islam: if he has got no property other than camels, he is required to learn the obligatory charity due upon him from camels; and so is the case in all categories.

If the months of Hajj come upon him, it is not necessary for him to hasten to learn it, since its doing is not urgent, but the learned men of Muslims should draw his attention to the fact that performing Hajj is binding upon one who has got the necessary provisions and a riding mount, in case he has provisions and a riding mount. When he thinks he should hasten to perform Hajj, then, if he decides to perform it, he is required to learn the way of performing Hajj, and it is sufficient for him to learn only its ceremonies and duties, with no necessity for learning its voluntary and extra deeds, since doing them is voluntary and thus learning it is voluntary; and in this way, its learning is, by no means, an obligatory duty (which should be due upon every Muslim). But even, the prohibition of keeping silent from showing the obligation of performing Hajj at once is questionable, and its discussion is fitting for the religious jurisprudence. This gradation applies to the knowledge of all the deeds which are obligatory duties (due upon every Muslim).

As for the preventions, he should learn the knowledge of that in accordance to the states which come about, and this varies by the different states of men: a mute (for example) is not required such of speech as is unlawful, nor is a blond required to learn such of sights as is unlawful, nor is a Bedouin required to learn such of places as is unlawful for him to sit in the dwellings; since this is obligatory according to what is needed. It is not necessary for him to learn what is known to be far from him, unlike what is concomitant to him, to which his attention should be drawn, just as when he is wearing silk, or sitting in what is forbidden or looking at what is unlawful at the time of his embracing Islam: he should be taught (to avoid it). On the other hand, as to what is not concomitant to him, but is about to befall him, he should be taught (to avoid it), such as eating and drinking. If he is in a town, where wine is drunk and the flesh of swine is eaten, he should be taught (to avoid that); and to be sure, he is required to learn what should be taught.

As to beliefs and deeds of minds and hearts, he should learn that in

accordance with the different thoughts that come about in his mind: if suspicion rouses in him about the meaning of both statements of testimony (that there is no god but Allah and that Muhammad is the Messenger of Allah), he should, at once, learn the proper means therewith to remove this suspicion. If such suspicion does not befall him, and he dies before having the belief that Allah's Speech is Ancient, and that He Almighty is Visible, and by no means could He be vulnerable to the events, and the like of that which is mentioned in relation to beliefs, he will have died while being on Islam according to the unanimity (of all the learned men and jurists).

But some of those thoughts which result in beliefs come about by nature, and some by hearing from the inhabitants of the town (in which one might be). If one is in a town in which religious innovated heresies are in circulation, he should be safeguarded from that once he arrives, by dictating the truth to him, for if falsity is presented to him, it becomes necessary to be removed from his heart, which might be too difficult to do, as if this Muslim person is a trader in a town, in which practicing usury is in circulation. In this case, he is required to learn how to take care of usury.

This is the truth concerning the knowledge that is obligatory duty (whose learning is binding upon every Muslim), i.e. to have knowledge of the way of doing such of deeds as is obligatory to do. If one learns the obligatory knowledge and the due time of its obligation, he will have learnt the knowledge that is obligatory duty (whose learning is binding upon every Muslim). What the Sufis understand in this respect as the visitation of the enemy and the angel's visitation is also true, but for him who undertakes it.

If man could hardly be released from evil, showing off, and envy, he should be required to learn from the knowledge of the quarter of destructives what he needs; and why not since the Messenger of Allah "Peace be upon him" said (according to the narration of Al-Bazzar, At-Tabarani, Abu Na'im and Al-Baihaqi on the authority of Anas): "There are three destructives: niggardliness by which one abides, an inclination which one follows, and one's over-confidence."

Almost no human being could be free from those and such of characteristics as we shall mention later, from among the evil states of the heart, like arrogance, haughtiness and their fellows, cater for those three destructives, and removing them is an obligatory deed (binding upon everyone), and they could not be removed unless their limits, reasons, signs and the ways of treatment are clearly known.

To be sure, one who does not know the evil (is about to) fall into it; and the treatment is to oppose the reason (of the defect) with its opposite; and how would it be done without knowledge of both the cause and causer?

The most part of what is mentioned in the quarter of destructives belong to the obligatory duties (binding upon everyone), even though most of the people have left them since they were occupied by things which are of no significance.

From among the things, which one should not be hastily prompted to learn, unless he has just been converted from a religion to another, is the faith in the

Garden and the fire (of Hell), and the mustering and resurrection (on the Day of Judgement) so that his trust in them would be affirmed. Such (faith) is integral to the statement of testimony. After one affirms his faith in the fact that he (Muhammad) is Allah's Messenger, he should understand the significance of his message which he conveyed (to the people), i.e. that he, who obeys Allah and His Messenger will enter the Garden, and he who disobeys them will enter the fire (of Hell).

Having understood that way of thinking, you then shall have learnt that this is the true way of life, and verified of the fact that man, in the course of his life, during his night and day, is always vulnerable to new thoughts in the performance of his acts of service and treatments, which impose new obligations; and this necessitates him to ask about what befalls him, as well as require him to hasten to learn such of things as he expects to happen most likely in the near future.

If it is clear that the Messenger of Allah "Peace be upon him" intends by the knowledge in his statement: "Seeking after the knowledge is an obligatory duty upon every Muslim" is knowledge with the definitive article, i.e. the knowledge of the deed whose doing is obligatory only upon the Muslims, then, this way of thinking and the due time in which those obligations should be done will come to be evident; and Allah Almighty knows better.

The Knowledge Whose Learning Is A Collective Duty

It should be known that an obligatory science could not be distinguishable from another except in relation to the divisions of knowledge. As far as our subject is concerned, the sciences are divided into legal and non-legal. By the legal sciences it is meant what has been taken and learnt from the Prophets and Messengers "Peace be upon them", and they are not acquired by reason, as is the case of arithmetic (for example), nor by experimentation as is the case of medicine, nor by hearing, as is the case of language.

As for the non-legal sciences, they are divided into what is praiseworthy, what is blameworthy, and what is permissible. The blameworthy science is that which deals with the interests and affairs of this world like medicine and arithmetic; and this (type of sciences) is divided to that which is collective duty, and that which is meritorious, even though it is not obligatory.

As to the collective duty, it is the science which is indispensable for the maintenance of this world, like medicine, which is necessary for the preservation of bodies, and arithmetic's, which is necessary for treatments and the distribution of bequests and heritage; and there are other sciences like those which have the same position. If a town has none to undertake them, its people will be put to critical situation, and if anyone undertakes them, it will be sufficient, and in this way, the obligation will be cancelled from the others.

Thus, let none wonder at our statement that both medicine and arithmetic's are among the sciences which are collective duties, since the fundamental industries like farming, weaving, and politics. Moreover, cupping also is a collective duty, for it a town has no cuppers, destruction will hasten to befall

its people, who will be put to critical situation by becoming victims of ruin. Of a surety, He, who has created the ailment, has created its medicine, and guided the people to the way of using it, and the causes of having it. For this reason, it is impermissible to cause oneself to be vulnerable to destruction by neglecting such medicine.

But as to the study of sophisticated arithmetic's and complicated medicine, it is meritorious, and not obligatory, since it is dispensable, even though it might benefit in supporting the needed amount of related sciences.

As for such of sciences as magic, sorcery, witchery, and the like of that, they are among the blameworthy sciences.

As far as the permissible science is concerned, a mention might be made of the science of poetry, which has no wickedness (or committing what is unlawful), in addition to history, and the like of them.

Nevertheless, the legal sciences about which we are talking are all praiseworthy. But, what might be thought to be legal, even though it is blameworthy, might be mixed with them. Having taken that, they are divided into what is praiseworthy, and what is blameworthy. The praiseworthy among them have fundaments, branches, preliminary and concluding sciences, and they are of four types:

The first type constitutes the fundaments, and they are four: the Book of Allah Almighty (i.e. the Holy Qur'an), the sunnah of the Messenger of Allah "Peace be upon him" (all the sayings, deeds and acts of the Prophet), the unanimity of the nation, and the traditions of the holy companions (of the Prophet).

The unanimity of the nation is one of the fundaments, since it highlights (and explains) the sunnah, and from this point of view, it is the third fundament. So are the traditions of the companions, since they indicate to the sunnah, for the holy companions "Allah be pleased with them" had (the honour and privilege to) witness the Divine Inspiration (as being revealed upon the Prophet), and saw, with the help of the enlightening events, what the others, who came after them, saw not; and of a surety, no statements could be able to express well what is seen by the eyes. From this perspective, the learned men follow their steps and adhere to their traditions, but with a special condition to be stipulated by those who adopt it; and it is not fitting to explain it in this context.

The second type stands for the branches, which constitute what have been understood from the fundaments, not according to their wording so much as it is depending upon meanings, to which the intellects made sense, because of which the understanding extended so much to include what it might not be really intended by the wording. A mention might be made, in this context, of the statement of the Messenger of Allah "Peace be upon him" (on the authority of Abu Bakrah): "Let no judge pass a judgement while he is in the state of anger" from which it was understood that he should not pass a judgement when he is afraid, hungry or suffering from painful ailment. This is of two kinds:

The first kind is concerned with the matters and affairs of this world, and it is

implied in the books of religious jurisprudence, and it is the jurists, the learned men of this world, who undertake it.

The other is concerned with the affairs of the hereafter, and it is divided into the knowledge of the different states and praiseworthy and blameworthy manners of the heart, what is pleasing to Allah Almighty, and what is undesirable; and this science is implied in the last half of this book, i.e. the Revival of Religion's Disciplines; and the knowledge of what the heart raises to the organs, in their religious services and traditions, and it is implied in the first half of this book.

The third type stands for the preliminary sciences, and it acts as instruments like linguistics and grammar, which are instruments of the knowledge of Allah's Book, and the sunnah of His Messenger "Peace be upon him".

To be sure, both linguistics and grammar are not legal sciences in themselves, but they should be studied for the sake of Islamic law "Shari'ah", which has come in the language of the Arabs; and since there no law but that it appears in a certain language, learning such language as instrument (to understand it becomes necessary).

Although the science of calligraphy is an instrument in itself, it is not necessary to learn it since the Messenger of Allah "Peace be upon him" was an unlettered Prophet. But, if memorization is thought to be sufficient to record all that is heard, calligraphy then might become dispensable. But, as long as it fails to do so, the science of calligraphy becomes almost necessary.

The fourth type stands for the supplementary sciences; and as far as the Holy Qur'an is concerned, its related sciences are divided into what deals with wording, like learning the different ways of recitation, pronunciation, what deals with the meaning, like the exegesis, which also depends upon transmission, since language alone could not cover the whole of it, and what deals with its commandments, like learning the abrogating and abrogated (Verses), the general and private, the hidden and the apparent and the way of using some of those with others; and all of that is included in the science that is called the fundaments of jurisprudence, which also deals with the sunnah.

The supplementary sciences, as far as the traditions and stories are concerned, include the knowledge of the men, their names and ancestries, the names and characteristics of the companions (of the Prophet), the knowledge of Criticism and evaluation (of Hadith narrators) in order to distinguish the reliable from the unreliable, the knowledge of their ages, in order that the Mursal (among the Prophetic traditions) should be distinguished from the Musnad, in addition to all the sciences related to that: those are the legal sciences, and they all are praiseworthy, and learning them is a collective duty.

If you say: Why have you joined the religious jurisprudence with the sciences of this world?

It should be known that Allah Almighty brought Adam "Peace be upon him" from the soil, and drew forth his offspring (out of him) from a quintessence of clay, through flowing semen, and He brought them out of the loins (of men) to the wombs (of women) from which (He brought them out) to the world, from

which (He caused them to die and go) to the graves, from which (they would go) to the place of demonstration (before Him on the Day of Judgement) from which (they would go) either to the Garden or to the fire.

As such are their beginning, ending, and dwelling. Furthermore, He Almighty has created the world to act as provision for the time (of the hereafter) in order that one should take from it what is most fitting for him to take on his journey (to the hereafter). Had they lived in this world with justice and fairness, there would have been no disputes among them, and thus, there would have been no need for religious jurists. But on the contrary, they lived in it with desires (in opposition to justice), and it is that which gave birth to disputes among them. For this reason, a need has been felt for a ruler to drive them, and the ruler has become in need for a law therewith to drive them.

The jurist then is the one who has knowledge of the laws that govern politics, and the way of mediation between the people once they fall in dispute because of their different desires. Thus, the jurist is the tutor and guide of the ruler to the ways of leading and adjusting his wards, in order to organize their affairs as much as they are right.

By my life, it is also concerned with religion, even though not by itself so much as it is through this world, since this world acts as the farm of the hereafter, and the religion could not be achieved but through this world.

However, both dominion and religion are twins in the sense that the religion stands for the foundation, and power for a guardian, and anything having no foundation should inevitably collapse, and anything having no guardian should inevitably be lost. Furthermore, both dominion and adjustment could not be achieved but by power, and the way of adjustment by deciding the matters (between the people) is realized by jurisprudence.

As well as the policy of the people by power does not principally belong to the science of religion since it is concerned with that, without which the religion could not be achieved, so is the knowledge of the way of policy. It is a well-known fact that pilgrimage (for example) could not be done except with the help of a convoy of guardians along the way (to and from the places of Hajj), but of a surety, performing Hajj in itself is one thing, following the way to perform Hajj is another thing (different from that), doing the job of guarding without which Hajj could not be done is a third thing, and the knowledge of the ways, laws and tricks of guarding is a fourth thing.

In short, the jurisprudence is the knowledge of politics and guardianship, as clearly shown from the following narration (of Ibn Majah on the authority of Amr Ibn Shu'aib from his father from his grandfather): "None gives verdicts to the people except three persons: a ruler, a person who is commanded (by the ruler to do so), and a person who does so with no need."

The ruler acts as the imam and leader, and it was their habit to give the verdicts by themselves. The person who is ordered to do so is his viceroy (whom he appoints and asks to do so on his behalf). The third one is him, who does undertake this task with no need (nor command from the ruler to do so).

The holy companions (of the Prophet) "Allah be pleased with them" used to be careful of giving religious verdicts, to the extent that each of them used to refer (the questions and cases about which he would be asked) to his companion. But they were not likewise cautious whenever they were asked about their knowledge of the Qur'an, the way to the hereafter.

According to different narrations, the third person stands for the one who does so to be seen of men instead of the one who does so with no need. To be sure, if one runs the risk of giving religious verdicts, without being needed for that, nothing other than seeking for wealth and authority will be intended.

If you say that It is true that this applies to the judgements pertaining to wounds, limits, mulcts and deciding the matters of disputes, it might not apply to what is included in the quarter of services, like prayer and fasting, or what is implied in the quarter of traditions, like the treatments, and showing what is lawful and what is unlawful'.

It should be known then that the religious jurist more often than not, talks about three of those which belong to the deeds of the hereafter: Islam, both prayer and obligatory charity, and showing what is lawful and what is unlawful; and if you consider the farthest extent to which a jurist might reach in reflecting those, you will know that by no means does he transcend the limits of this world to the hereafter, and if you are sure of this fact as far as those three are concerned, it might be much clearer in anything else.

As for Islam, a jurist talks about what makes it right and what makes it wrong, as well as about its conditions. He does not pay his attention but to what is uttered by the tongue, since the (intention implied in the) heart is beyond the authority of a jurist, for the Messenger of Allah "Peace be upon him" held back those of power and authority from (killing because of) it when he said (according to the narration of Muslim on the authority of Usamah Ibn Zaid): "Why have you not cut open his heart (in order to know his real intention)?" he said that to him (Usamah Ibn Zaid) who killed the person who uttered the statement of Islam, when he based his apology on the fact that he had said so but for fear of the sword.

Moreover, a jurist might judge that one's Islam is right, even under the shade of swords, in spite of his knowledge that the sword did not disclose to him his real intention, nor did it remove the veil of ignorance and confusion from his heart. But he is frightened by the swordsman, (which forces him to say so) since the sword might be stretched to cut off his neck, and the hand to usurp his property; and this statement (of testimony) with the tongue protects both his neck and property, as long as he has a neck (life) and property (which he expects to be saved). But this is held valid only in this world.

For this reason, the Messenger of Allah "Peace be upon him" said (on the authority of Abu Hurairah and Ibn Umar): "I've commanded (by Allah Almighty) to fight the people until they bear testimony that 'There is no god(to be worshipped) but Allah Almighty': if they say so, they will have protected from me their blood and property (except legally, i.e. with just cause)." He thus made the

effect of that in both blood and property.

But the wealth could be of no benefit for the hereafter so much as the lights, mysteries and devotion of hearts could; and a jurist has nothing to do with that: if he is to be engaged in it, he will seem as if he is engaged in theology and medicine; and thus he will go beyond his art.

As for the prayer, a jurist gives his verdict that it is right, as long as all of its acts, even only in form, and the apparent circumstances are realized, although one might be heedless, from the beginning to the ending of his prayer, except at the time of reciting Takbir, and engaged in thinking in the affairs of his treatments in the market. As well as the testimony of Islam only by tongue will not avail, this kind of prayer (in which one's heart does not entertain the submission and fear of Allah Almighty) will be of no advantage in the hereafter. But a jurist gives the religious verdict of validity, since what is done comes in response to Allah's Command, and thus cancels out the punishment of killing or scolding.

But even, a jurist does not discuss the heart's submission and entertaining the fear of Allah Almighty, which stand for the real work of the hereafter, therewith all the deeds will be rewardable; and if he discusses it, he will then go beyond his art.

As for the obligatory charity, a jurist considers what cancels out the ruler's demand for it, and if one refuses to give it and the ruler takes it with compulsion, he will judge that he has become free (of responsibility).

In this issue, it is related that Abu Yusuf used to give as a gift his wealth to his wife towards the end of every year, and at the beginning of the coming year, he would ask her to give it back to him as a gift, in order to cancel out from himself the obligatory charity due upon his property. When this was narrated to Abu Hanifah "Allah's Mercy be upon him" he said: "This is (valid) in accordance with his jurisprudence." However, he has told the truth. But this is in accordance only with the jurisprudence of this world, but its drawback in the hereafter will be much more grievous than any crime else; and this is a clear example of the harmful science.

As far as both what is lawful and what is unlawful are concerned, it is out or good religion (and faith) to refrain from what is unlawful. But there are four grades of such abstention:

The first abstention is that which stands as requisite to the justice of a witness, and if he observes it not, he will have no power of authority to give witness, or become a member of judiciary or government. It is to refrain from what is clearly and evidently unlawful.

The second is the abstention of the righteous good men, according to which one refrains from what is suspicious, in which both lawful and unlawful are likely possible. The Messenger of Allah "Peace be upon him" said (according to the narration of At-Tirmidhi, An-Nasa'i and Ibn Hibban on the authority of Al-Hassan Ibn Ali): "Leave what arouses suspicion in you (and stick) to what arouses no suspicion in you." The Messenger of Allah "Peace be upon him" further said (according to the narration of Al-Baihaqi on the authority of Ibn Mas'ud): "It is

(sufficient for) a sin to have doubt in the hearts (as to what is done)."

The third is the abstention observed by the Allah-fearing pious men. It is to leave what is merely lawful lest its doing might lead to doing what is unlawful. In this context, the Messenger of Allah "Peace be upon him" said (according to the narration of At-Tirmidhi, Ibn Majah on the authority of Atiyyah As-Sa'idi): "A man does not belong to the Allah-fearing pious until he leaves that in which there is no harm, for fear of that in which there is harm."

The example of that is to abstain from talking about the states of the people, lest it might lead to backbiting them, to abstain from devouring what is desired for, lest it might result in raising excessive activity and vanity which leads to committing taboos.

The fourth is the abstention observed by the truly and faithfully believers; and it is to refrain from anything other than Allah Almighty, lest they would spend any moment of their lives in anything that does not bring them closer to (the Presence of) Allah Almighty, even though they are certain it does not lead to what is forbidden.

The religious jurist has nothing to do with those, barring the first one relating to the abstention of witnesses, judges and rulers, and what condemns their justice, which will not cancel out the sin in the hereafter. The Messenger of Allah "Peace be upon him" said to Wabisah (according to the narration of Ahmad): "Seek the guidance of your heart, even though the people give you their verdicts, even though the people give you their verdicts."

The religious has also nothing to do with the suspicions of hearts, and the way of acting upon them, since he is mainly concerned with what condemns justice; and that is because all of his reflections should be on the affairs of this world, with which the way to the hereafter might be right. If he talks about the states of the hearts, and the rules of the hereafter, this will be included in his speech by way of curiosity, in the same way as his speech implies something about medicine, arithmetic's, astronomy and theology, or as grammar and poetry imply wisdom.

Sufyan, who was a master in the exoteric science used to say that seeking after that is not beneficial for the provision of the hereafter. But how should it be since they unanimously agree on the fact that it is a great honour for any science that it is necessary to act upon it? How then should one think that this applies to the knowledge of Zihar (one's forbidding his wife to him in the same way as is the back of his mother), Li'an (being engaged in invoking Allah's Curse upon the liar of the couple if the husband launches a charge against his wife of committing adultery), the payment in advance, hiring, exchange of currency, (and the like of them)? The one who learns them in order only to come much closer to (the Presence of) Allah Almighty is mad. However, the deed (which brings one closer to Allah) should stem from the heart, and the organs respond to that; and the intended honour is concerned with those deeds.

If you say: 'Why have you made religious jurisprudence equal to medicine, since medicine deals with the world, as far as the health of the body is concerned,

to which the validity of the religion is related, even though this equality stands against the unanimity of Muslims?

It should be known to you that the equality between them is unnecessary, and there are three points of superiority the religious jurisprudence has:

The first is that religious jurisprudence is a legal science, since it is acquired from Prophethood, unlike medicine, which does not belong to law.

The second is that it is indispensable for anyone of whose who follow the right way to the hereafter, be it ill or well, unlike medicine, for which none barring the ailing are in need, and those constitute the minority.

The third is that religious jurisprudence lives close to the knowledge of the way to the hereafter, for it deals with the deeds of organs, and it is well-known that the heart is the primal source and origin of the deeds of organs.

The praiseworthy among the deeds stem from the praiseworthy manners, which is to save (their doer) in the hereafter, as well as the blameworthy among the deeds stem from the blameworthy bad manners; and it is not hidden that there is intimate relation between both heart and organs.

But as for good and poor health, its primal source and origin is the purity of temperament and humors; and this is characteristic to the body and not to the heart. For this reason, whatever religious jurisprudence is compared with medicine, the superiority of the former is evidently clear, in the same way as if the knowledge of the way to the hereafter is compared with religious jurisprudence, the superiority of the former is obviously apparent.

If you ask me to explain to you the knowledge of the way to the hereafter with clarification which includes its parts, even though it could by no means imply all of its details: it should be known to you then that it is of two divisions: the science of Revelation, and the science of Practical Religion.

The Science of Revelation

The first division is that of revelation, and it is the knowledge of the inward: it is the finality of all sciences. One of the knowledgeable men said: "He, who has no share in this knowledge, I am afraid that he would have an evil end; and the least portion of it is to have trust in it, and submit to its men." Another one said: "He, who has the characteristics of arrogance and innovation of heresies, nothing of this knowledge would be shown to him." It is also said that "he refers to the one, who loves the world, and insists on fulfilling a desire which has not been fulfilled through it, and it might be fulfilled through other sciences."

The slightest punishment of him, who denies this knowledge is that he will taste nothing of its (sweetness). According to a poetic verse in this respect: "As for what disappears from you: this is a sin which implies the punishment related to it."

Furthermore, the knowledge of revelation is the knowledge of the true and faithful believers and those brought close (to the Presence of Allah Almighty): it is a light which shines in the heart once it is purified and cleansed from such of

blameworthy characteristics as it has.

With the help of that light, a lot of things are disclosed, which he earlier used to hear their names, and think it had general and ambiguous meanings, which come to be gradually evident and clear until a real knowledge of Allah's Nature, abiding, never-ending perfect Qualities, acts, His Ordinance of creating the world and the hereafter, the point of superiority given by Him to the hereafter over this world, the knowledge of the concept of Prophethood and the Prophet, the concept of the Divine Revelation, the concept of Satan, the meaning of the words "angels and Satans" and how Satans are enemies to mankind, and how the angel appears to the Prophets, and how the Divine Inspiration has been revealed to them, the knowledge of the Dominion of both the heavens and the earth, the knowledge of the heart, and how the soldiers of angels and Satans come to blows with each other in it, the knowledge of difference between the angel's visitations and Satan's visitations, the knowledge of the hereafter, with its Garden and fire (of Hell), the punishment of the grave, the bridge (which will be held over the fire of Hell and lead to the Garden), the balance (of deeds), and reckoning.

(He also will come to know) the significance of Allah's Statement: "(It will be said to him): "Read your (own) record; sufficient is your soul this day to make out an account against you."" (Al-Isra' 14)

﴿ اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ ﴾

And the significance of Allah's Saying: "But verily the Home in the Hereafter, that is life indeed, if they but knew." (Al-Ankabut 64)

﴿ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾ ﴾

(He also will know) the significance of the meeting with Allah Almighty, looking at His Honoured Generous Countenance, coming close to His Presence, and the concept of the achievement of felicity in the company of the highest assembly (of angels and inhabitants of the heaven), and approaching the angels and Prophets, and the value of the difference of degrees the inhabitants of the Garden will have, to the extent that they will see each other in the same way as one sees a shining star in the middle of the sky, and the like of that, which is too long to be explained here in detail.

However, the people are different in their understanding of those concepts, even though they have trust and belief in their foundation: some think that all of those are but samples, since Allah Almighty has prepared for His righteous servants what no eye has ever seen, no ear has ever heard of, and no mind has ever thought of, and the creatures have no idea of the Garden beyond the characteristics and names (of its contents). Some think that many of those are examples, as well as many comply with their realities as they are understood from their words. Some think that the utmost knowledge one should have of Allah Almighty is to confess his failure to have knowledge of His (Nature and Reality). Some claim grievous things in their knowledge of Allah Almighty. Some say that 'The limit of the knowledge of Allah Almighty is the farthest end which the belief

of the public audience reaches, i.e. that He Almighty is Ever-Existing,, Omniscient, All-Powerful, All-Hearing, All-Seeing, Talking.

We mean, by the science of Revelation, to lift the veil so that the truth of those things should be disclosed, so much clear as if they are visible, in which there is no doubt; and this is possible according to the essence and nature of mankind, had it not been for the fact that the rust and impurities have heaped up on the mirror of both heart and mind by virtue of the dirt of this world.

We mean, by the knowledge of the way to the hereafter, the way of polishing this mirror, and cleansing it from dirt and impurities, which act as a veil (of mankind) from Allah Almighty, as well as from the knowledge of His Qualities and Actions.

(This mirror) could be cleansed and purified by refraining from lusts and following the steps of the Prophets "Allah's blessing and Peace be upon them" in all their states as much as what becomes clear from the heart, with the truth, in which all its realities glitter. There is no way to it but through exercise, which will be explained later, in addition to learning and teaching. This is the knowledge that could not be written in books, nor could anyone, upon whom Allah Almighty has bestowed a portion thereof talk about it, unless it is with its real men, and he does so, as one of its members, by way of studying and out of confidentiality.

This is the well-guarded knowledge, intended by the Messenger of Allah "Peace be upon him" when he said (according to As-Salami's narration on the authority of Abu Hurairah): "From among the (sciences belonging to) knowledge, there is that which seems as though hidden, and none perceives it but those endued with knowledge of Allah Almighty; and once they speak it, none becomes ignorant of it barring those who deceive themselves by (the false impression that they have real knowledge of) Allah Almighty. So, do not look down upon any of those learned men upon whom Allah Almighty has conferred a portion of this knowledge, for in no way has Allah Almighty scorned him when He has given him that (piece of) knowledge."

The science of practical religion

The other division stands for the science of Practical Religion, and it is the knowledge of the different states of the heart. From among the praiseworthy states, a mention might be made of patience, gratitude, fear (of Allah's punishment) and hope (for Allah's reward), contentment, abstinence, Allah-fearingness, satisfaction, generosity, appreciation of the gift for Allah Almighty in all the states, faithfulness, good thinking (of Allah Almighty), good manners, good companionship, truthfulness, and fidelity.

It is a part of the knowledge of the way to hereafter to learn the realities of these different states: their limits and causes, which give rise to them, fruits, and signs, and the treatment of the weak among them until it becomes strong, and what has vanished among them until it is restored to its original state.

The blameworthy among them comprise the fear of poverty, feeling of

resentment for what is Divinely decreed, grudge, spitefulness, envy, cheating, asking for supremacy, love of being praised, love of having long life in this world only for enjoyment, arrogance, showing off, anger, conceitedness, enmity, hatred, greediness, niggardliness, desire (for what is forbidden), over-spending, rudeness, ungratefulness, exalting the wealthy, and despising the poor, sense of pride, haughtiness, rivalry, boasting, feeling too supercilious to tell or recognize the truth, middling in that which is not of one's concern, the love of useless talks, obstinacy, getting adorned for the people, adulation, conceit, being diverted from one's defects by being engaged in the defects of the others, alienation of both grief and fear (of Allah Almighty) from the heart, extreme enthusiasm for self-reprisal in case one is put to humiliation, lukewarm support of the truth, outwardly announcing brotherhood, and outwardly fostering enmity, feeling safe from the plans of Allah Almighty to take away what He has given, depending only upon sneakiness, treachery, deception, the long hope (for fulfilling what is desired), cruelty, harshness, ecstasy of world's pleasures, and dejection at their loss, feeling entertained with the creatures, and feeling lonely for leaving them, unkindness, recklessness, hastiness, lack of shyness and mercy.

Those (blameworthy qualities) and their like from among the characteristics and states of the heart are seed-beds of lewdness and nursery-gardens of turpitudes.

Their opposites, i.e. the praiseworthy manners are the fountain-head of (all good deeds of) obedience and works that bring one much closer (to the Presence of Allah Almighty). The knowledge of the realities, definitions, reasons, fruits and treatment of those things constitutes the knowledge of the (way to the) hereafter; and it is an obligatory duty (whose learning is binding upon every Muslim) according to the verdict of those endued with the knowledge of the hereafter.

One who leaves it will be ruined in the hereafter according to the power of the King of all kings, as well as one who leaves the evident deeds will be ruined with the swords of the rulers of this world, according to the verdict of its religious jurists. Having taken that, the jurists then are mainly interested in the obligatory duty (whose doing is binding upon every Muslim) as far as the straightness of this world is concerned, whereas this (piece of knowledge) is interested in the straightness of the hereafter. If a jurist is asked about any of those concepts, say, for example, about the concept of fidelity, or about the concept of having trust in Allah Almighty, or even about the point of refraining from showing off, surely, he will stop (and give no answer) although it is an obligatory duty (whose learning is binding upon every Muslim), and indulgence in it leads to his destruction in the hereafter. But if you ask him about Li'an, Zihar, launching false charge (against others), he will relate as many volumes of detailed data to you, which might not be needed for a long time; and even if there is a need for anything of them, a town could hardly has none to undertake it, and suffice him the provision of putting himself to trouble because of it. But on the contrary, he keeps putting himself to trouble because of it during his night and day, neglecting in his study what is of greater significance in itself for the sake of the religion. If he is asked

about the reason for doing so, he will say: "I've been occupied by that for it belongs to the science of religion, and one of the collective duties", putting, by doing so, himself and the others to confusion.

The intelligent among men knows, for sure, that if the purpose is to regard it in truth as being one of the collective duties, he would, of a surety, give priority to the obligatory duty (which is binding upon every Muslim) upon the collective duty, and moreover, he would give preference to many collective duties over it. Many are the cities in which there are no physicians barring from among the non-Muslim protectees (who have covenants of security from the Muslims), even though their witness pertaining to physicians as much as the judgements of jurisprudence are concerned, are unacceptable. But even, we could hardly see anyone practicing it, by the time they hasten to take jurisprudence as profession in general, and the matters of dispute and debate in particular; and the town might be filled with religious jurists, who are involved n giving religious verdicts a ıd answers to the different questions.

What grief! How should the religious jurists give concession to take as profession a collective duty, undertaken by many, and indulge in that which none undertakes? Is there any reason for that except that it is not easy for a physician to be appointed as a custodian over endowments and the execution of bequests, to be a guardian over the property of the orphans, to have the high positions of judgement and government, to move forward to be superior to one's fellows, and have the power of authority over one's enemies?

How far! How far! Of a surety, the real science of religion has been obliterated because the learned men dressed it in an evil dress: It is Allah Alone, Whose aid we seek for, and to Whom we take shelter, to save us from this deceit which dissatisfies (Allah) Most Gracious, and causes Satan to smile.

The righteous pious learned men of the outward sciences regard with high appreciation the excellence and value the learned men of inward and those who have knowledge of hearts had. The grand imam Shafi'i used to sit in front of Shaiban, the shepherd, in the same way as a student sits in a nursery school and ask him how he should do in such and such; and when it was said to him: "Is it fitting for the like of you to ask this Bedouin?" he said: "No doubt, this has been guided to know that of which we have been heedless."

Furthermore, both Ahmad Ibn Hanbal "Allah be pleased with him" and Yahya Ibn Ma'in (his disciple) used to visit Ma'ruf Al-Karkhi, who was not of the same standing as they were in the exoteric knowledge, and ask him; and why not since the Messenger of Allah "Peace be upon him" said (according to the narration of At-Tabarani on the authority of Ibn Abbas), in reply to the question: "How should we do if something is raised to us, which we do not find in Allah's Book, nor in the sunnah?" he "Peace be upon him" said: "Ask the good men, and make it a matter of consultation among them."

For this reason, it is said that "the learned men of the exoteric knowledge are the adornment of both the earth and its kingdom, and the learned men of the esoteric knowledge are the adornment of the heaven and its dominion."

Al-Junaid said: One day, my mister As-Sari said to me: "When you stand and leave me: with whom are you going to keep sitting?" I said: "With Al-Muhasibi." He said: "Well. Take from his knowledge, and keep it close to you, and leave his affectation in speech, and refutation of theologians." When I turned away I heard him having said: "Might Allah make you a traditionist first, and then a Sufi, and not a Sufi first who becomes a traditionist." He refers to the fact that he, who first is well-versed in tradition and knowledge and then becomes a Sufi has, indeed, achieved felicity, and he, who is a Sufi before being acquainted with tradition and knowledge has, indeed, put himself in danger.

If you say: "Why have you not brought both theology and philosophy among the divisions of sciences, and show whether they are praiseworthy or blameworthy?"

It should be known to you that such of intellectual proofs which might be of benefit as are included in theology, are also implied in both the Holy Qur'an and the traditions; and what is beyond them are either reprehensible argumentation which is one of heresies innovation as it will be shown clearly later, or (no more than) mere wrangling by dwelling on distinctions or amplification through the array of different opinions, most of which are derived and nonsense, despised by the mind and rejected by the ears, while others are ramblings into things unrelated to religion and not customary during the first period of Islam. but those discourses in total were out of heresies innovation. But now, many things have changed.

Some innovations of heresies which have diverted a lot from the Holy Qur'an and the Prophetic sunnah have broken up, and a new group has appeared, whose members have patched up similes and composed speeches pertaining to that, which led to the fact that what was forbidden came to be permissible by necessity, if not one of the collective duties, as much as should argue against the innovated heresies, in case the call for innovation of heresies is intended, but to some extent, which we shall mention in the coming chapter, Allah Willing.

The parts of philosophy

As for philosophy, it is not science in itself, but it is of four parts:

The first includes both geometry and arithmetic's, and they are permissible so far as there is no fear for one who is engaged in them to transcend them to other blameworthy sciences; and that's because most of those who were engaged in them have gone beyond them to many innovations of heresies. For this reason, the weak among the people should be safeguarded from them even though not for their own sake, in the same way as a nervous one should be saved from standing on the shore of a river, for fear he might fall into the water, or in the same way as the new convert into Islam should be saved from mixing with the infidels, for fear of their negative impact upon him, putting in mind that it is undesirable for the strong (among Muslims) to mix with them.

The second is the logic, whose objective is to look for the point of proof and

its conditions, and the point of term and its conditions, and both are implied in theology.

The third comprises ontology, which is to search for Allah's Nature and Qualities; and this is included in theology. However, philosophers have no independent science unique to them in this respect. But they have different doctrines within its framework, some of which are blasphemous and some ground-breaking As well as segregation is not an independent science in itself, but its men are no more than a group of theologists, and those of research and consideration, who have false doctrines unique to them in this respect, so are the philosophers.

The fourth includes physiology, and some of it stand in opposition to law, religion and truth; and it is much closer to ignorance, and not knowledge in order to be placed in the divisions of sciences, and some are concerned with the search for the characteristics and properties of bodies, and the way of their change. In this point it is similar to medicine, with the difference that a physician considers the human body as far as good and poor health is concerned, whereas they consider all physical bodies, as far as their change and motion are concerned. But medicine is superior to it, since it is needed for, but there is no need for this science of physiology. Therefore, this does not stand against the fact that it is one of the arts whose learning and practicing are collective duty, for the purpose of guarding the minds of the public audience from falling as victims of the imaginations of the innovators of heresies.

This has come to be needed for because of the new innovations, as well as man has become in need for hiring a convoy of guards on the way to (the places of) Hajj, when the highway men appeared; and had there not been those highway men, hiring those guards would not have become one of the requisites of the way to (the places of) Hajj. So, had the innovator left his nonsense, there would have been no need for anything more than what was familiar during the age of the holy companions "Allah be pleased with them".

Based upon that, let a theologist know his limit beyond which he should not go in the religion, in which his position is like that of a guardian on the way to (the places of) Hajj: as well as if a guard is devoted to guarding, he will not be one of the pilgrims, if a theologian is mainly involved in argumentation and defence, and rather does not follow the way to the hereafter, nor is he engaged in looking after and making straight the heart, he will not be one of the religious learned men, and in this way, a theologist will have no portion of the religion other than the faith, which is shared by the public audience, and it is one of the deeds of the outward heart and tongue; and there remains the art of argumentation and guarding which distinguishes him from the public.

But as for the knowledge of Allah Almighty, His Qualities and Actions, and all that we mentioned as part of the knowledge of revelation, it is not acquired from theology, for indeed, theology is likely a covering veil over it. It could not be achieved but through striving which Allah Almighty has made preliminary to guidance, as shown from His statement: " And those who strive in Our (Cause),

We will certainly guide them to Our Paths: for verily Allah is with those who do right." (Al-Ankabut 69)

﴿ وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴾ (٦٩)

If you say: "You've reduced the designation of a theologists to merely a guard over the faith of the public audience from being vulnerable to distortion by the innovators of heresies, in the same way Allah Almighty: how then should you lower their ranks to such an inferior status in relation to the science of religion?"

It should be know to you that he, who knows the truth only with men will surely be thrown into confusion and straying drifts. So, let you know the truth first so that you would come to know its men, if you are to follow the way of truth; and if you are satisfied with the tradition, and consider the ranks of superiority well-known among the people, be not heedless then of the high rank of the holy companions.

There is unanimity among those whom I've mentioned that they (the holy companions) had the priority and precedence over the others: their high position as far as religion is concerned was unattainable, as well as their supremacy was unsurpassable. But even, in no way was their precedence by virtue of theology or religious jurisprudence so much as it was by their knowledge of the (way to the) hereafter, and following its right way.

Abu Bakr "Allah be pleased with him" (for example) did not excel his fellows because he observed so much (voluntary) fasts, nor because he offered so much (voluntary) prayers, nor because he narrated so much traditions, nor because he gave so much religious verdicts, nor because he was a good theologists, but (he excelled the others) because he had something (of faith and trust in the Prophet unique to him) which resided in his breast as confirmed by the witness of the chief of the Messengers "Peace be upon him" in his favour.

So, let you be eager to get this secret, for it is as valuable as a precious Jim, and well-guarded pearl, and leave that, which the majority of the people agree upon getting it, and estimating it with high consideration and giving it a great value, only for reasons and points, whose details are too long to be explained here. The Messenger of Allah "Peace be upon him" died, leaving many thousands of the holy companions "Allah be pleased with him" all of whom were knowledgeable of Allah Almighty; and the Messenger of Allah "Peace be upon him" praised them. Even though, none of them was perfect in the art of theology. Moreover, none among them held himself to give religious verdicts more than three to nine over ten men.

However, Ibn Umar "Allah be pleased with him" was one of those (learned men). But whenever he was asked to give a religious verdict, he would say: "Go to so and so, the governor, who was appointed to be in charge of the people's affairs, and place it in his neck." He refers here to the fact that giving religious verdicts pertaining to cases and judgements is consequential to the matter of ruling and leading subjects.

When Umar Ibn Al-Khattab died, Ibn Mas'ud said: "No doubt, nine-tenth the true knowledge vanished." It was said to him: "How do you say so, since the majority of the holy companions still live among us?" he said: "I do not mean the science of giving religious verdicts and judgements, but I mean the knowledge of Allah Almighty." Do you think then that he intended the art of theology and argumentation?

Why should you not then be eager to acquire that knowledge, nine-tenths of which vanished with the death of Umar? It was he, who closed the door of theology and argumentation. He struck Dabi' with his stick when he raised to him a question which gave rise to (the false impression of) contradiction between two Holy Verses in Allah's Book. Furthermore, he had desertion towards him, and ordered the people to desert him.

As for your statement that the famous among the learned men are both theologists and jurists, it should be known to you that the reason for which one becomes excellent in the Sight of Allah Almighty is different from that for which one becomes famous among the people.

Abu Bakr As-Siddiq "Allah be pleased with him" was famous among the people for his being the (Prophet's first) successor, whereas he was excellent in the Sight of Allah for that secret which resided in his breast. Umar "Allah be pleased with him" was famous among the people for his policy (of ruling his subjects), whereas he was excellent in the Sight of Allah for his knowledge of Allah, i.e. that knowledge, nine-tenths of which vanished by his death, as well as for his intention to become much closer to (the Presence of) Allah Almighty in his ruling, justice, and the pity he had towards Allah's Creatures; and of course, this is something inward in his breast. One might imagine that all the apparent deeds stem from him who seeks after the power of authority, celebrity, good reputation, and fame. In this way, the fame might be shown in kingdom, whereas the excellence in that secret which none knows (but Allah).

From this point of view, both religious jurists and theologists are like caliphs, judges and men of knowledge. They are divided into different types: there are those who intend Allah Almighty with their knowledge, religious verdicts, and defending the sunnah of His Messenger "Peace be upon him", and seek not after good reputation or showing off: those are fitting for Allah's Good Pleasure, for their acting upon their knowledge, intending the Countenance of Allah Almighty with their religious verdicts and reflections.

As a matter of fact, every (item of) knowledge is a deed, since it is an acquired action, but it is not that every deed is (an item of) knowledge.

The physician (for example) is able to come closer to Allah Almighty with his knowledge, and thus, he receives reward for his knowledge, as being working with it for the Sake of Allah Almighty.

The ruler also intermediates between the creatures just for the Sake of Allah Almighty, and thus he pleases Allah Almighty, and receives his reward, not for his undertaking the science of religion but for his doing a job, therewith he intends

to come much closer to (the Presence of) Allah Almighty with the help of his knowledge.

There are three divisions of things, therewith one might become much closer to (the Presence of) Allah Almighty: an abstract knowledge, and it is the knowledge of revelation, an abstract deed, and it is the justice of the ruler, and his adjusting the people, and what is compound from both deed and knowledge and it is the knowledge of the way to the hereafter; and its owner is one of those of both knowledge and deeds.

Consider yourself where you will be on the Day of Judgement: in the party of Allah's men of knowledge, or in the party of His workers, or in both parties, with the result that you will combine two shares with both parties together. This is more important for you than to imitate (the others) only for fame, as it is said in the form of a poetic verse: "Take (and learn) what you see (clear and evident with your own eyes) and leave that of which you only hear: of a surety, in sunrise (which is near) what makes you independent from (what is in) Saturn (the farthest planet in the solar system)."

Nevertheless, we will transmit, from the biographies of the earlier religious jurists, what makes you know that those who claimed their doctrines later wronged them, and they will be their greatest antagonists on the Day of Judgement. That's because those (earlier jurists) intended with their knowledge nothing other than the Countenance of Allah Almighty.

Their states show, undoubtedly, what might be described as the signs of the learned men of the hereafter, as it will be explained later in the chapter of "the Signs of the learned men of the hereafter". They were not devoted only to the science of jurisprudence so much as they were engaged in the knowledge of the hearts and observing their states. But they were diverted from making compositions and teachings in this field by what diverted the holy companions from making compositions and teachings in the science of jurisprudence, even though they were jurists, and masters of the science of religious verdicts; and the points and reasons for that are well-known, and there is no need to make a mention of them.

We are going to mention from the states of the earlier jurists of Islam what makes you know that it was not they who have been intended by the condemnation implied in what we've mentioned, but it was those, who alleged that they imitated them, and claimed their doctrines, even though they were different from them in their deeds and conduct.

The chiefs and leading pioneers of jurisprudence, who have multitudes of followers in their doctrines are five: grand imam Ash-Shafi'i, Malik, Ahmad Ibn Hanbal, Abu Hanifah, and Sufyan Ath-Thawri "Allah's Mercy be upon all of them". Each of them was a righteous worshipper and abstinent, endued with knowledge of the disciplines of the hereafter, a religious jurist in the affairs of the people in this world, and each intended only the Countenance of Allah Almighty with his knowledge of jurisprudence.

Although they had those five characteristics, the jurists of this time followed their steps only in one, i.e. to go all-out on making extremely unwarranted

categorizations and classifications of the branches of jurisprudence, for the remaining four characteristics are not fitting but for the hereafter, and it is only this characteristic which is fitting for both this world and the hereafter, and in case the hereafter is intended by it, it might be less fitting for this world.

They went all-out for doing it, and called in its name, seeking to be similar to those five grand imams; and how far from the truth it is to compare the angels with the blacksmiths. Let's now relate from their states what signifies those four characteristics (of the hereafter), even though their knowledge of the religious jurisprudence is clearly apparent.

As for the grand imam Ash-Shafi'i "Might Allah bestow His Mercy upon him", his being a sincere worshipper is shown clearly from a narration according to which he used to divide the night into three portions: one for knowledge, one for religious service, and one for sleep. According to Ar-Rabie, Ash-Shafi'i used to recite the Qur'an in his prayers in full sixty times during the month of Ramadan. Al-Buwaiti, one of his friends, used to recite the Qur'an to its conclusion once every night during the month of Ramadan.

It is reported that Al-Hassan Al-Karabisi said: "I spent more than a night with Shafi'i, and he used to offer prayer for nearly one-third the night, during which, I saw him having recited no more than fifty to one hundred Holy Verses at maximum. He never came upon a Holy Verse of mercy but that he asked for Allah's Mercy for himself, all of the Muslims and the faithful believers, and he never came upon a Holy Verse of punishment but that he sought refuge (with Allah from punishment) and asked Allah to deliver him as well as all the faithful believers.

This clarifies how both fear (of Allah's Punishment) and hope (for Allah's Mercy) were combined (in his heart).Consider how his limiting the recitation to no more than fifty Holy Verses signifies the depth of his versatility and insight in the secrets of the Holy Qur'an!

It is reported that Shafi'i said: "I've never ate my fill for sixteen years, for indeed, satiety makes heavy one's body, hardens the heart, removes the trial, brings about sleep, and makes one too weak to undertake the religious service." Consider here his wisdom of understanding the defect of satiety, and seriousness of worship, for the sake of which he left it; and to be sure, to reduce food is the commencement of service.

Shafi'i "might Allah bestow mercy upon him" said: "I've never sworn by Allah Almighty, whether truthfully or falsely." Consider here his reverence and veneration for Allah Almighty, and how this indicates his profound knowledge of the Majesty (and Glory) of Allah Almighty.

Once, the grand imam Shafi'i "Allah be pleased with him" was asked about something thereupon he kept silent. It was said to him: "Would you not give answer (to this question), might Allah bestow His Mercy upon you?" he said: "No, until I know which is better: to keep silent or to give answer."

Consider his watch over his tongue, even though it is the most uncontrollable from amongst the organs of the body and the most difficult upon the religious

jurists to manage and curb. This highlights the fact that in no way did he use to speak or keep silent but for seeking after excellence and getting reward.

It is reported that Ahmad Ibn Yahya Ibn Al-Wazir said: One day, Shafi'i came out of the market of Qanadil, and we followed him, and behold! A man was abusing a man from those endued with knowledge. On that Shafi'i turned to us and said: "Hold back your ears from hearing obscenity in the same way as you hold back your tongues from uttering it, for indeed, the hearer acts as an accomplice of the speaker; and the wicked man looks at the nastiest thing in his utensil in order to do his best to empty it in yours; and if the wicked man's obscene word is ignored, he who ignores it will grow happy as much as one who utters it grows wretched."

According to the grand imam Shafi'i, a wise man sent a letter to a sage, in which he said to him: "NO doubt, you've been given knowledge. So, pollute not your knowledge with the darkness of sins, lest you will be caught in the darkness on the very day those endued with knowledge will march forward by the light of their knowledge."

As far as his abstinence is concerned, Shafi'i "might Allah bestow mercy upon him" said: "He, who claims to combine the love for both the world and its Creator (at the same time) has, indeed, told a lie." According to Al-Humaidi, Shafi'i "might Allah bestow mercy upon him" set out on journey to Yemen in the company of a governor, and he turned away to Mecca having ten thousand Dirhams. A tent was pitched up for him at a certain place outside Mecca, in which the people came to visit him. However, he did not leave that place before he had distributed the whole money.

One day, on leaving the public bath, he gave the bath-keeper a great amount of money. Once, his whip fell down from his hand, and when a man raised it up to him, he gave him as many as fifty Dinars in reward for his favour. The generosity of Shafi'i "might Allah bestow mercy upon him" is too famous to be in need of mention. No doubt, the generosity is the commencement of abstinence, for he, who loves a thing keeps it; and only he, who leaves the wealth is that in whose sight the world is insignificant; and this is the real concept of abstinence.

That how Shafi'i "Allah be pleased with him" was strong in his abstinence, sincere in his fear of Allah Almighty, and wholehearted in his occupation by the hereafter, is clearly shown from a narration according to which Sufyan Ibn Uyainah related a Hadith pertaining to mystical sciences "Raqa'iq", thereupon Shafi'i fell unconscious. When it was said to him that he had died, he said: "If he should die, no doubt, the best of those of his time should have died."

It is further narrated that Abdullah Ibn Muhammad Al-Balwi said: I sat in the company of Umar Ibn Nubatah, to discuss the worshippers and abstinent, when Umar said to me: "I've never seen more pious and more righteous, and more eloquent than Muhammad Ibn Idris Ash-Shafi'i. one day, I, he and Al-Harith Ibn Labid, a disciple of As-Salih Al-Murri, set out to Safa. He commenced the recitation –and he was of a sweet pleasant voice- with the following: " That will

be a Day when they shall not be able to speak, Nor will it be open to them to put forth pleas." (Al-Mursalat 35:36)

﴿ هَٰذَا يَوْمُ لَا يَنطِقُونَ ۝ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ۝ ﴾

I saw the colour of (the face of) Shafi'i "might Allah bestow mercy upon him" having changed, and his skin trembled and he was troubled so much that he fell unconscious. When he woke he said: "O Allah! I seek refuge with You from the position of the rejecters of the truth and the carelessness of the heedless. O Allah! To You the hearts of the Gnostics have submitted, and the heads of those who yearn (for Your Meeting) have bowed in humiliation. O my Allah! Bestow upon me from Your Generosity, and cover me with Your Curtain (therewith to screen my sins), overlook, by virtue of the Bounty of Your Countenance, my indulgence (in service)." Then he walked and we turned away.

When I visited Baghdad, and he had been in Iraq, I sat on the edge of the shore to perform ablution for prayer, and behold! A man passed by me and said: "O man! Make perfect your ablution, perchance Allah Almighty would do well to you in the world and the hereafter!" I turned and behold! There was a man followed by a lot of people. I hastened to finish my ablution, and went on tracing him. He turned to me and said: "Do you have a need?" I said: "Yes: would hat you teach me something from what Allah Almighty have taught you." He said: "It should be known to you that he, who is true to Allah (in all of his words and deeds) will be delivered, and he, who fears for his faith will be secure from apostasy, and he, who abstains from (the delights, pleasures and luxuries of) this world, his eyes will be well-pleased with such of Allah's Reward in the future as he sees. Should I give you more?" I answered in the affirmative, thereupon he resumed: "He, who has the following three characteristics will indeed have his faith complete: he, who enjoins right, and does it, he, who forbids evil, and refrains from doing it, and he, who guards well the limits ordained by Allah Almighty. Should I not give you more?" I answered in the affirmative, thereupon he said: "Abstain from (the ending delights and pleasures of) this world, and desire for (the never-ending bounty of) the hereafter, and prove true to Allah in all of your deeds, perchance you will be in the company of the delivered ones (on the Day of Judgement)."

Then, he turned away. I asked who he was and it was said that he was Ash-Shafi'i. consider how his falling unconscious and giving admonition signify his abstinence and culminating fear (of Allah Almighty); and in no way could such abstinence and fear be achieved but through the knowledge of Allah Almighty, for indeed, "it is the men endued with knowledge, from amongst Allah's Slave that fear Allah most." (Fatir 28)

﴿ وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ۝ ﴾

By no means did Shafi'i "might Allah bestow mercy upon him" reach such a position of abstinence and fear (of Allah Almighty) through the science of

payment in advance, hiring, and the other sciences of jurisprudence. That's because this (knowledge of Allah) belongs to the knowledge of the hereafter, taken from the Holy Qur'an and the Prophetic traditions, since the wisdom of the foremost and last generations (on earth) is trusted in them.

That he is well-versed in the profound mysteries of the heart and the knowledge of (the way to the) hereafter is shown clearly from the many statements of wisdom related from him. It is narrated that once he was asked about the essence of showing off, thereupon he said intuitively: "Showing off is a fascinating thing of delight, that is placed by the inclination in front of the eyes of the men of knowledge, and they regard it in accordance with their poor judgement, thereupon their deeds become fruitless."

It is reported that he said also: "If you fear that you might feel supercilious because of your deed, consider then of Whom you should seek the good pleasure, for which reward you desire, of which punishment you should feel afraid, for which power and health you should give thanks, and for which item of trial you should celebrate (Allah Almighty): if you consider anyone of those, your deed will come to be insignificant in your sight." Consider here how he explained the nature of showing off, and the treatment of arrogance, and both are from amongst the major defects of the heart.

It is reported that Shafi'i "Allah be pleased with him" said: "He, who does not safeguard himself (from committing what is forbidden) of no benefit will his knowledge be to him." He "Allah's Mercy be upon him" said: "He, who obeys Allah with his knowledge, will get benefit from its mystery." He further said: "There is no one but that he has many who love him as well as many who hate him. Such being the case, be in the company of those who show obedience to Allah Almighty."

It is reported that Abd Al-Qahir Ibn Abd Al-Aziz was a good pious man, and he used to ask Shafi'i "Allah be pleased with him" many questions pertaining to piety, and Shafi'i used to sit in his company because of his piety. One day, he asked Shafi'i "might Allah bestow mercy upon him": "Which of the following is the best: patience, trial or well-establishment in power?" on that Shafi'i "might Allah bestow mercy upon him" said: "The well-establishment in power is the (best degree since it is the) degree attained by the Prophets; and to be sure, one is not well-established in power but after being put to trial, and if one is put to trial, he should patiently persevere, and if he proves to be patient, he then will be well-established in power. Do you not see that Allah Almighty first put Abraham "Peace be upon him" to trial and (when he showed patience) he was well-established in power? He Almighty put Moses "Peace be upon him" to trial and (when he showed patience) he was well-established in power. He also put Job "Peace be upon him" to trial and (when he showed patience) he was well-established in power. He put Solomon "Peace be upon him" to trial and (when he showed patience) he was well-established in power, and given a great dominion. Of a surety, the well-establishment in power is the highest and best degrees, according to the following statements of Allah Almighty: " Thus did we give

established power to Joseph in the land, to take possession therein as, when, or where he pleased." (Yusuf 56)

﴿ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ ۖ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٥٦﴾ ﴾

Job "Peace be upon him" also was well-established in power after he had been put to trial as Allah Almighty says: "We removed the distress that was on him, and We restored his people to him, and doubled their number, as a Grace from Ourselves, and a thing for commemoration." (Al-Anbiya 84)

﴿ فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ ﴿٨٤﴾ ﴾

This statements from Ash-Shafi'i signify his versatility in the mysteries of the Holy Qur'an, and acquaintance with the different standings of those who followed the way to Allah Almighty, from amongst the Prophets, Allah's Devotees and good righteous men. In reality, all of this belongs to the knowledge of (the way to the) hereafter.

It is reported that it was said to Shafi'i: "When should one be a man of knowledge?" he said: "When he becomes well-versed in the sciences of religion, and learnt them well, and surveyed the other sciences, and acquired what he has missed of them. It is only at this point that one becomes a man of knowledge." However, this, and the numerous statements likewise shows clearly the high standing he attained in the knowledge of Allah Almighty and the sciences of the (way to the) hereafter.

That with religious jurisprudence and argumentation thereof he sought only the Countenance of Allah Almighty is clearly shown from the following narration in which he is reported to have said: "Would that all the people get benefit from that knowledge, and nothing of that should be ascribed to me." See here how he was well-acquainted with the defect of knowledge, and the seeking for having prestige because of it, and how he was entirely far beyond any concern with that, and how his intention in being occupied by it was devoted to the Countenance of Allah Almighty.

It is reported that Shafi'i "Allah be pleased with him" said: "I've never debated with anyone and liked that he should commit a mistake." He further said: "I've never spoken with anyone but I liked that he should be helped achieve success, directed to the right, aided (to avoid mistakes) and be cared, looked after and safeguarded by Allah Almighty. moreover, I've never spoken with anyone, but that it was the same to me that the truth should be made clear by Allah Almighty either on my tongue or on his tongue."

He further said: "I've never brought about the truth and proof against anyone which he accepted from me but that I showed great respect and love for him, and none has ever felt too arrogant to concede to accept the truth, and rather rebelled the proof (even though it was right) but that he became insignificant in my eyes,

and I came to have aversion towards him."

Those are the signs which highlight his seeking only Allah Almighty with jurisprudence and argumentation. Consider in this context how the people did not only emulated him just in one from among those five characteristics, but also they opposed him in it.

For this reason, it is reported that Abu Thawr "Allah's Mercy be upon him" said: "I've never, and the people also have never seen the like of Shafi'i "might Allah bestow mercy upon him". It is reported that Ahmad Ibn Hanbal "Allah be pleased with him" said: "I've never offered a prayer, for forty years, but that I invoked good upon Shafi'i "Allah's Mercy be upon him"."

Consider the fairness of the invoker, and the high rank of the one upon him he invoked good, in comparison with their counterparts and likes from amongst the learned men in this time, and the mutual feeling of resentment and hatred between them, in order to know their indulgence in their claim of emulating those good men of knowledge. Because of his invoking good upon him so much, his (Ahmad Ibn Hanbal's) son asked him: "What source of men was Shafi'i in order to invoke good upon him so frequently as such?" he said: "O my son! Shafi'i was like the sun for this world, and the source of power and health for the people." Do you think then that both could be compensated?

It is reported that Ahmad Ibn Hanbal "might Allah bestow mercy upon him" said: "None has ever touched an inkpot (to record knowledge) but that he was indebted to Shafi'i." it is reported that Yahya Ibn Sa'id Al-Qatan said: "I've never offered a prayer, for forty years, but that I invoked good upon Shafi', in view of such of (the gates of) knowledge as Allah Almighty opened for him, and directed him to the right."

Let's limit ourselves to the portion we have related from the states of his life, for indeed it (to review all the states of his life) is beyond survey. However, we've transmitted the most of those good merits from the book composed by grand sheikh Nasr Ibn Ibrahim Al-Maqdisi "might Allah bestow mercy upon him", in the good merits of Shafi'i "Allah Almighty be pleased with him, and with all the Muslims".

Grand imam Malik "Allah be pleased with him" also was adorned with those five characteristics. It was said to him: "What do you say, O Malik, about seeking after knowledge?" he said: "How good and fine it is! But consider that in which you are in need from morning to evening, to which you should stick."

He "Allah's Mercy be upon him" used to treat the science of religion with high regard, to the extent that whenever he wanted to discourse on Prophetic narrations, he would perform ablution, sit in the front portion of his bed, comb his beard, and apply perfume to his body and then sit firmly with reverence. Then, he would go on discourse. When this matter was raised to him he said: "I like to highly exalt the narrations of the Messenger of Allah "Allah's blessing and peace be upon him"."

It is reported that Malik said: "No doubt, knowledge is a light, which Allah Almighty places wherever He likes; and it is not realized by the large number of

narrations." This respect and appreciation show how strong his knowledge of the Majesty of Allah Almighty was.

That he intended with his knowledge only the Countenance of Allah Almighty is shown clearly from his statement: "The quarrel in religion is of no significance." It is also evident from the statement of Ash-Shafi'i about him: "I was attendant with Malik when forty-eight questions were raised to him, and his reply to thirty-two of them was: 'I do not know'." To be sure, it is not easy upon one who intends anything other than the Countenance of Allah with his knowledge to declare that he have no knowledge. For this reason, Ash-Shafi'i said: "When the men of knowledge are mentioned, Malik stands for a piercing star (in view of his outstanding excellence), and I have been indebted to none more than I was to Malik."

It is narrated that Abu Ja'far Al-Mansur prevented him from relating the narration of the divorce under compulsion, and when he sent to him somebody to ask him about it, he related at presence of an assembly of people that' No divorce is due upon one who is coerced to do so'. Although he lashed him with the whip, he (Malik) did not cease to relate that narration.

It is reported that Malik "might Allah bestow mercy upon him" said: "There is no man, who is truthful in his speech, and does not tell a lie, but that he continues to get benefit from his mental faculty, and no infirmity nor dotage harms him because of decrepitude."

His abstinence in this world is evident from the narration that Al-Mahdi, the Commander of the Believers asked him: "Have you got a house?" he answered in the negative and said: "But, let me relate to you something: I heard Rabie'ah Ibn Abu Abd Ar-Rahman having said: 'No doubt, one's ancestry is his house."

Later on, Ar-Rashid (son of Al-Mahdi) asked him the same question: "Have you got a home?" he answered in the negative, thereupon he gave him three thousand Dinars and said to him: "Buy a home with that (money)." He took it, but spent nothing of it. When Ar-Rashid intended to return, he said to Malik "might Allah bestow mercy upon him": "You should set out with us. Indeed, I've decided to force the people to adhere to the Muwatta "the Well-Trodden path" in the same way as Uthman "Allah be pleased with him" had forced the people to stick to (his version of) the Qur'anic text." He said to him: "As to forcing the people to adhere to the Muwatta', there is no way to do so, for the holy companions of the Messenger of Allah "Allah's blessing and peace be upon him" were dispersed after his death in different regions, and related the Prophetic narrations, and thus, the inhabitants of each region have a different portion of that knowledge. The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect (according to the narration of Al-Baihaqi on the authority of Ibn Abbas): "No doubt, the variation of opinions among my nation (pertaining to the branches, and not the foundations of religion) is (a gift of) mercy (for them)." As for my setting out with you, there is no way to do so, since the Messenger of Allah "Allah's blessing and peace be upon him" said (on the authority of Sufyan Ibn Abu Zuhair): "Of a surety, Medina is much better for

them (to live in) if they knew!" he "Allah's blessing and peace be upon him" further said (on the authority of Abu Hurairah): "Medina removes its impurities, in the same way as the bellows remove the dross of iron." Here are your Dinars as they are (with nothing spent out of it): take it if you so like, or leave it if you so like." He means that 'you force me to leave Medina for what you've given to me, and in no way should I give preference to this world over the City of the Messenger of Allah "Allah's blessing and peace be upon him". This was Malik's abstinence in this world.

When wealth in great abundance was brought to him from different parts of the world, because of the dissemination of his knowledge and dispersion of his companions, he spent them in all sides of good; and as a matter of fact, his generosity clearly reveals his abstinence in, and lukewarm liking for this world. However, the abstinence is not only to abandon wealth, but it is also to have no desire in the heart for it. In spite of his dominion, (the Prophet) Solomon "Peace be upon him" was from among the abstinent men.

However, Malik's disregard for this world is shown from the narration of Shafi'i "Allah be pleased with him": "I saw near the gate of the house of Malik many horses from those belonging to Khurasan, or Egypt according to another narration, better than which I've never seen." I said to Malik: "How good those are!" he said: "All of this is a gift for you O Abu Abdullah." I said to him: "Keep for you at least a riding mount to ride." He said: "I feel shy of Allah Almighty to trample an earth, in which there is the body of the Prophet of Allah "Allah's blessing and peace be upon him" with the hoof of a riding mount." Consider his great generosity, revealed from his giving that all at once as a gift, and his great respect for the earth of Medina.

That he intended with his knowledge only the Countenance of Allah Almighty is clear from the following narration, which shows also how he looked down upon this world: he said: "I visited Harun Ar-Rashid who said to me: "O Abu Abdullah! You should come to visit us regularly, in order that our boys should listen to (the narrations of) Muwatta' from you." I said: "might Allah honour our master, the Commander of Believers! You are the source of this knowledge: if you honour it, it will be exalted, and if you dishonour it, it will be put to humiliation. To be sure, it is the people who should come to acquire knowledge, and it is not that knowledge should come to them (while they are at their homes)." On that he said: "You've told the truth. Come out to the mosque, in order to listen (to Malik) with the public."

As for Abu Hanifah "might Allah Almighty bestow mercy upon him" he also was a righteous worshipper of Allah Almighty, ascetic, knowledgeable of Allah Almighty, afraid of Him, and he intended only the Countenance of Allah Almighty with his knowledge.

That he was a righteous worshipper of Allah is shown from the narration according to which Ibn Al-Mubarak said: "Abu Hanifah "Allah might bestow mercy upon him" was characterized by manliness and performance of a great amount of prayers."

It is narrated that Hammad Ibn Abu Sulaiman said that Abu Hanifah used to give life to the whole night (by supererogatory prayers and celebration of Allah Almighty). It is also narrated that he used to give life to half of the night, and one day, he came upon a street, and a man pointed to him while he walking, and said to another: "This is the man who always give life to the whole night." From this time on, he came to give life to the whole night. He said pertaining to that: "I feel shy of Allah Almighty to be described with something of service I do not do."

As for his abstinence, it is narrated that Ar-Rabie Ibn Asim said: "Yazid Ibn Umar Ibn Hubairah sent me to bring Abu Hanifah to him, and when I brought him he asked him to be the governor of the treasury, but he rejected, thereupon he gave him twenty lashes." Consider how he fled away from the office of governorship of treasury, and instead he endured the punishment

Al-Hakam Ibn Hisham Ath-Thaqafi said: I was reported pertaining to Abu Hanifah, while being in Sham, that he was of the most trustworthy among the people, and the governor liked him to be in charge of the treasury, otherwise, he would strike him on his back. However, he preferred their punishment (in this world) to the punishment of Allah (in the hereafter).

It is narrated that a mention was made of Abu Hanifah in the presence of Ibn Al-Mubarak. He said: "Do you make a mention of a man, to whom this world with all of its contents was offered to him, and he ran away from it?"

It is narrated on the authority of Muhammad Ibn Shuja' from one of his companions that it was said to Abu Hanifah: "Abu Ja'far Al-Mansur, the Commander of the Believers, ordered that ten thousand Dirhams be given to you." But Abu Hanifah was not satisfied." When it was the very day, on which he expected to receive the money, he offered the Morning prayer and wrapped himself with his garment, and kept silent. The courier of Al-Hassan Ibn Qahtabah came to him with the money, and when he entered into him, he did not talk to him. One of the attendants said: "It is his habit not to talk to us but with a word in reply to a word." He said: "Place the money in this bag in one of the corners of the house." Afterwards, Abu Hanifah made a bequest of the furniture of his house, and said to his son: "When I die and you finish from the burial ceremonies, take this heap (of money) and go with it to Al-Hassan Ibn Qahtabah and said to him: "Here is your trust which you've trusted with Abu Hanifah." His son said: I did accordingly, thereupon Al-Hassan said: "Allah's Mercy be upon your father! How zealous he was on his religion!"

It is narrated that he was invited to take the office of judge, thereupon he said: "I'm not fitting for that." He was asked: "Why?" he said: "If I'm truthful, then, (I know for certain that) I'm not fitting for that; and if I'm a liar, then, of a surety, by no means should a liar be fitting for the office of judge."

As for his acquaintance with the way to the hereafter, and the matters of religion, as well as his knowledge of Allah Almighty, this is attested from his great fear of Allah Almighty, and refraining from (the pleasures and delights of) this world. According to Ibn Juraij, "I was reported from this man of yours, An-Nu'man Ibn Thabit, who belongs to Kufah that he was solemnly afraid of Allah

Almighty." According to Sharik An-Nakh'i, "Abu Hanifah was on the habit of spending long in silence, deep contemplation, even though his conversations to the people were little."

This is from amongst the clear signs of his acquaintance with the esoteric knowledge, and occupation by the serious matters of the religion; for indeed, he, who is gifted with (the privilege of) spending long time in silence and abstinence has been given the whole knowledge.

The good merits of Abu Hanifah are beyond calculation. Had he not been characterized by perseverance in self-humiliation and had he not dipped into the sea of contemplation? Had he not, throughout a period of forty-three years, performed his morning prayer without breaking his evening ablutions (because of spending the whole night in supererogatory prayer)? Had he not performed Hajj fifty-five times and seen Allah in his sleep a hundred times?

This is but a little portion of the lives of the three grand imams, Shafi'i, Malik and Abu Hanifah. As for both Ahmad Ibn Hanbal and Sufyan Ath-Thawri, their followers are less in number than theirs, and those of Sufyan are lesser than those of Ahmad, even though they are more famous for piety and abstinence. Since this book, along its different parts, is filled with narrations about their lives, there is no need to take up their lives in more detail now in this stage.

It is more relevant to consider the states and lives of those three grand imams, and see if those states, sayings, deeds for which they refrained from (the delights and pleasures of) this world and wholeheartedly devoted themselves to the service of Allah Almighty are the fruits of only the knowledge of the branches of jurisprudence, like the sciences of payment in advance, hiring, Zihar, Li'an, Ila' (swearing to become aloof from one's wives), or of another kind of knowledge of greater superiority and higher rank. Consider also whether those who claimed they had emulated the three grand imams were or were not true to their claim.

CHAPTER THREE: ON SUCH OF SCIENCES AS POPULARLY THOUGHT TO BE PRAISEWORTHY

Even though they are not so

This chapter deals with the point for which a certain knowledge might be considered as blameworthy

and the way of changing the names of such sciences as Fiqh (the faculty of religious understanding), Ilm (knowledge), Tawhid (Allah's Oneness), Dhikr (celebration of Allah Almighty), and Hikmah (wisdom)

and the extent to which the legal sciences might be praiseworthy and the extent to which they might be blameworthy

The Exposition Of The Reason For Criticizing Such Of Those As Blameworthy

you might exclaim: "Since knowledge is to be acquainted with a certain thing as it is really is, and it is an essential characteristic of Allah Almighty: then, how should a thing be knowledge, and blameworthy at the same time?"

it should be known to you that by no means would the knowledge be regarded as blameworthy for its being knowledge so much as it is held blameworthy in the sight of the people for one of three reasons:

the first: that it leads to damage, which befalls either its doer or anyone else, like the science of magic and talismans, which is regarded as blameworthy, and it is really so, for the Holy Qur'an affirms that as being a cause of sowing the seeds of discord between spouses. Furthermore, (according to the narration of A'ishah) the Messenger of Allah "Peace be upon him" was bewitched and he grew ill because of that and remained as such until Gabriel "Peace be upon him" told him about it, thereupon he brought the material on which the magic was done from underneath a stone in the well (of Dharwan according to Bukhari's narration).

Magic is something obtained from the knowledge of the properties of the precious stones and mathematical calculations particular to the rising points of the stars. A skeleton resembling the person to be bewitched is made out of these precious stones, which is gazed into, in addition to repeated utterances of unbelief and obscenity, which are contrary to law, in expectation for a special time in the rising of the stars, Through which the aid of the devils becomes accessible, with the result that, in accordance with the ordinance of Allah Almighty, the bewitched one becomes vulnerable to strange states.

As far as the knowledge of these things is concerned, it is not blameworthy. But even, it is of no use except for harming people. The instrument of evil is in itself evil, and it is for this reason that magic is regarded as blameworthy. If a person should pursue one of the holy devotees of Allah in order to kill him, but such saint should hide in a safe place and, then, the oppressor inquires about the saint's location it would not be permissible to disclose his hiding place, but rather, to tell a lie in this respect would be incumbent. For while disclosing the location of the saint is, in itself, a knowledge of the fact as it is, nevertheless it is blameworthy because it brings about harm.

The second: that it causes harm to its doer at most, like astronomy, which is not blameworthy in itself. It is of two parts:

One is computational to which the Holy Qur'an refers in telling that the course of both the sun and the moon is computed: "The sun and the moon follow courses (exactly) computed." (Ar-Rahman 5)

﴿ ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ ﴿٥﴾ ﴾

He further says: " And the Moon, We have measured for it mansions (to traverse) till it returns like the old (and withered) lower part of a date-stalk." (Ya Sin 39)

﴿ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾ ﴾

The other is astrology the essence of which is to attest the future events from the present causes. This is similar to the way a physician is guided by the patient's pulse to predict the future development of a disease. Astrology is therefore an attempt to know the course of the laws and ordinances of Allah relative to His creatures. But the law has regarded it as blameworthy.

In this context, (it is narrated by Tabarani on the authority of Ibn Mas'ud) that the Messenger of Allah "Peace be upon him" said: "When the Divine decree is mentioned, withhold (from being engaged in discourses about that); when the stars are mentioned, desist (from talking about them); and when my Companions are mentioned, refrain (from abusing them)."

It is further narrated (by Ibn Abd Al-Barr on the authority of Abu Mihjan) that the Messenger of Allah "Peace be upon him" said: "After my death, I fear three things for my nation: (to be victims of) the injustice and wrongness of the rulers, to have faith in the stars, and to belie the Divine Decree."

It is further narrated that Umar Ibn Al-Khattab "Allah be pleased be with him" said: "Learn from astronomy what is sufficient for you to guide through land and sea and then you should stop (from learning more)."

However, he warned against it for three reasons:

One is that it causes harm to most of the creatures: if they are revealed that those events result from the course of certain stars, they will have the false impression that it is the stars which lead to that, as being directing gods, for they are glorious celestial bodies. In this way, they will have a great impact upon the people, whose hearts (and minds) will come to be attached to them. Furthermore, they will think that both good and evil are withheld by or expected only from them, which leads to the vanishing of the celebration of Allah from the heart. That's because a weak-minded person fails to see what is beyond the media; and only the learned one who is well-established in knowledge knows, for certain, that the sun, the moon and the stars are subdued by the Command of Allah Almighty.

The example of the way a weak-minded one sees that sunlight results from the rising of the sun is like the example of an ant, as if it is gifted with reason, and it happens to stand on the surface of a sheet of paper, thereupon it sees the movement in the process of writing, thinking that it is the work of the pen, but by no means would it go beyond that to see the fingers, and behind the fingers the hand, and behind the hand the will which moves it, and behind the will a scribe who has the ability and will (to write what he likes), and behind all, the Creator of the hand,, the ability, and the will. Most people fail to look beyond the nearby and earthly causes and they hardly promote to grasp the Cause of all causes. This is one of the reasons why astrology has been forbidden.

The other is that the astrology is merely guessing, and as far as an ordinary man is concerned, the influence of the stars could hardly be determined either with certainty or even with probability. Its related judgements result from ignorance. In this way, astrology is regarded as blameworthy in reference to this ignorance, not because it is knowledge.

Furthermore, it is narrated that this knowledge was a miracle given as a gift to the Prophet Idris "Peace be upon him" ((from Allah Almighty to confirm his Prophethood). But now, it has vanished and totally disappeared. If the astrologer happens to be correct in some cases, and how rare they are, this will be by chance. He may happen to have knowledge of some causes, but the effect will not result therefrom unless several other conditions, whose realities are beyond

the reach of human beings, should be accomplished. If he happened to be doomed by Allah to have knowledge of the remaining causes, his prediction would come true; but if that is not achieved, he would go wrong.

This is similar to the guess of a man who is moved to think that there will be rain this day on seeing the clouds gathering and rising from the mountain tops. Although rain may actually fall, it is also possible that a hot sun should rise and disperse the clouds. The mere presence of clouds in the sky is not sufficient for rain to come down; and there are other conditions which cannot be determined.

Similarly, the navigator guesses that the ship will sail safely depending only upon the usual conduct of the winds with which he is familiar. But there are unknown factors which control the movements of the winds of which the navigator might have no knowledge. Consequently, his guess would sometimes be correct and sometimes wrong. For this reason, even the strong-minded one is forbidden to practise astrology.

The third reason is that it is of no use. The least to be said about it is that it is, at its best, to invade what is useless, in which one might waste his life, which is his most valuable property; and to be sure, this is the greatest loss.

In this connection, (it is narrated by Ibn Abd Al-Barr on the authority of Abu Hurairah) that once, the Messenger of Allah came upon a man, having a gathering of people round him, thereupon he asked: "Who is that?" they said: "He is a knowledgeable man?" he said: "Which knowledge has he got?" they said: "Poetry and ancestries of Arabs." On that he said: "This knowledge brings about no benefit, and the ignorance of it causes no harm." The Messenger of Allah "Peace be upon him" added: "The knowledge (which one should learn) is a Holy Verse whose meaning is well-established (or according to another interpretation, a clear sign which is evident), an item of standing sunnah, or a just ordinance."

To middle into astrology then is to intrude what is dangerous, and fall into ignorance, with no benefit to be expected. What will be doomed to happen will inevitably come true, and there is no way to avoid it, unlike medicine, in which there is need, and its proofs could be attested, or even the interpretation of dreams, for, though being a guess work, it is a part of forty-six parts of Prophethood, and there is no danger expected from it.

The third is that whoever middles into this kind of knowledge gets no scientific benefit from it; and that's because it is blameworthy in itself. It is just like learning the insignificant before the important or the ambiguous before the evident of sciences, or research of the Divine Mysteries, undertaken by both philosophers and theologians, even though they could hardly grasp them in full for none is fitting for knowing their realities and ways barring the Prophets and saints. For this reason, the people should be held back from pursuing them, and rather diverted to only those permitted by law, for this is satisfactory for guidance. Many were the persons who delved into sciences, with the result that they were harmed because of that; and had they not done so, they would have been far better in the science of religion.

The fact that knowledge might be harmful to some people could not be

rejected, just in the same way as an infant might be harmed by the flesh of birds and the variety of sweet edible things. Furthermore, the ignorance of some affairs might be of good benefit for many persons.

In this respect, it is narrated that a man made a complaint to a physician of the infertility of his wife, and her failure to give birth to children. The physician detected her pulse and said to her: "You needn't medicine for fertility, for you will die within forty days as attested from your pulse." Consequently, the woman entertained great fear and she was perturbed. She brought out her property and distributed it (among the poor and needy) and made her bequest in relation to that, and spent with no food nor drink until the appointed term came to its end but even she did not die. Her husband came to the physician and told him that she had not died. He said: "I know that. Have sexual relation with her now, and she will be pregnant." When the man asked him about the reason he said: "I saw her overweight to the extent that fat gathered around the mouth of her womb, and I came to know that she would not become lean unless she entertained the fear of death, thereupon I frightened her with that until she grew lean, and thus the obstruction of pregnancy vanished."

This draws your attention to the danger of many sciences, and makes you grasp the meaning of the statement of the Messenger of Allah "Peace be upon him" (according to the narration of Ibn Abd Al-Barr on the authority of Jabir): "We seek refuge with Allah from (having) knowledge which is of no benefit."

You should then take lesson and admonition from this narration, and pursue not such of sciences as held blameworthy by law, and rather emulate the holy companions (of the Prophet) "Allah be pleased with them", and be satisfied with following the right way of sunnah, since safety lies in following (the steps of the Messenger and his companions), whereas danger lies in adventure and aberration. You should also not blow your own horn so much of what you describe as your opinion, reasonable judgement, proof and evidence, with the claim that you investigate into things in order to know and determine their realities as they are putting in mind that there is no harm in the pursuit of knowledge. To be sure, the harm it might cause to you is more dangerous (than whatever benefit you could get). Many are the things which you might know, whose knowledge would ruin you in the hereafter, unless Allah Almighty intervenes for you with His Mercy.

It should be known to you that as well as physicians know secrets of medical treatments, deemed improbable by those who are not well-versed in medicine, so do the Prophets, who are the physicians of hearts and have knowledge of the rules that govern the hereafter life. So, do not judge their ways in accordance with your limited reason, lest you would be ruined.

Not rarely a person's finger might be injured, and, following his own mind, he might apply ointment to it, until a skillful physician would draw his attention to the fact that his treatment should be to apply ointment to the other side of the palm, which he would deem far improbable, in view of his ignorance of the way the nerves branch, and from which places in the body they spring, and gather around the body. The same is true of the way to the hereafter, and the right ways

and etiquette of law, and the beliefs set for the people to follow, therein lie many niceties and fine points, which are beyond the capacity and power of the human mind to grasp. Similarly, there are wonderful qualities in the properties of the precious stones which experts have failed to understand, to the extent that no one has been able to realize (for example) the reason why the magnet attracts iron.

Nevertheless, the wonderful and strange things in faith and works and their advantage for the purity, cleanliness, integrity, and rectitude of the heart in order to be fitting for rising up to the neighbourhood of Allah, and become exposed to the breeze of His Bounty, are far more numerous and greater than those in therapies and drugs. As well as minds might fail to know the benefits of medicines and drugs, even though they are realized through experimentation, minds also fail to know the things which are useful for the hereafter life, putting in consideration that there is no way to determine them through experimentation. That's because these things would be attainable through experimentation only if some of the dead would return and tell us about such of deeds as are acceptable and useful in the sight of Allah, and bring man much closer to Him, and such of deeds as estrange the creature from his Creator; and the same is true of faith. But unfortunately, in no way is this to be expected.

For this reason, it suffices you for benefit that your mind should guide you to the truthfulness of Messenger of Allah "Peace be upon him" and make plain to you the significance of his counsel. Put aside from your conduct the deviation of your mind (from its limits) and stick to obedience, for nothing else would deliver you.

For this reason, (it is narrated by Abu Dawud on the authority of Buraidah that) the Prophet "Allah's blessing and peace be upon him" said: "No doubt, ignorance lies in some forms of knowledge, and incoherence lies in some forms of (eloquent) speech." It is a well-known fact that by no means could knowledge be ignorance, but it may have the same harmful influence as ignorance.

(It is further narrated on the authority of Abu Ad-Darda' that) The Prophet "Allah's blessing and peace be upon him" said: "A little portion of divine guidance is far better than a great amount of knowledge."

Jesus "Peace be upon him" said: "Many are the trees, but not all are fruitful; plentiful are the fruits, but not all are edible; (similarly) many are the branches of knowledge, but not all are useful."

The Way Of Changing The Names OF SCIENCES

It should be known that the source of confusion of the blameworthy sciences with the legal sciences is the alteration and distortion of the names of the praiseworthy sciences, for evil purposes, which have been given concepts extremely different from those intended for them by the good righteous ancestors and those of the first generation. Those are five terms: Fiqh (jurisprudence), Ilm (science of religion), Tawhid (monotheism), Dhikr (admonition), and Hikmah (philosophy).

Those are praiseworthy terms and the men who are characterized by any of them are those of high positions in the science of religion. But now they have been altered and given blameworthy concepts, but the hearts are reluctant to hold at fault those characterized by any of them, in view of the widespread practice of applying these names to them alike.

The first term stands for Fiqh (jurisprudence), which they have altered more by restriction and particularization than by altering its meaning. They have given it the restricted meaning of acquaintance with the strange cases of religious verdicts, the mastery of the niceties of their origins and reasons, so much discourse in that field, and retention of their related articles. In this way, the most versatile in jurisprudence among the people is he who has the deepest acquaintance with that, and spends the longest time in occupation by it.

During the first age (of the holy companions), the name jurisprudence was given to the knowledge of the way to the hereafter, and the acquaintance with the niceties of the defects of souls and the things, which spoil the deeds, the grasp of the inferiority of (the delights and pleasures of) this world, and looking forward to the blessings of the hereafter and the domination of fear over the heart. This is attested from the following statement of Allah Almighty: "if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them." (At-Tawbah 122)

﴿ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ ﴾

To be sure, it is this kind of religious study which brings about fear and alarm in the soul, apart from such detailed branches as the science of emancipation, divorce, Li'an, payment in advance, hiring. No alarm nor fear could be produced by those branches. Nevertheless, the wholehearted devotion to practicing it always hardens the heart, and deprive it of piety, as we see now those who devote themselves only to this practice.

Allah Almighty further says: "they have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not." (Al-A'raf 179)

﴿ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ ﴾

He refers here to the significance of faith, and not the practice of giving religious verdicts. By my life, the term Fiqh, from the linguistic point of view, stands for the faculty of understanding. They are used with both the ancient and modern connotations. Consider Allah's statement: " Of a truth you are stronger (than they) because of the terror in their hearts, (sent) by Allah. This is because they are men devoid of understanding." (Al-Hashr 13)

﴿ لَأَنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِم مِّنَ ٱللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴾

He thus attributed their little fear of Allah and their great terror of the power of man to their weak understanding. Judge, by yourself, whether this was the result of the lack of acquaintance with the details of religious verdicts or the result of the disappearance of those sciences we have already mentioned.

(It is narrated by Abu Na'im on the authority of Suwaid Ibn Al-Harith that) the Prophet "Allah's blessing and peace be upon him" said, addressing the members of the delegate who came to visit him: "They are Learned, wise and discerning." When Sa'id Ibn Ibrahim Az-Zuhri was asked about the greatest jurisprudent among Medina's inhabitants, he said: "The most Allah-fearing among them." He seemed to have referred to the fruit of jurisprudence; and to be sure, Allah-fearingness is the fruit of the esoteric science, and not the science of giving religious verdicts and passing judgements.

(It is narrated by Ibn Abd Al-Barr on the authority of Ali that) the Messenger of Allah "Peace be upon him" said: "Should I not tell you about the greatest jurisprudent among the people?" they said: "Yes." He said: "It is he, who does not make the people despair of Allah's Mercy, nor does he cause them to feel secure against Allah's schemes, nor does he make them lose hope of Allah's Spirit, nor does he leave the Qur'an in favour of anything else."

(It is narrated by Abu Dawud on the authority of Anas Ibn Malik that) The Messenger of Allah "Allah's blessing and peace be upon him" said: "To sit with a people who are celebrating (the Praises of) Allah Almighty from the Morning prayer up to the rising of the sun is much dearer to me than to emancipate four slaves from the offspring of Ishmael; and to sit with people who are celebrating (the Praises of) Allah Almighty from the Asr prayer up to the setting of the sun is much dearer to me than to emancipate four slaves."

When Anas related this narration, he turned to both Zaid Ar-Raqashi and Ziyad An-Numairi and said to them: "The gatherings of celebration (of Allah Almighty) were not like those of yours, in which one of you relates his preachings and narrates traditions to his companions. On the contrary, we used to sit in a gathering, remember the (principles and deeds of) faith, learn the Qur'an, understand religion, and calculate Allah's Favours upon us, out of studying religion. In this way, he gave the name of religious study to both learning the Qur'an and calculating Allah's Favours (upon His creatures).

(It is further narrated by Ibn Abd Al-Barr on the authority of Shaddad Ibn Aws that) the Messenger of Allah "Peace be upon him" said: "One would not come to be fully jurisprudent until he dislikes the people only for the sake of Allah, and sees a lot of meanings in the Qur'an", and then (according to the narration of Abu Ad-Darda', whose chain of transmission is short of the Prophet) turns to himself, and hates it more (for the same reason)."

When Farqad As-Sabakhi asked Al-Hassan about something, and he gave him reply, he said to him: "But the jurisprudents differ with you in that matter." On that he said: "Might your mother be bereaved of you O Furaiqid! Have you seen a real jurisprudent with your own eyes? To be sure, the real jurisprudent is he, who abstains from (the delights and pleasures of) this world, seeks after the hereafter, who is well-versed in the matters of his religion, who is on the habit of worshipping his Lord regularly, who is pious, who withholds himself from attacking the reputations of the Muslims, refrains from (having his hand reach) their property, and who is sincere in his advice to their group."

He did not say, in all of what he said, that he is the one who has mastery over all the branches of religious verdicts. But I do not say that the name jurisprudent was given to giving religious verdicts or passing judgements. Nevertheless, this was either in a general and broad manner or by way of regarding the one a subdivision of the other. But its application to the science of the hereafter was more common. Consequently, this restriction brought forth some ambiguity which caused men to devote themselves solely to it to the neglect of the knowledge of the hereafter and the nature of the heart.

Furthermore, they were encouraged to some extent by the fact that the esoteric knowledge is ambiguous, and putting it to practice is very difficult; and it is not easy to attain therewith the high offices of government, judge, wealth and power of authority. This (the negligence of the hereafter) was made alluring by Satan to the hearts, through making particular the name of jurisprudence (to connote only the sciences of religious verdicts and judgements on the exclusion of the knowledge of the way to the hereafter), despite the fact that it has been really held praiseworthy by law.

The second term stands for Ilm (science of religion), which has been given to the knowledge of Allah Almighty, His Signs, Acts pertaining to His devotees and creatures, to the extent that when Umar Ibn Al-Khattab died, Ibn Mas'ud "Allah be pleased with him" said: "No doubt, nine-tenth the science of religion died." He designated this knowledge as the science, with the definite article and explained it as the knowledge of Allah Almighty. They also altered its concept by more restriction until it came to be ascribed only to those who are engaged in argumentation with his opponents about the problems of jurisprudence and the like of that. It is said about such that he is knowledgeable of the truth, versatile in knowledge, while those who do not practice that nor take it up are referred to among the weak, and are not considered to belong to the company of the knowledgeable. This also is alteration by restriction.

But the most part of what is related in relation to the good merits of the learned men is attributed to those endued with knowledge of Allah Almighty, His rules of ordinance, acts and attributes. But even, it has now become usual to be applied to those who do not comprehend from the science of the law more than controversial syllogisms on disputed cases. Those well-versed in such gymnastics are now regarded among the versatile learned men, in spite of their ignorance of the sciences of interpretation, tradition and religion,. This, as a result, has proved destructive to a great number of knowledge seekers.

The third term stands for Tawhid (Monotheism), which has now turned to mean the art of scholastic theology, versatility in the way of argumentation, and grasping the different methods of contradicting the adversaries, and the capacity of being diffuse in speech, by raising a great variety of questions, and arousing so much suspicions, and composing requisites, to the extent that a sect of them described themselves the men of (Divine) equity and Oneness, and the theologians were given the name of learned men of Allah's Oneness, even though nothing of the items of this art was known during the first age (of the holy

companions), who, moreover, used to be hard in condemning anyone whenever he intended to open the gate of argumentation and debate (pertaining to anything in the matters of religion).

As to the evident proofs implied in the Qur'an, which the minds would immediately accept at the first hearing, they were well-known to all. The knowledge of the Qur'an constituted the whole knowledge. The Allah's Oneness, in their sight, was something different, which most theologians did not understand; and even if they were able to understand it, they would not be described as scholastic theologians. It is to see that all things come Allah Almighty in such a way as to divert him from turning to any intermediary causes. Thus, he sees that no good nor evil comes but from Him Almighty. Of a surety, this is a supreme rank, and putting one's trust (in Allah Almighty) is one of its fruits, as it shall be explained later in the book of putting one's trust (in Allah). From amongst its fruits also, a mention might be made of refraining from making complaints against the people, refraining from becoming angry with them, the satisfaction and admittance of Allah's Decree.

One of its resulting fruits was the statement of Abu Bakr As-Siddiq "Allah be pleased with him", when he grew fatally ill, and they asked him to bring a physician to treat him, thereupon he said: "It is the physician (i.e. Allah Almighty) Who has made me ill." A mention might also be made of his statement in another narration when he was asked about what the physician had told him, thereupon he said: "The Physician (Allah) said to me: "I'm the Doer (without let) of all that I intend."" However, the supporting proofs for that will be mentioned in the books of putting one's trust (in Allah) and the Allah's Oneness.

The theology is like a precious fruit which has two successive husks; and of course, the outer one is farther from the bith than the inner one. But the people restricted the name only to the husk, and its protecting the bith, and thus neglected the bith entirely. The outer husk is to bear testimony with your tongue that "There is no god(to be worshipped) but Allah", and this is called the contra-trinity monotheism, i.e. the trinity declared by the Christians. But this might be uttered also by a hypocrite, whose secrecy contradicts his public. The other husk indicates that there should be no opposition in one's heart to the concept of this statement. On the contrary, one should have faith and trust in it from the outward of his heart; and this is the monotheism observed by the public. However, the theologians are the guardians of this husk, to protect it from the mystification of the innovators of heresies. The third stands for the bith, that is, one should see that all things come from Allah, in such a way as to divert him from turning to any intermediary causes, to worship Him uniquely, and join none with Him in worship.

But following one's own vain desires does not belong to this monotheism, for one who follows his own vain desire has indeed taken his desire as his worshipped Allah, as shown from Allah's statement: "Then do you see such a one as takes as his Allah his own vain desire?" (Al-Jathiyah 23)

﴿ أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَـٰهَهُۥ هَوَىٰهُ ﴾

(It is narrated by At-Tabarani on the authority of Abu Umamah that) the Messenger of Allah "Peace be upon him" said: "The most hateful Allah to be worshipped on earth, in the Sight of Allah Almighty, is one's own vain desire."

In reality, on consideration, one knows that he who worships an idol does not, in fact, worship the idol so much as he worships his own vain desire, for he is inclined to the tenets of his fathers, thereupon he lags behind his inclination. The soul's inclination to what is familiar is described as one's vein desire.

It is not a part of this monotheism to grow angry with or have feeling of resentment towards the creatures, for how could one who sees (and faithfully is satisfied with the fact) that all things come from Allah Almighty have this feeling of resentment towards anyone else?

Theology had this high rank, and it is the rank of the truly faithful believers. See to what extent it has been shifted, and with which husk the people have been satisfied, and how they have sought refuge with mutual praise and boasting of those things whose names have a praiseworthy reputation, while being utterly bankrupt in the meaning and signification for which these names stand, and for which they are praiseworthy. Their bankruptcy is similar to that of a man who gets up early in the morning, turns his face towards the Qiblah and says: "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (Al-An'am 79)

﴿ إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا ۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴾

This is the first lie therewith he commits against his Lord everyday, unless he should turn to Allah Almighty with the depth of his heart. But if he means only the apparent meaning of the word face, then, he turns his face only towards the Ka'bah, away from the other directions. By no means could the Ka'bah be the direction of Him Who has created both the heavens and the earth, in order to say that the one who turns his face towards it has indeed turned his face towards That Creator "High He be above any limitation of directions or climes".

On the other hand, if he means by it his heart, as it should be which acts as the instrument of worship, how could his words be true since his heart is bent upon his worldly desires and needs, and engaged in devising tricks therewith to collect wealth and authority and to guarantee worldly means in abundance, towards which he is directing the attention of all his being? When then did he turn his face to the Creator of the heavens and the earth? The following statement sums up the whole matter of monotheism: the monotheist is he who sees nothing but Allah the One and Only, and turns his face only to Him. This complies with the statement of Allah when He says: "Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling." (Al-An'am 91)

﴿ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾ ﴾

What is intended here is not verbal profession, since the tongue is like an interpreter who tells the truth at one time and lies at another. What Allah

Almighty regards is (not the interpreter (i.e. the tongue)) but that for which the tongue is the interpreter, i.e. the heart which is the source of religion and the place wherefrom it springs.

The fourth term stands for Dhikr and Tadhkir (celebration of Allah and giving admonition). In this respect, Allah Almighty says: " But give admonition (by teaching your Message): for admonition benefits the Believers." (Adh-Dhariyat 55)

﴿ وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴾

There are a lot of traditions in which the assemblies of celebration are praised. (It is narrated by Tirmidhi on the authority of Anas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you come upon the gardens of Paradise, you should stop and enjoy yourselves." They asked: "What are the Gardens of Paradise?" he said: "They are the assemblies of celebration (of Allah's Praises)."

(It is narrated on the authority of Abu Hurairah that) the Messenger of Allah "Peace be upon him" said: "Verily, Allah Almighty has roving angels, other than those who undertake the guardianship of men, who roam the earth looking for assemblies of celebration (of Allah's Praises). On seeing an assembly of celebration, they beckon to one another saying: 'Come unto your desired objective!' Then the rover angels gather around these assemblies and hear: 'Behold! Celebrate (the Praises of) Allah, and take admonition!'"

This has been changed to such practice as you see now the most part of preachers keep on in the form of story telling, recital of poems, euphoric utterances and heresies.

As for story telling, it is an innovation (of something which has no reference in the Islamic tradition) and it was forbidden by the pious ancestors to sit in a gathering of a storyteller, on the claim that this was not customary during the lifetime of the Messenger of Allah "Peace be upon him" (according to the narration of Ibn Majah), nor was it during the lifetime of Abu Bakr, nor Umar until the affliction broke up, and the storytellers appeared in its accompaniment. It is narrated that once Ibn Umar came out of the mosque and said: "Nothing has led me to come out of the mosque other than the storyteller, and but for him, I would have not come out."

It is narrated that Damrah said to Sufyan Ath-Thawri: "Should we face the storyteller?" he said: "Turn your backs to those of innovations (which have no reference in Allah's Book or the Prophetic sunnah)." Ibn Awn said: I visited Ibn Sirin who asked me: "What is the fresh news today?" he said: "The governor forbade the storyteller to tell stories." On that Ibn Sirin said: "He has been guided by Allah to the right way."

Once, Al-A'mash entered the mosque of Basrah, and found a storyteller sitting and he was involved in telling his narrations, saying: It is related to us by Al-A'mash...", thereupon he sat in the middle of the ring-shaped gathering and went on depilating the hair of his armpit. The storyteller said to him: "O grand sheikh!

Are you not ashamed of doing that?" he said: "Why? I'm doing something which belongs to the sunnah, whereas you are telling a lie. I'm Al-A'mash, and I've never related to you anything."

According to Ahmad, those who tell lies most are the storyteller and the beggar." It is further narrated that Ali "Allah be pleased with him" drove out a storyteller from the mosque of Basrah, and when he heard the speech of Al-Hassan Al-Basri, he dismissed him not, since he was talking about the knowledge of the way to the hereafter, reminding the people of death, drawing the attentions to the defects of souls, the shortcomings of deeds, the whispered thoughts therewith Satan tempts man, and the ways of taking care of that, giving reminder of Allah's Favours and Blessings, the servant's indulgence in his gratitude, showing the inferiority, defects, impending end, and deceitfulness of this world, and the dangers and the terrors of the hereafter.

This is the kind of giving admonition held praiseworthy by law, and it is narrated that it should be encouraged according to the tradition of Abu Dharr "Allah be pleased with him" according to which (the Prophet) said: "To attend a gathering of celebration and giving admonition is much better than to pray one thousand rak'ahs, and to attend a gathering of knowledge is much better than to visit one thousand ill persons (to enquire about their health), and to attend an assembly of knowledge is much better than to follow one thousand funeral processions." It was said: "O Messenger of Allah! And even much better than to recite the Qur'an?" on that he said: "Should the recitation of Qur'an be of benefit without knowledge?" Ata' said: "A single session of knowledge prevails over seventy gatherings of entertainment."

But, it is sorry to say that those of the deceptive flowery discourse have taken these traditions as good reason for themselves and have adapted the name giving admonition (Tadhkir) to their fables. In this way, they have forgotten the right path of praiseworthy celebration (Dhikr) and rather have been engaged in relating tales which are vulnerable to variations, additions and omissions, and which deviate from and go beyond the stories implied in the Qur'an. Some tales are beneficial to hear while others are harmful in spite of their being true. Whoever would betake himself to this practice would not be able to distinguish truth from lies and what is good from what is harmful. From this point of view, it was forbidden.

For this reason Ahmad Ibn Hanbal "Allah be pleased with him" said: "Much is the need of people for a truthful storyteller!" If the story is one of the stories of the prophets "Peace be upon them", pertaining to the affairs of their religion, and the storyteller is truthful and reliable in his narration, I see no harm in it. But people should safeguard themselves against lies and against those stories which point to trivial faults and compromises which the public fail to understand or realize that they are nothing but rare and slight faults being followed by atonements and rectified by good deeds supposed to cover them up. A layman is apt to take refuge to such reasoning In order to justify his compromises and find for himself an excuse, protesting that such and such has been narrated on the

authority of such and such of masters or prominent men, adding that 'as long as all of us are vulnerable to committing sins, it is no wonder if I disobey Allah (and why not) since a greater person than me has done the same.' This also causes him to be more daring to disobey Allah.

On the contrary, if one should safeguard himself against these two dangers, there would be no harm in it, for it would return to the praiseworthy stories implied in the Qur'an and to the authentic stories of tradition.

There are from amongst the people, those who take the liberty of fabricating stories which exhort men to do what leads them to be more obedient (to Allah Almighty), with the claim that they intend thereby nothing but to call men to the truth. But even, this is one of Satan's temptations, and it is telling the truth that therewith fabrication could be avoided. Moreover, there is in what Allah and His Apostle said enough to dispense with fabrication in preaching. How (should it not be so) since the Prophet "Allah's blessing and peace be upon him" disliked the pretentiousness or rhymed prose which he regarded as pedantic. It is narrated that Sa'd Ibn Abu Waqqas said to Umar, his son, who came to seek something from him, on hearing him uttering rhymed speech: "It is that (rhymed speech) that causes me to hate you. I will never fulfill your need until you give up that."

It is narrated by that the Messenger of Allah "Peace be upon him" said to Abdullah Ibn Rawahah about a three-statement rhyme he composed: "I beware you of composing rhymed speech O Ibn Rawahah!" it seems as if what is beyond two rhymed statements should belong to the banned and pedantic rhyme. For this reason, (according to the narration of Muslim on the authority of Al-Mughirah) when the man said about the blood-money of the fetus: "Should we give the blood-money for him who has got no drink nor food, nor has cried nor wept (once he was born so that it would be known that he was alive before he died): of a surety, this is like a nonentity" the Messenger of Allah "Peace be upon him" said: "(Do you say) rhymed speech like the rhymed speech of the desert Arabs?"

As to poetry, it is blameworthy to use it so much in preachings, depending upon Allah's saying: " And the Poets, it is those straying in Evil, who follow them; See you not that they wander distractedly in every valley? And that they say what they practise not? "(The Poets 224:226)

﴿ وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ ﴾

He Almighty further says: " We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear" (Ya Sin 69)

﴿ وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾ ﴾

The kind of poetry that is most customary to preachers is that which belongs to the description of affection, the pretty of the object of adoration (more often the woman), the spirit of connection, and the severe pain of departure, in gatherings, whose members are mostly of the crude among the common folk

whose insides are saturated with lust and their hearts never refrain from turning to fair faces. This kind of poetry inspires nothing in their hearts but that which their hearts already conceal, and enkindles therein the flames of lust. Henceforth they begin to shriek and make a show of their love. Most of this, if not all, results from a certain kind of corruption. For this reason, nothing of poetry should be used except that which implies moral instruction, by way of quotation or giving examples. It is narrated (by Al-Bukhari on the authority of Ubai Ibn Ka'b) that the Messenger of Allah said: "From amongst the (verses of) poetry, there are ones that imply wisdom."

But, if the assembly contains only such of the elite as are known to have their hearts absorbed in the love of Allah Almighty, no harm will be caused to those by such of poetry as whose outward indicates to the description of the creatures, since the listener perceives all that which he hears in accordance with what prevails in his heart, as it will be explained in more detail later in the book of audition.

For this reason, Al-Junaid "might Allah bestow mercy upon him" used to address with his speech an assembly of only some over ten person and if they were more, he would not speak; and by no way did the members of his assembly reach the number of twenty. Once, a group of people gathered near the door of the house of Ibn Salim and it was said to him: "Deliver your speech, since your companions came (to listen to you)." He said: "No, those are not my companions. They are the companions of the assembly. It is only the elite who constitute my real companions."

We mean by the ecstatic utterances two kinds of speech innovated by some Sufists:

One comprises the long and broad claims of adoration and love with Allah Almighty, and the connection which renders outward deeds insignificant until some have affirmed oneness with Allah, the removal of the veil, vision of Him with the eye, and direct communication through speech. They say that they were told such and such and that they said such and such, in imitation of Al-Hussain Ibn Mansur Al-Hallaj who was crucified for uttering words of this type, and quote as an example his saying: "I AM THE TRUTH." It is also narrated that Abu Yazid Al-Bastami said: "Glory be to me! Glory be to me!" This is, in fact, a type of speech which is extremely harmful to the common folk, so much that many farmers have gave up their farms and proclaimed the same claims. Furthermore, this speech is attractive to human nature for it relieves it from work and gives superiority to it through the attainment of those stations and the experience of those states. henceforth, the ignorant do not fail to claim these things for themselves nor to swallow up such confused and flowery words.

No matter rejected their claims might be, they do not hesitate to say that such rejection has been the outcome of knowledge and disputation, the knowledge is a veil and the disputation is the deed of the soul, while their words are not understood except from within through disclosure of the light of the Truth. These and similar words have spread like fire in the land and their harm to the common folk has become grievous. To destroy the person who comes out with

such words is, according to the religion of Allah, better than to spare ten lives.

As to Abu Yazid Al-Bastami, such words as have been ascribed to him cannot be true. Even if he were heard saying them, most probably he must have been repeating to himself words about Allah; and it is the same as if he was heard quoting the words of Allah: "Verily, I am Allah: there is no god but Me: therefore worship Me." These words should not have been taken within any context different from that of quotation.

The other type of ecstatic utterances is of ambiguous words, with pleasing aspects and awesome phrases, even though they are pointless. They may be of two kinds: The first and the more common comprises words which are not understandable to their speaker who utters them because of the perplexity in his own mind and the confusion in his imagination resulting from his ignorance of the exact meaning of words which he hears. The other implies words which may be understandable to their speaker even though he is unable to convey them to others through exact language which can express his thoughts in view of his inexperience in science and his lack of instruction in rhetoric,. Such words are of no use other than to confuse the heart, amaze the mind, and perplex the understanding. They are also apt to convey a meaning other than that for which they are intended so that anyone may find in them a meaning which is different in accordance with his own nature and desire.

In this context, it is narrated (by Abu Na'im on the authority of Ibn Abbas) that the Messenger of Allah "Peace be upon him" said: "No one of you talks to a people with words they understand not but that those would be a cause of putting them to trial." It is further narrated (by Al-Bukhari ending the chain of transmission up to Ali, and Ad-Dailami tracing it up to) the Messenger of Allah "Peace be upon him" that he said: "Communicate the people with what they recognize, and leave what they reject: do you like that they would give lie to Allah and His Messenger?"

This applies to such of words as are understandable to their author, even though incomprehensible to the minds of the listeners: what then about such of words as are not understandable to the speaker himself, putting in mind that it is forbidden to talk with words which are understandable to the author, and are not so to the listener? In this respect, it is narrated that Jesus "Peace be upon him" said: "Place not the wisdom with men who are not fitting for it, lest you would commit injustice against it, nor withhold it from those who are fitting for it, lest you would wrong them. Be like the skillful physician who applies his medicine just to the location of the disease." In other words: "He, who places wisdom with those who are not fitting for it has indeed proved ignorant, and he, who withholds it from those who are fitting for it has indeed committed injustice. Of a surety, wisdom has a right, and it has men who are fitting for it: so, give each his own right."

As for heresies, it implies something unique to it, besides what has been mentioned under the ecstatic utterances. It is to shift the words of law from their concrete aspects to esoteric things, which are of no benefit to the minds, such as

the Batinite method of interpretation which is unlawful and of great harm; because when words are made to connote other than their concrete meanings, with no authority of the Prophetic traditions nor necessity required by reason, there will be no faith in words nor benefit in the statements of Allah and His Apostle. Almost there can be no trust in what is understood therefrom since its esoteric meaning cannot be subject to certain definition; rather it is vulnerable to different opinions, and it is open to many interpretations. This too belongs to those widespread innovations whose harm is very grievous. The innovators of those heresies have sought nothing but the extraordinary because the human nature is inclined to take pleasure from what is unusual.

In this way, those of Batinah doctrine were able to destroy all the principles of law, when they interpreted it and perverted its exoteric meaning to comply with their concept, as we related about them in our book Mustazhar which is composed in reply to the tenets of Batinah. An example of the way of interpretation adopted by those of heresies could be found in that given by one of them in comment on Allah's statement: "Go you to Pharaoh, for he has indeed transgressed all bounds." (Ta Ha 24)

﴿ ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾ ﴾

He said: "This refers to his heart, i.e. the heart which transgresses all bounds over the man."

The same is given to Allah's statement to Moses: "And put down your rod!" (Al-Qasas 31)

﴿ وَأَنۡ أَلۡقِ عَصَاكَ ﴿٣١﴾ ﴾

I.e. that it refers to all things upon which one could depend or rely, other than Allah Almighty, and which he should put down. A mention might also be made of the statement of the Messenger of Allah "Peace be upon him": "You should have your Suhur (night meal which a fasting person has a short while before dawn), since there is blessing in Suhur." They said that he intended thereby the matter of asking for Allah's Forgiveness at the last portion of the night (just before dawn). There are similar interpretations, therewith they intend to pervert the whole of the Qur'an from its exoteric significance, as well as from its interpretation transmitted from Ibn Abbas and the good learned men endued with knowledge in this field.

To be sure, some of those interpretations are certainly invalid, such as the notion of Pharaoh as the heart; and that's because Pharaoh is a concrete person, and we are sure of his existence, as well as of Moses's call to him, from the narrations that have come down to us, the same as Abu Jahl (Father of Ignorance) and Abu Lahab (Father of Flames), and others who belong to the infidels, and by no means do he belong to devils or angels, or to anything which could not be determined by sense, so that the words should be interpreted differently (far from their real meanings). The same is true of construing Suhur as asking for Allah's Forgiveness at the last portion of the night, for the Messenger

of Allah "Allah's blessing and peace be upon him" used to have his night meal and say to his companions (by way of exhortation): "Have your night meals, or come to have the blessed early meal!" of a surety, the invalidity of these ways (of interpretation) is evident, either through the transmitted tradition, or by sense, the same as those which are beyond sense. All of that is unlawful, and leads the people to go astray and become victims of corruption in their religion.

Furthermore, nothing of that was transmitted from the holy companions, nor from their followers, nor from Al-Hassan Al-Basri, even though he was extremely involved in calling the people (to the religion of Allah) and admonishing them. Thus, no connotation was given to the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "He, who interprets (the Qur'an) just depending upon his own opinion, let him occupy his seat in the fire of Hell" other than this meaning, i.e. that one's purpose is to state a certain matter and in order to confirm his opinion, he quotes some Qur'anic texts, which he gives connotations in conformity with his opinion, even though with no supporting evidence from the tradition or language.

Nevertheless, it should not be understood that the Holy Qur'an should not be open to interpretation with the help of intelligence and reason: there are narrations from the Holy Companions and commentators that they given as much as five, six or even seven interpretations of one Holy Verse, and we know that not all were heard from the Messenger of Allah "Allah's blessing and peace be upon him", for some of them might be contradictory, and far from reconciliation; but they all were construed with the help of good reasoning and deep thinking. For this reason, it is narrated that the Messenger of Allah "Peace be upon him" said to Ibn Abbas (by way of invoking good upon him): "O Allah! Give him the power of understanding of religion and instruct him in the interpretation (of the Qur'an)."

However, such of the innovators of heresies as takes the liberty of giving these interpretations, knowing that they are not literally meant by the words, with the allegation that his intention is to call the people to (the Presence of) the Creator is similar to him, who takes the liberty of fabricating lies and attributing them to the Messenger of Allah "Allah's blessing and peace be upon him", to confirm what seems to be true in itself, even though there has no reference in the law, just as the one who brings about a Prophetic tradition for any case he thinks to be true. This is, by all means, a clear transgression, mischief, whose doer incurs upon himself the threat understood from the statement of the Messenger of Allah "Peace be upon him" (on the authority of Abu Hurairah, Ali and Anas): "He, who attributes lies to me, let him occupy his seat in the fire (of Hell)." Perverting the concepts of those words is of greater and more grievous evil, since it makes them unreliable, and not beneficial in understanding the text of the Holy Qur'an.

Now you have come to know how Satan diverted the people from the praiseworthy sciences to the blameworthy ones, as a result of the confusion caused by the teachers of falsehood with their changing the names of sciences. If you follow those only depending upon the prevalence of the signification of the

name, without turning to that which it signified during the first age (of the companions), you will be then like him, who seeks honour through wisdom, by following the so-called a wise man, for the name of wisdom has come those days to be ascribed to the physician, the poet, and the astrologer, in view of the lack of care for the change of the names of sciences.

The fifth term stands for wisdom. The term wise now has come to be ascribed to the physician, the poet, the astrologer, and even the one who reads fortunes for the peasants who squat on street corners. It is wisdom which Allah Almighty appreciates when He says: "He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding." (Al-Baqarah 269)

﴿ يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾ ﴾

It is narrated that the Messenger of Allah "Allah's Peace be upon him" said: "A word of wisdom man learns is much better than all of this world and what it contains."

Consider the signification of wisdom in the past, and how it has been altered, and make a comparison thereby with the other terms, and avoid being deceived by the confusions caused by the bad learned men, whose evil against religion is much more grievous than that of devils, for it is by means of them that Satan gradually removes the faith from the hearts of people.

For this reason, when the Messenger of Allah "Peace be upon him" was asked about the worst of people, he gave no answer and rather said: "O Allah! I ask for Your Forgiveness!;"; and when he was asked once again he said: "They are the bad learned men."

You now have come to know the difference between the praiseworthy and the blameworthy science, and the source of confusion pertaining to them; and it is up to you to choose for yourself, and consider either to copy the guidance of the ancestors, or hang down with the rope of conceit, and imitate the modernists. That's for all sciences which the ancestors adopted vanished, and the most part of those in which the modernists were involved has been newly innovated (and have no reference in the Qur'an and the sunnah); and this confirms the truth of the statement of the Messenger of Allah "Peace be upon him" (according to the narration of Muslim on the authority of Abu Hurairah): "Islam has begun as a strange religion, and it will return to become strange as it has begun: blessed be the strangers!" it was said: "Who are those strangers?" he said: "They are those who amend such of (acts of) my sunnah as the people would corrupt, and give life to such (acts of) my sunnah as the people would cause to die" or, according to another narration "They are those who constantly stick to that which you adopt those days." He said in another narration (by Ahmad on the authority of Abdullah Ibn Amr): "The strangers are a very small group of good righteous people, who live among a multitude of (evil) people, Whose haters among the people are greater in number than their lovers."

Those sciences have become strange to the extent that the people have aversion towards him who is engaged in them. For this reason, Ath-Thawri said: "If you see a learned man having more friends, you should know that he makes confusions, for if he says the truth, they will dislike him."

The Commendable Amount Of Praiseworthy Sciences

It should be known that sciences, in this consideration, are of three parts: one which is blameworthy, in whole or part, one which is praiseworthy, in whole or part; and the more one acquires of it the better he will be, and the third is praiseworthy as much as one learns of it what is sufficient, and what is beyond sufficiency is blameworthy, and it is undesirable to go thoroughly into its deep and minute details. It is best exemplified by the states of the human body: both health and beauty are praiseworthy, whether in little or much; both ugliness and bad manners are blameworthy whether in little or much; and there are other things, in which observing moderation is praiseworthy, such as spending money, for indeed, extravagance is not praiseworthy, even though it belongs to spending, and courage, in which recklessness is not praiseworthy even though it belongs to bravery; and the same is true of knowledge.

The blameworthy part of it, whether in little or much, is that which is of no use, in the religion or the world, since its resulting harm prevails its benefit, like the science of magic and talismans, and astrology: there is no benefit in all of that, and to spend one's life, which is the most valuable property he has, in learning it is to waste what is valuable, and to be sure, wasting what is valuable is blameworthy. The harm of some of those sciences are greater than the good thought to do in life. But even, whatever this good might be, in no way could be compared with the resulting harm.

Such of sciences as whose learning is praiseworthy, to the utmost perfection is the knowledge of Allah Almighty, His Attributes and Acts, His ordinance of creation, and His Wisdom of giving superiority to the hereafter over this world. This knowledge is required for itself, as well as to attain the felicity of the hereafter through it. To exert oneself even to the utmost of his effort runs short of what is required because it is like the sea whose depth cannot be sounded and whose shores and edges could be approached only as much as has been made easy for them; and no one has navigated its ends except the prophets, the saints, and those who are well-established in the knowledge of Allah, each according to his rank and power and Allah's preordainment for him. This is the well-guarded knowledge which is recorded in books but whose acquisition may be at first achieved by learning and considering the states of the learned man in the science of the (way to the) hereafter whose characteristics we shall discuss later. This is done at first, and then It increases through self-mortification, discipline, purifying the heart and freeing it from the affairs of this world, and emulating the prophets and the saints so that it may be revealed to every seeker (of knowledge) in accordance with his labour, even though the exertion of effort to one's best in it is indispensable for self-mortification is the sole key to guidance, other than

which there is no key to it.

As for sciences, who are praiseworthy to a certain extent, they are those mentioned in the chapter of the collective duties: each of those sciences has three stages (of learning): the first is the exclusive learning, which is the least amount, the second is the moderate learning, which is the intermediate, and the third is the thorough learning and it is beyond that moderation which goes on during one's entire lifetime. Be then one of two men: either to be occupied by educating yourself, or devoted to educating the others, after finishing from educating yourself, and beware of devoting yourself to reforming the others before reforming yourself. If you choose to be occupied by educating yourself, do not be concerned but with learning such of sciences as is incumbent upon you, in accordance with your required need, pertaining to the outward deeds, such as learning the principles of prayer, purification and fasting.

Nevertheless, the most important of sciences, which almost all the people have neglected is the knowledge of the praiseworthy and blameworthy attributes of the heart, since no human being is free from such blameworthy attributes as miserliness, envy, arrogance, haughtiness, showing off, and the like of them; and all of those are among the destructives, and refraining from them is obligatory. Performing those outward deeds is just like the external application of liniment to the body when it is afflicted with scabies and boils in spite of indulgence in removing the pus by surgery or purge. False scholars recommend outward deeds just as fake physicians prescribe external ointments for potent internal diseases. The learned men of the hereafter recommend nothing but the purification of the inward and the removal of the sources of evil by cutting off their nursery-beds and uprooting them from the heart. It is only because of the easy character of the deeds of the senses and the difficulty of the deeds of the heart that most people have neglected the purification of their hearts and devoted themselves to the outward deeds, just as the one who takes refuge to the external application of ointments when he finds it unpleasant to drink a bitter medicine, and go on application of ointment, persistently increases the ingredients, therewith his ailments multiply.

If you are longing for the hereafter, seeking salvation and flight from eternal damnation, pursue the science of inward diseases and their remedies, as we have described it in the Quarter on the Destructives of Life, which will lead you to the praiseworthy stations mentioned in the Quarter on the saviors of Life; and that's because once the heart is cleansed from what is blameworthy, it is filled with that which is praiseworthy just as the soil where all kinds of plants and flowers would grow as soon as the grass is weeded out, and unless it is removed no plants nor flowers would grow.

On the other hand, do not pursue those sciences whose learning is a collective duty particularly when they have already been undertaken by others. He who would spend himself in pursuing what would reform others (before he reforms himself) is a weak-minded: how foolish is the man underneath whose clothes snakes and scorpions have crept and have been about to kill him, even though he

is engaged in looking for a whisk therewith to drive flies away from the other people, a task which will neither spare nor save him from what he is going to suffer from the attacks of those snakes and scorpions.

But, if you have finished from purifying yourself and have been able to abstain from outward and inward sin in such a way that purity of the heart and abstinence from sin have become to you a religion and a habitual practice, and how far it is,, then you may pursue those sciences whose learning is a collective duty. You should observe gradual progress therein: begin with the Book of Allah, then the sunnah of His Apostle, then the science of interpretation and the other sciences of the Qur'an such as that of the abrogating and the abrogated, the related and the unrelated, and the difference between what is basic or fundamental (of established meaning)and what is of ambiguous meaning.

The same should be applicable to the study of the sunnah after which you may proceed to the study of applied jurisprudence which is the elaboration of the positive law within jurisprudence. You may proceed to the sources of jurisprudence and to the other sciences as much as is within the limits of the span of life and time allowance. Do not spend the whole of your life in one of these sciences seeking the thoroughness of embracing, because the branches of knowledge are various and numerous and life is short. Furthermore these sciences are only introductory means sought not for themselves but for the sake of something else; and in everything which is sought as a means for attaining another, the end should not be forgotten nor should the sight be restricted from it.

Limit yourself, in the study of vernacular speech, to that which would enable you to understand and speak the Arab tongue, and in the study of the strange words, to those occurrences of the Qur'an and Hadith, and avoid going into them deeply. As to syntax, confine your effort to what is related to the Qur'an and the sunnah, since every science has three stages of learning: the exclusive learning, the moderate learning, and the thorough learning.

We are going to describe those three stages of learning, in the Hadith, interpretation, jurisprudence and theology, just as exemplary standard of measuring the others. The exclusive learning of interpretation is twice the size of the Qur'anic text as the Wajiz (the Brief) composed by Ali Al-Wahidi An-Naisaburi; and the moderate learning is three times the size of the Qur'anic text, as the Wasit (the Intermediate) which he composed therein; and what is beyond that belongs to the dispensable thorough learning, which might go on during one's entire lifetime.

As to the exclusive learning of Hadith, it is sufficient to have mastery of what the two Sahihs contain, through a version that is well-revised and edited by a man who is well-versed in the science of the texts of Hadith. It is not necessary for you to retain the names of the men (of the chains of transmission), since you have been sufficed this burden by those who preceded you, and you might depend upon their books in this respect.

Furthermore, you are not required to memorize the texts of both Sahihs, but it is sufficient for you to retain out of them what enables you to get what you are in need of when it is raised. The intermediate learning thereof is to add to them what is beyond them in the authentic Musnads. The thorough learning comprises all that is beyond that, to imply all the transmitted traditions, including the weak and the strong, the authentic and the defective, and the knowledge of the various ways of transmission, and the names, states and attributes of their different men.

As for jurisprudence, the exclusive learning is to grasp the contents of Al-Mukhtasar (the Concise) composed by Al-Muzani "Might Allah bestow mercy upon him", which we have rearranged in the book of Khulasat Al-Mukhtasar (the Elite of the Concise); and the moderate learning is as long as three times, and this amount is equal to the material implied in the book of Al-Wasit Min Al-Madhhab (the Intermediate in Jurisprudence); and the thorough learning is equal in amount to the material implied in Al-Basit (the Simple), and the likewise lengthy compositions.

As far as theology is concerned, it is solely intended to protect the tenets transmitted by the men of sunnah, from amongst the good righteous ancestors, and no more; and what is beyond that is an attempt to discover the realities of things improperly. The real objective of learning the sunnah is to grasp only the exclusive degree of acquisition, through a limited creed, which is similar to the material we've brought in the book of the Principles of Beliefs implied in this book (of Revival); and the moderate learning is as much as one hundred papers, which is similar to what is implied in the book of Al-Iqtisad Fi Al-I'tiqad (the Moderate in Belief), and it is needed for in order that one should be able to argue against an innovator of heresy, in opposition to his heretical doctrine, and undermine it and remove it from the heart of the ordinary man, even though it is of no use unless it is done with the public folk before they get extremely zealous, and that's because the speech could hardly be of good use with such innovator (of heresies), especially when he has learnt even to a limited degree the art of argumentation; and if you even are able to silence him in argument, he will not abandon his doctrine, and will rather protest with his failure, affirming that somebody else might meet your argument, of which he is incapable, since you put him to confusion by the power of your argumentation. But if an ordinary man is diverted from the truth with an argument, he might be brought back to it once again with opposing argument, especially when his fanaticism in those errors is still not far gone. But if their fanaticism grows deep-rooted, there will be loss of hope for bringing them back to the truth, since fanaticism is a primal cause of affirming the beliefs in the minds of men; and this is one of the defects of the evil men of knowledge, who exceed the due bounds in their fanaticism for what they think to be the truth, and look, with the eye of scorn, down upon the nonconformists. This drives the nonconformists to have ill feeling towards them, encourages them to seek the support of falsehood, and makes them more determined to adhere to their position. But if these fanatics would

approach their opponents privately in a spirit of kindness, sympathy, and advice rather than attack them publicly in the spirit of bigotry and acrimony, they might succeed in their effort. But as long as prestige requires a following and nothing attracts a following better than bigotry, cursing and slandering opponents, they have adopted fanaticism as their rule of conduct and their method of approach, and call it a defence of religion and a protection for the Muslims, even though it leads to nothing but the destruction of all people and the well-establishment of innovated heresies in their minds.

As for these controversies that have broken up in these recent times and on which great works of compositions and argumentations have been written, the like of which have neither been seen nor heard by the Fathers, you should beware of approaching them, and avoid them as you avoid deadly poison for they are like a strong disease. It was these controversies which have driven all jurisprudents to seek after rivalry and boasting which will be discussed later with more detail of their dangers and evils. But it might be said: "No doubt, the people are enemies of that of which they are ignorant." Nevertheless, do not believe in that, for indeed, You have found the one who is well-acquainted: accept this advice from one who has wasted his life in those (controversies) and went beyond the ancestors in composition, investigation, argumentation, and exposition until Allah inspired him with His righteousness and disclosed to him the flaws therein. Henceforth, he abandoned controversies and devoted his attention to himself. Do not be deceived by these who say that giving religious verdicts is the pillar of law, even though they have no knowledge of its principles except through the art of argumentation, while the principles of religion are contained in the books of religion and any additions are nothing but wranglings which neither the ancestors nor the Companions, who had greater versatility than any others in the principles of religious verdicts, had known. These wranglings are not only of no use for the science of religion, but also they cause harm and corruption to one's taste and judgement in jurisprudence.

What is proved true by the judgement of him who is endued with the authority of giving religious verdicts, in case his judgement and taste in jurisprudence are right, could hardly comply with the conditions of argumentation. That is because he who is absorbed, by nature, in syllogisms of controversy becomes subject to the requirements of argumentation, rather than to the good taste of jurisprudence. None is engaged in it barring him, who seeks only after prestige and majesty, pretending that he seeks after the science of religion, even though his life might be consumed, without exerting the slightest effort to acquire the science of religion. So, you should feel secure of the devils of jinns, for indeed, the devils of men have relieved those of jinns of trouble of tempting and misleading the people. In brief, it is satisfactory to those of good and sound minds that you should regard yourself as if you are alone in the universe, in the Presence of Allah Almighty, expecting for death, demonstration (after resurrection), reckoning, the Garden and the fire (of Hell), hoping only for what concerns you from that which is before you, and wipe off yourself anything

else (which concerns you not): and peace be upon you.

It is narrated that one of the sheikhs saw in his dream a learned man, whom he asked: "What about those sciences, in which you used to be involved in argumentation and debate?" he stretched his hand and blew in it and said: "All of them have vanished like the dust scattered about in the air, and I have not get benefit but from two rak'ahs I've performed (with sincere intention) in the middle of the night." According to a certain narration (by At-Tirmidhi on the authority of Abu Umamah), "No people have been misled and given to error after their guidance but that they were perched in disputation." Then he recited: " This they set forth to you, only by way of disputation: yea, they are a contentious people." (Az-Zukhruf 58)

﴿ وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴾

According to another narration, in comment on Allah's statement: "But those in whose hearts is perversity follow the part thereof that is allegorical" (Al Imran 7)

﴿ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ ﴾

"Those are the men of disputation, whom Allah Almighty means by His statement: "So, beware of them!" it is said by one from amongst the good ancestors: "Towards the end of this time, there will appear the one in whose face the gate of deeds will be closed, and to whom the gate of disputation will be opened." According to another tradition, "You are now in a time, in which you've been inspired to do deeds, and a people will come (after you), who will be inspired (to be involved in) disputation instead." According to the famous narration (on the authority of A'ishah): "The one who is the most hateful among the people in the Sight of Allah Almighty is the contentious quarrelsome." It is further narrated that "No people have been given to logic and argumentation but that their deeds will be suffered to be lost." And Allah Almighty knows best.

CHAPTER FOUR:
ON THE CAUSE OF PEOPLE'S INTEREST IN POLEMICS; THE DEFECTS OF ARGUMENTATION AND DISPUTATION; AND THE CONDITIONS OF RENDERING THEM PERMISSIBLE

It should be known that after the death of the Messenger of Allah "Peace be upon him", the office of caliphate was taken by the well-directed, rightly-guided successors, who were good imams endued with knowledge of Allah Almighty, and versatility in His Judgements and Commandments. Furthermore, they were capable of giving religious verdicts in their judgements, and they hardly sought the help of jurisprudents except in rare cases, in connection with which consultation was necessary. So, the learned men were entirely devoted to the knowledge of the (way to the) hereafter, and gave up the matter of religious verdicts, and anything relating to the people's judgements in this world, and rather wholeheartedly and faithfully turned to Allah Almighty, as transmitted from their biographies.

When the office of caliphate was moved to a people, who were not fitting for it, nor had they mastery over the science of religious verdicts and judgements, they were forced by necessity to seek the help and company of jurisprudents in all their states, in order to ask them for religious verdicts and commandments in the course of their ruling. But, from amongst the learned men of the followers, there remained some, whose conduct was a continuation of the first generation, a commitment to the pure religion, and a persistence on the way of the good early men of knowledge: whenever they were sought after, they would flee, and turn away, which led the caliphates to be importunately persistent on asking them to be in charge of the offices of judge and government.

The people of that age saw how such learned men were honourable, and how the rulers and chiefs turned to them, even though they betook themselves away from them. Henceforth, they stretched their necks up and looked forward to seeking after knowledge, in attempt to become honoured and given prestige by the rulers. They were involved in the science of religious verdicts, and offered their services to the rulers, and established relations with them, and asked for offices and gifts from them, with the result that some failed, and others succeeded; and even the successful one among them was not far from the humility of begging and the servility of indebtedness.

In this way, the jurisprudents came to be job seekers after they had been sought for (by the rulers), and they were put to humiliation by their turning to the rulers and governors after they had been honoured by their refraining from them. But an exception was made for those, whom Allah Almighty gave guidance and success, from amongst the learned men of every time, endued with the knowledge of the religion of Allah Almighty.

Therefore, it was the science of religious verdicts to which the people turned most, because the need for it was felt by the different offices and governments. Then, there appeared many chiefs and governors who were inclined to listen to the articles of people pertaining to the principles of beliefs, and their related proofs and evidences. In this way, their desire for argumentation and disputation in theology became well-known, which led the people to be involved in composing so much in theology, in which they set forth the ways of syllogisms of controversy, and pointed out the different methods of contradictions, pretending that their real purpose was to defend Allah's religion, and protect the sunnah (of His Prophet), and curb the innovators (of heresies), just as the jurisprudents who preceded them claimed that they devoted themselves to the legal profession and took upon themselves the affairs of the Muslims just out of pity for Allah's creatures and for the sake of giving them counsel and advice.

Some time later, there appeared many celebrities and rulers, who regarded improper to discourse in theology, and open the gate of argumentation therein, in view of the resulting clear fanaticisms and widespread enmities, which led to bloodshed and destruction of countries. They rather were inclined to the matter of argumentation in jurisprudence, in order to distinguish the more significant

points of the doctrines of both Ash-Shafi'i and Abu Hanifah in particular. In this way, the people left theology and its related science, and pursued the questions of disagreement between both Shafi'i and Abu Hanifah in particular, paying little attention to the points of disagreement between Malik, Sufyan Ath-Thawri and Ahmad Ibn Hanbal, and the others, pretending that their purpose was to figure out and make clear the niceties of law, determine the principles of religion, and set the basis for the foundations of religious verdicts and decisions. They made so many compositions, in which they made clear so much abstruse points, and set forth the different kinds of syllogisms of controversy, and numbered the various works pertaining to that. Nowadays, they continue their doing, and we do not know what Allah Almighty will cause to happen in the future. This is the sole reason which led the people to pursue the controversies and argumentations. And if the lords of this world are inclined to favour another imam, or to a certain science, surely, they would follow it, and they will not cease to pretend that their occupation was the science of religion, with a sole intention to come much closer to (the Presence of Allah the) Cherisher and Sustainer of the worlds.

The Exposition Of THE Confusion In Comparing Of THESE Argumentations With THE CONSULTATIONS OF THE Holy COMPANIONS AND THE Advices OF THE Forefathers.

It should be known that those might drag the people to have trust in the idea that "our real purpose from those argumentations is to seek after the truth, in order that it should become clear, since truth in itself is desired, and any co-operation in the examination of truth and the exchange of views therein is both helpful and influential." This use of consultation (almost in all matters) was customary to the holy companions "Allah be pleased with them", like their consultation in the (inheritance of) the grandfather, the brothers, their consultation in the legal punishment of the drunk, the obligation of an indemnity due upon the ruler in case he committed a mistake, as it is shown from the narration according to which a woman committed abortion for her fear of Umar "Allah be pleased with him", in addition to several cases of obligatory shares of inheritance, and what is narrated by Shafi'i, Ahmad, Muhammad Ibn Al-Hassan, Malik and Abu Yusuf, and the like of them from amongst the learned men of knowledge "Allah's Mercy be upon all of them".

However, this suspicious comparison (between argumentation and consultation) might be clear from what I'm going to mention, i.e. that the co-operation to seek after the truth is out of religion, but it has eight distinctive conditions and signs:

The first: since it is one of the collective duties, the one who does not fulfill all obligatory duties (whose learning is binding upon every Muslim) should not be engaged in it; and he, who is engaged in any of the collective duties, claiming that he is searching for the truth, although fulfilling an obligatory duty is still due upon him is a liar. The example of that is the one who leaves the obligatory prayer, and turns to the trade of weaving and tailoring, pretending that his

purpose is to cover the private parts of him who prays while naked, and has no garment. However, this might happen, and it is possible, just as the occurrence of the rare cases which are the subject of the research of controversies is possible, as pretended by a jurisprudent. Those who are engaged in jurisprudence neglect so many affairs, which unanimously belong to the obligatory duties (whose doing is binding upon every Muslim), Similarly, anyone who has been expected to return a deposit to its owner at once, but, instead of doing so, takes refuge to prayer which is the worthiest of all obligations in the Sight of Allah, disobeys Him because it is not enough to be obedient and one's deed constitutes an act of service unless he observes therein the relevance of time, condition and sequence.

The second: one should not be engaged in argumentation unless he finds no other collective duty waiting for him, of more significance, for he who finds any collective duty awaiting him more significant than argumentation, and even though he is engaged in such (argumentation), disobeys Allah. His example is like the example of him, who sees a group of thirsty people whom the people neglect, who are on the verge of death because of severe thirst, and although he is able to restore them to life by giving them water, he is engaged in learning the profession of cupping, pretending that it is one of the collective duties, and if the country is lacking in it, its inhabitants would be ruined; and even if he is told that there is a group of cuppers in the countries, and they are sufficient in such a way that there is no need for his service, he will argue that this will not exclude it from being one of the collective duties. The case of him who does so, and neglects the event which afflicts this group of thirsty Muslims is like the case of him who is engaged in argumentation, although there are other collective duties, of more significance, which none takes up in the country. As for the science of religious verdicts, it has been undertaken by many, and there is no country, in which there are no collective duties, which have been subject to the negligence of the jurisprudents. The most important of those is medicine: we could hardly find a Muslim physician whose witness pertaining to law might be reliable, and none of the jurisprudents desire for taking it up. The same is true of enjoining what is right and forbidding what is evil: although it is one of the collective duties, one who practices argumentation might see in his gathering of debate silk in the form of garments and carpets, but even, he keeps silent, and rather is involved in debate over a case whose occurrence is rare, and even if it occurs, it will be undertaken by a group of jurisprudents. Nevertheless, he pretends, by doing so, that his real intention is just to come much closer to Allah Almighty by performing one of the collective duties. in this context, it is narrated (by Ibn Majah) on the authority of Anas that it was said: "O Messenger of Allah! When should the matter of enjoining what is right and forbidding what is evil be abandoned?" he "Peace be upon him" said: "When adulation will become widespread among your good men, the lewdness among your evil men, the dominion will move to the youngsters among you, and the jurisprudence to the lowly among you."

The third: when one who practices argumentation does his best depending upon his knowledge to be on the right gives legal opinions and religious

verdicts depending only upon his own knowledge, and not upon the doctrines of such grand pioneering imams as Shafi'i, Abu Hanifah, and the like of them; and when the truth appears to him in accordance with the doctrine of, say, Abu Hanifah, he leaves his own opinion, and what agrees with it from the doctrine of Shafi'i and rather gives his religious verdicts depending upon such of truth as has appeared to him from the doctrine of Abu Hanifah, the same as the holy companions "Allah be pleased with them" and the grand imams used to do.

But as for him who is lacking in the sufficient knowledge and the capacity of giving independent religious verdicts as is the case with all contemporaries, but transmits his opinions on the authority of his imam, it is not fitting for him to reject his doctrine even though he should discover its weakness. Of what benefit to him is debate when his doctrine is well-known and his opinions are apt to comply with it? And whenever a doubtful point confronts him he would be compelled to say that the founder of his doctrine might have an answer as he himself has no capacity to interpret independently the foundations of law. But perhaps, if his discussions are on points which are open to two different opinions, It would be more fitting for him for then he might give his verdict in favour of the one and against the other and become thereby more inclined to one and opposed to the other. Therefore, argumentations are not confined to this kind of cases which are open to two different views or opinions. Most frequently, there is greater inclination to pursue the cases in which the points of controversy have been fully discussed and decided.

The fourth: one should not debate but in a matter which occurs, or at least is frequently expected to occur. However, the holy companions "Allah be pleased with them" did not consult each other but in events, which occurred, or would most frequently occur, like the obligations. The debaters are rarely concerned with criticizing the questions, in connection with which the legal opinions and verdicts arise widespread tribulations: on the contrary, they often pursue the far-reaching and impressive questions, which give rise to more widespread debates and argumentations, whatever the nature of the case might be, leaving the case which might occur at most, claiming that it is a reported or even a rare case, not stunning. How amazing it is to pursue the truth in a certain case, which they leave only for it is reported, and it is such nature which makes it true, or leave claiming that since it is stunning, only a little discussion should be given to it. The main point, as far as the truth is concerned, is to reduce debate and reach conclusions concisely and not flatulently.

The fifth: the debate in seclusion is more favourable to him (the debater) than in the gatherings and at the sight and hearing of the celebrities and rulers. Of a surety, seclusion is more conducive to understanding and its atmosphere is more suitable to clear thinking. Public meetings induces hypocrisy and makes one more eager to defend himself whether he is right or wrong. It is a well-known fact that these public meetings and assemblies are not sought after by their devotees for the sake of Allah. One of them may be alone with his companion for a long

period of time but will not even talk to him because there is no audience to applaud his speech. He may at times propose to make a discussion but gets no response for the same reason. But as soon as someone appears or a group assembles, he tries his utmost to provoke a controversy and then take over the discussion.

The sixth: that such (a debater) should seek after the truth in the same way as he is searching for a lost thing, and it is the same to him, whether the truth appears at his hand, or at the hands of anyone who helps him, regarding his companion as a helpful friend and not as an adversary, and gives thanks to him in case he drives him to the mistake, and shows the truth to him. His example is like the one who follows a certain path in search for his lost thing, and his companion draws his attention to the fact that his lost thing is on another way, which he should follow in order to find it: in this case, he should not criticize him so much as he should appreciate his deed, honour him and rejoice with him. As such were the consultations of the holy companions "Allah be pleased with them", to the extent that a woman interrupted Umar about a certain matter and drew his attention to the truth therein while he was delivering his speech in the presence of the public, which led him to say: "A woman has hit the mark, and a man (Umar) has missed." It is narrated that a man asked Ali "Allah be pleased with him" about something, and he said: "It is such and such." The man said: "No, it is not so O Commander of Believers! It is such and such." On that Ali said: "You've hit the mark while I've missed: and above everyone endued with knowledge, there is one who is Omniscient." It is further narrated that Ibn Mas'ud let Abu Musa Al-Ash'ari see his mistake pertaining to a certain religious verdict, thereupon he said: "Ask me no more (to give you religious verdicts) so long as this learned man (Ibn Mas'ud) is living among you." The occasion of that was that Abu Musa, who was duly the governor of Kufah, was asked about a man who was killed while he was fighting in Allah's Cause, thereupon he gave his religious verdict that he would be admitted to the Garden. Ibn Mas'ud stood and said: "Repeat the same question to the governor, because he might have not understood it (in the first time)." He repeated the same question, and Abu Musa gave the same answer. On that Ibn Mas'ud said: "If he was killed while being sincere and true (to his faith), he would enter the Garden." Abu Musa said: "The truth is what he has said." As such the justice and fairness of a truth seeker should be; and if a mention of that is made now to the slightest jurisprudent he would disapprove of it and render it far, and say: "There is no need to say that he has hit the mark, since this is well-known to everyone." Consider the debaters of your time now: how the colour of the face of anyone of them would grow black (out of grief) if the truth becomes clear on the tongue of his opponent, and how he would disregard it, and exert his utmost effort to refute it, and how he would criticize along his lifetime the one who has silenced him, and would not feel shy of comparing himself with the holy companions "Allah be pleased with them" in the co-operation for showing the truth.

The seventh: he (the debater) should not withhold his helper from moving

from an argument to another, and from a problem to another. As such the debates of the good ancestors were. Furthermore, he should remove from his argument all innovated subtitles of dialectics, whether in favour or against him, like his statement: "It is not binding upon me to mention that" or "this contradicts your first portion of speech, and thus it is unacceptable" (and the like of that). However, returning to the truth cancels out falsehood, and thus it should be said; and you know, for certain, that all the gatherings are spent in debating and defending one's opinion, until when one deduces a principle from pretended causes, it is said to him: "What evidence do you have so your conclusion should be accounted for those causes?" he says: "This is what has appeared to me: if something much clearer and more supporting seems to you, make a mention of it, perchance I would consider it." The opponent insists depending upon the claim that "It has several meanings other than what you've mentioned, and since they are well-known to me, it is not binding upon me to mention them." But the one who has brought about this supporting evidence says: "It is imperative to bring about what you claim." But the opponent insists that it is not binding upon him to mention them. As such the assemblies of argumentation are pursued by such questions, while the poor debater does not know that by his statement "I know it well, and it is not biding upon me to mention it" he tells a lie against law, for if he does not know its meaning which he claims only to demonstrate the failure of his adversary, he will be a wicked liar, who disobeys Allah Almighty, and endangers himself to His Anger with this false claim of his; and if he is true to his claim, he will prove wicked, for concealing what he knows of the matters of law, about which his Muslim brother has asked in order to understand it, and examine its validity, for if he is strong enough, he will return to it (in case it is valid), and if he is weak, his weakness will be shown to him, perchance he will come out of the darkness of ignorance to the light of knowledge. To be sure, there is no difference that it is obligatory upon a person to disclose such of matters pertaining to the religious sciences as he knows whenever he is asked about them. Thus, the meaning of his statement "It is not binding upon me to mention that" is that it is not obligatory upon me to do so within the framework of dialectics which we've innovated, according to man's curiosity and desire for deception and battling with speech. That is because it is obligatory by law, and if he refuses to mention it is either a liar or a wicked. Reflect the consultations of the holy companions "Allah be pleased with them" and the negotiations held by the good righteous ancestors: have you heard of anything in them which is similar to this type of dialectics? Have anyone of them been withheld from moving from an argument to another, from making an analogy to relating a tradition, or from citing a narration to quoting a Qur'anic Verse? On the contrary, all of their argumentations were of this type in which they used to mention such of things and matters as occurred in their minds, just in the same way and sequence they occurred, and they used to consider them all.

The eighth: one should debate only with such men as endued with knowledge, from whom benefit is expected. They frequently are eager to avoid

debating with the intellectual giants and those who are well-established in knowledge, for fear that the truth might appear at their tongues, and they rather desire for debating with those who are inferior to them in knowledge, hoping for confounding them with falsehood.

Beyond those eight conditions (which render the debate permissible), there are so many others, but those eight mentioned above are sufficient for leading you to distinguish those who debate for the Sake of Allah, and those who otherwise debate. In short, it should be known that whoever does not debate with Satan, even though he is preoccupied by him, since he is his most virulent adversary, who still calls him to go astray, and rather is engaged in debating with another one else over the questions, in which the one who does his best depending upon his knowledge to attain the truth either is right or at least shares the reward with him who is right, is, by all means, Satan's ridicule and the object of admonition to those who are sincere to receive admonition. For this reason, Satan gloats over him because of the darkness of evils in which he has dipped him, which we are going to enumerate: so, we ask Allah Almighty for the good aid and success.

The Exposition Of The Evils Of Debate And The Destructive Qualities Resulting From Them

It should be known with certainty that debates which are designed for the purpose of overcoming and silencing an opponent as well as for displaying one's excellence and honour, bigheadedness in the sight of people, boasting, showing off, or attracting the elite, are the main sources of all traits which are blameworthy in the Sight of Allah and praiseworthy in the sight of Satan, His avowed enemy. Its ascription to the secret sins of pride, conceit, jealousy, envy, self-justification, love of power, and others is like the ascription of drunkenness to the apparent sins of the body, such as fornication, launching false charges, theft and murder. Just as the person who has been given the freedom to choose between intoxication and the other sins, regarded the intoxication as the slightest which he took up only to be led by his intoxication into committing all the other sins, so is he who surrenders to the love of overcoming and silencing opponents in debate, and falls victim of the desire for power and boasting. These things have led him to conceal all wickedness in his bosom and motivated in him all blameworthy traits. Proofs of the blameworthiness of all these traits will be presented in the Quarter on the Destructives although we shall now refer to the major evils stirred up by debate.

From among these, a mention might be made of envy: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The envy consume the good deeds in the same way as fire consumes the wood." The debater could not be free from envy because at times he overcomes his opponent and at other times he himself is overcome, and at times his words are praised and at other times those of his opponent are praised. As long as there remains in the world one famous among men for his versatility and regarded by the people as one of

better knowledge and keener insight than the debater, the debater will inescapably envy him and wish that the favours which he receives might vanish from him, and the hearts of the people might be diverted from him, and rather turned towards him. To be sure, the envy is like the burning fire, and if one is afflicted with it, he will live in the punishment in this world, even though the punishment of the hereafter is much more grievous and more severe. For this reason, it is narrated that Ibn Abbas said: "Take (and learn) knowledge wherever you find it, and accept not the sayings of the jurisprudents against each other, for indeed, they are jealous of one another in the same way as the bulls are in a cattle-fold."

Another one of the blameworthy traits is arrogance and pride over the people. In this context, it is narrated that the Messenger of Allah "Peace be upon him" said: "He, who shows arrogance and haughtiness, Allah Almighty puts him to humility; and he, who shows humility (towards others) Allah Almighty raises him up (in degree and superiority)." It is further narrated that the Messenger of Allah "Peace be upon him" said, relating from Allah Almighty (His statement): "No doubt, Magnificence constitutes My Lower Garment, and Majesty constitutes My Upper Garment; and if one disputes with me over any of both, surely, I will smite him."

The debater could not be free from showing arrogance and pride over his fellows and rivals, and exalting himself beyond his just and real estimate, to the extent that he and his colleagues fight over their seats in the gatherings and pride themselves on the degree of their elevation or lowliness as well as their closeness to, or farness from the central seat, and the precedence to the way in narrow streets. Often the foolish, deceitful, and cunning among them give good reason for their conduct on the basis that they maintain the honour of knowledge because the believer has been forbidden to put himself to humiliation. They thus consider humility, which Allah and his prophets commended, degradation and regard pride, which is blameworthy in the Sight of Allah, the honour of religion, In alteration of the connotations of these terms for the purpose of putting the people to confusion, like their perverting the connotation of other terms such as wisdom, knowledge and their like.

The feeling of resentment is also one of those blameworthy traits, from which the debater could hardly be free. In this respect, it is narrated that the Messenger of Allah "Peace be upon him" said: "By no means should a faithful believer be resentful." There are such narrations in condemnation of resentment as are not hidden. You could hardly find a debater, who is unable not to entertain the feeling of resentment against anyone who would even nod his head in acceptance of the argument of his adversary, or would not wait for him with politeness to show his good attention when he takes a pause in the middle of his speech. Whenever he sees that, he will be forced to entertain the feeling of rancour; and it is hypocrisy which lies behind his persistence in concealing his rancour, even though in most cases, it inevitably oozes to be apparently visible on him; and how could he be free from that, since it is unimaginable to guarantee unanimous agreement of all of the audience upon his speech, and approval of all his

conclusions and deductions? Moreover, if his adversary shows even the lest inconsideration of his speech, the feeling of resentment will be planted in his heart along his life, which he will never uproot from himself until the end of his life.

Backbiting also belongs to those blameworthy traits, which Allah Almighty likens to eating the flesh of the dead. However, the debater keeps eating the flesh of the dead, as shown from his indirect reporting of the speech of his adversary, in an attempt to traduce him. As far as he is eager to be truthful in relating his speech, he is mainly concerned with the portions of his speech which show only the points of weakness of his arguments, and the inferiority of his excellence; and this is backbiting, while lying is sheer calumny. Furthermore, the debater could not keep his tongue from dishonouring anyone who turns away from him and listens to his opponent. He would even ascribe to him ignorance, foolishness, lack of understanding, and stupidity.

Self-justification belongs to the blameworthy traits. Allah Almighty says: " Therefore justify not yourselves: He knows best who it is that guards against evil." (An-Najm 32)

﴿هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ﴿٣٢﴾﴾

It was said to a wise man: "Which kind of telling the truth is hateful?" he said: "One's praising himself (even though it is justified)." A debater, in most cases, could hardly be far from praising himself with his power, the ability to overcome his opponents, and superiority to his fellows. He also could hardly be free from repeating In the course of a debate he: “I am not of those from whom all such things could be hidden”, and “I am well-versed in science, of independent knowledge of the foundations of law, and retaining tradition”, and the like of that, with which he would sing his own praise, sometimes out of sheer arrogance and at other times out of the need to make convincing his words. It is well-known that arrogance and self-praise are condemned by law and reason.

A mention might be made also of spying and prying into the privates of the people. In this respect, Allah Almighty says: "And spy not on each other!" (Al-Hujurat 12)

﴿وَلَا تَجَسَّسُوا ﴿١٢﴾﴾

A debater could hardly be free from seeking after and prying into the faults and shortcomings of his fellows and opponents, to the extent that whenever he is informed of the arrival of another debater in the town, he delegates somebody to know his innermost states, and disclose, by way of questions, his vices, which he takes as ammunition to use in scandalizing and putting him to shame when there is need for that. He goes as far as to discover the states of his youth and the defects of his body, perchance he would find an error or imperfection in his body such as baldness and the like of it. Should he fear the least defeat at the hands of his opponent, he would, in the course of the debate, allude to these imperfections, particularly if his opponent would remain firm and steadfast, and

would not refrain from being blunt if he were given to insolence and scorn. Both of these practices are regarded as clever ways of repelling the attacks of an opponent, as it is narrated about some of the well-known and celebrated debaters.

A further trait of those blameworthy is to rejoice at the grief of people, and become disheartened at their pleasure; and to be sure, when one loves not for his brother what he loves for himself, he becomes far removed from the good manners of the faithful believers. Everyone who seeks after showing his superiority over the others feels depressed at what pleases and cheers up his fellows and rivals, who rise up to him in excellence and superiority. The hatred which exists between them is like that which exists between fellow-wives. Just as the one wife would tremble and turn pale once she sees her fellow-wife, so would a debater once he sees another: the colour of his (face) would change and his mind would be troubled as if he had seen a strong devil or a hungry wild animal. Where are the companionship and friendliness which used to exist between the learned men of religion whenever they met, and where are the brotherhood, the co-operation, and the mutual sharing for which they were well-known at both times of prosperity and adversity ? it was this (extent of companionship and friendliness) which led Ash-Shafi'i to say: "Among these of excellence and wisdom, knowledge is like a bond of blood relationship." I cannot understand how some men, among whom knowledge has created a deep-rooted enmity, claim they have followed his steps. Can any spirit of friendliness be expected to prevail among them when they seek after overcoming each other and boasting of that? How unlikely! It is sufficient for bad that such an evil enjoins upon you the traits of the hypocrites and deprives you of those of the faithful believers and pious men!

Hypocrisy also is one of those blameworthy traits, and there is no need of evidence to criticize and condemn it. Nevertheless, they are in need of it in their debates, for when they meet their adversaries, lovers and devotees, they could find no way but to make themselves lovable to them by good speech, and showing longing for them, and high estimation for their positions and lives. However, both the giver and receiver of speech, and all of those who listen to them, know for certain that all of this is out of lie, falsity, hypocrisy, and insolence. They show love to each other only with their tongues, even though mutual hatred lurks in their hearts. We seek refuge with Allah Almighty from them. (It is narrated by Tabarani on the authority of Salman that) the Messenger of Allah said: "If the people learn knowledge, and leave doing deeds, Endear themselves to each other only with their tongues, even though their hearts seethe with mutual hatred, and sever relations with each other, Allah Almighty then will curse them, and make them deaf and blind." This narration is transmitted by Al-Hassan, and in confirmation to its truthfulness, this case was seen and witnessed.

Another blameworthy trait is to disdain from accepting the truth, and detest it, and persist in disputation about it. to be sure, the emergence of the truth on the tongue of a debater's opponent is the most reprehensible to him. Henceforth, he

would do his best to refute it, and strive his utmost to deny it and would exert his greatest effort in deception, trickery and fraud in order to repel his adversary until disputation becomes customary to him by nature. He hears nothing but that he expresses his objection to it immediately. This habit of his would even drive him to dispute the truths of the Qur'an and the words of law and would cause him to cite the one in contradiction of the other. Therefore, wrangling even in opposing falsity is prohibited since the Messenger of Allah "Peace be upon him" exhorted men to abandon it even though they were right in their disputation. In this respect, (It is narrated by both At-Tirmidhi and Ibn Majah on the authority of Anas Ibn Malik that) The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves disputation, seeing that he is on falsehood, a palace in one side of the Garden will be constructed for him; and he, who leaves argumentation (with others) even though he is on the right, the same will be built for him in the highest part of the Garden." Allah Almighty makes the one who tells lies about Allah on equal footing with him who gives lie to the truth as shown form His statement: "And who does more wrong than he who invents a lie against Allah or rejects the Truth when it reaches him? Is there not a home in Hell for those who reject Faith?" (Al-Ankabut 68)

﴿ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ
مَثْوًى لِّلْكَٰفِرِينَ ﴿٦٨﴾ ﴾

He Almighty further says: "And who does more wrong than he who invents a lie against Allah or gives lie to the Truth when it comes to him?" (Az-Zumar 32)

﴿ ۞ فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدْقِ إِذْ جَآءَهُۥٓ ۚ
أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٣٢﴾ ﴾

Another trait of such kind is showing off and flattering people in an attempt to attract and mislead them. Showing off is that potent disease which leads to committing the greatest of the major sins as will be treated in the Book of showing off. Of a surety, the real intention of a debater is but to show off before the people, and attract their tongues to run with praises over him.

Those are ten traits, which belong to the fundamental secret sins. Others, who lack self-restraint may be involved in controversies which lead to the exchange of blows, kicking, boxing, tearing garments, plucking beards, cursing parents, denouncing teachers, and outright slander. Such people are not enumerated among the respectable men. The prominent and clear-headed celebrities among them are not free from the preceding ten traits, even though they do not go beyond them. One may be free of any of those traits with regard to those to whom he is inferior or those to whom he is superior, or with regard to those who are outside his town or far from his conditions of living. But even, in no way could a debater be free from all these traits with regard to his attitude towards his fellows, who are equal to him in position. Out of each of these ten traits, ten

other vices might be ramified, which we shall neither discuss nor explain with detail at the present time. They include self-importance, anger, hatred, greed, the desire to seek wealth and majesty in order to overcome others, boasting, gaiety, arrogance, exalting the wealthy and those endued with the power of authority, frequenting their places and taking from their unlawful riches, parading with horses, state-coaches, and forbidden garments, despising people by being vain and ostentatious, meddling in the affairs of others, involvement in so much useless talks, the disappearance of awe, fear and mercy from the heart, absent-mindedness to an extent that the praying one does not know what he has prayed, or recited, or whom he has communed with during his prayer, nor does he entertain any feeling of humility in his heart, despite the fact that he had spent his life in the study of those sciences which are helpful in debate but are useless in the hereafter, such as the embellishment of phraseology and the knowledge of singular anecdotes, and the like of that of those things which are countless, in which the debaters vary according to their different ranks and degrees; and even the most religious and the wisest among them, could hardly be free from many of them. Nevertheless, the aspiration of everyone is to conceal them and, through self-mortification, free himself from them.

It should be also known that these vices are characteristic of those involved in giving admonition and warning if their purpose is to be well-known and well-established in prestige, or to obtain wealth and position. They also are characteristic of those who are engaged in the science of religion and legal verdicts if their aspiration is to secure a position in the office of judge or become trustees of endowments or to excel their fellows. In general, these vices are characteristic of him who seeks, through knowledge, anything other than the reward of Allah Almighty in the hereafter. To be sure, the science does not neglect the learned man so much as it leads him to permanent destruction or permanent life. For this reason, the Messenger of Allah "Peace be upon him" said: "The one who will receive the most grievous torment from amongst the people on the Day of Judgement is a learned man, whom Allah Almighty benefits not by his knowledge." It however does not only benefit him, but also it causes harm to him. Would that he has saved from its evil; and how far it is! No doubt, the danger of knowledge is very grievous, and its seeker indeed pursues the well-established dominion and abiding bliss, and it is for this reason that he could hardly be free from being doomed either to dominion or destruction. He is like the seeker after dominion in this world: if he does not succeed to get wealth, he would have no desire for being saved from humiliation of poverty. On the contrary, he would continue to live in the midst of the worst conditions.

But even, if you say that in giving concession to debate there lies an advantage, i.e. to exhort people to seek knowledge since without ambition for power and the rivalry which it provokes, all branches of knowledge would have vanished, you are true only in one respect. That's because had it been for their expectation of playing with the ball, mallet and birds, the boys would have had no desire for going to school. But this does not mean that the reasons for the school's

popularity are praiseworthy. Similarly had it not been for the love of power, knowledge would not have survived: it does not mean that the seeker after power is saved. On the contrary he is one of those whom the Prophet "Peace be upon him" described when he said (according to the narration of An-Nasa'i on the authority of Anas): "Verily Allah Almighty will support this religion through men who have no faith." He "Peace be upon him" further said (according to the narration on the authority of Abu Hurairah): "No doubt, Allah Almighty will support this religion through even a wicked man." Verily, the seeker after power will inevitably die, even though he might be of benefit to another one, particularly if his call is to leave the (vanities and delights of) this world. This is true of him, whose outward state seems to be like that of the early men of knowledge, while inwardly he conceals his ambitions. He is, in this respect, like the candle which burns itself out in order that others may see. The good of others lies in his own destruction. On the other hand if he should urge people to cherish this world he would be like the fire which, besides consuming everything, burns itself out as well.

In brief, the learned men of knowledge are of three types: those who ruin themselves and cause destruction to others, and this applies to those who publicize the seeking after the (vanities and delights of) this world, to which they turn; those who cause happiness to themselves as well as to the other people, and this applies to those who call to Allah Almighty, outwardly and inwardly; and those who ruin themselves, even though they cause happiness to others, and this applies to those, who call others to the hereafter, and outwardly reject the (vanities and delights of) this world, although their inward intention is to attract the people and establish prestige and majesty.

Consider then to which of those types you belong, and whom you regard in your work. Think not that Allah Almighty accepts but such of deeds and works as are done sincerely for His Countenance. In the book of showing off, if not in all the books of the quarter of the destructives, you will be provided with what will remove suspicion from you, Allah Willing.

CHAPTER FIVE: ON THE PROPRETIES OF BOTH LEARNER AND TEACHER

There are several duties characteristic of the learner, which might be divided into ten:

The first duty : to give preference to the purity of the soul over the vicious manners and blameworthy characteristics. Knowledge (of Allah Almighty) is the service of the heart, the prayer of the innermost, and the means which brings one inwardly much closer to the Presence of Allah Almighty. As well as prayer, which is the function of the organs, is not valid unless they should be purified from filth, the service and construction of the heart through knowledge are not valid unless the heart should be purified from all vicious manners and wicked characteristics. In this context, the Messenger of Allah "Peace be upon him" said: "Faith has been based upon purity." This should be done outwardly as well as

inwardly. Allah Almighty says: "Verily, the pagans are unclean." (At-Tawbah 28)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُواْ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ۚ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾ ﴾

This is to stir up the hearts and minds to be concerned with purification.

To be sure, impurity is not limited to what is outwardly visible and perceptible by senses, since a pagan might be of clean garment and body, but inwardly unclean and stained with filth. Filth applies to all of what should be avoided and abandoned in general, and the vicious characteristics of the inward in particular, for besides their being wicked at the moment, they will be destructive in the future. In this respect, the Messenger of Allah "Peace be upon him" said (on the authority of Abu Talhah Al-Ansari): "The angels never enter a house in which there is a dog." The heart is like the house to act as an abode for the angels, to which they descend and reside. The evil characteristics such as anger, lust, rancour, envy, arrogance and haughtiness are like barking dogs: how then should the angels enter into it, since it is filled with those dogs, seeing that the light of knowledge could hardly be inspired by Allah into the hearts but through the angels? " It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a Messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise." (Ash-Shura 51)

﴿ ۞ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآيِٕ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿٥١﴾ ﴾

It is the entrusted angels who undertake inspiring such of sciences of knowledge as are sent by Allah into the hearts: they are those holy, purified, faultless, who are free from all blameworthy sins. They never observe or watch but what is good, nor inhabit with what they have of the treasures of Allah's Mercy but what is good and pure. But I do not say that the house is intended by the heart, and the anger and the like of it from amongst the blameworthy characteristics by the dog, but I rather say that this refers to that.

In this way, we can say that there is a difference between intending the hidden concept of words through their literal meaning and incidentally referring to a hidden meaning while affirming the apparent meaning. This subtle point is what distinguishes the Batinites from the true believers. This is the method of consideration, which is the way of the learned and the righteous. Consideration then means that what has already been mentioned connotes something else and thus both should be considered, like a wise man who may witness a calamity befalling somebody else other than him and the calamity would alarm him, in such a way as to draw his attention to the fact that he is vulnerable to calamities and that time is full of vicissitudes.

Thus to turn one's attention from the consideration of the affairs of others to those of his own and from those of his own to the nature of the things of this

world is a praiseworthy way of consideration. Proceed, therefore, from the consideration of the house built by the people to the heart, which is the house constructed by Allah Almighty, and from the consideration of the dog which has been pronounced blameworthy, not for its physical appearance but for its inherent beastly characteristics and impurity, to that of the animal spirit which is bestiality.

It should be known that he whose heart is saturated with anger, greed, indulgence, and readiness to slander people is a beast as far as content is concerned, although a human being as far as form is concerned. However, the light of insight regards the real meaning of things and not their form. In this world forms prevail over the real meanings which lie within them, but in the hereafter forms will comply with real meanings and the latter will prevail. For this reason every individual will be resurrected according to his own spiritual reality: the slanderer will be resurrected in the form of a vicious dog; the greedy, a wild wolf, the haughty, a tiger, and the seeker after power, a lion. This is attested by so many narrations, and confirmed by those of insight and discerning.

You might say that many students of bad character have sought and acquired the knowledge of the sciences. That may be so, but how far they are from real knowledge which is useful in the hereafter and which guarantees happiness! The first characteristic of that true knowledge is that even a elementary grasp of it would show that sin is a fatal and destructive poison. And have you ever seen anyone take anything which he knew to be fatally poisonous? As to what you hear from the sophists it is nothing but (forged) traditions which they fabricate and utter with their tongues so many times, and repeat in their hearts so many times: it is no science at all. Ibn Mas'ud "Allah be pleased with him" said: "Knowledge is not to retain prolific narrations but a light which is inspired into the heart." Others, having in mind the statement of Allah Almighty "It is these endued with knowledge from amongst His servants that fear Allah most" (Fatir 28)

﴿ وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ
كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ﴾

Are of the opinion that knowledge is the fear of Allah. He alludes here to the fruits of knowledge; and it is for this reason that one of the scholars said that the meaning of the following statement "We sought knowledge for other purposes than the glory but Allah but knowledge rejected but to be for Allah alone" is that knowledge has resisted our efforts to grasp it and thus its truth was not disclosed to us and all we acquired was its words and terms.

But you might say that several well-learned men and jurisprudents have excelled in the principles and branches of law and applied jurisprudence and have been considered authorities thereon, while they are of blameworthy traits from which they never purified themselves. I will argue then that had you known the relative ranks of the sciences as well as the value of the science of the hereafter,

you would have realized that the sciences to which they have addressed themselves are of little avail as knowledge but are of use merely as deeds provided that they are sought as means with which to come much closer to the Presence of Allah. This last point has already been referred to, and it will again be discussed later.

The second duty: a learner should reduce to a minimum his ties with the affairs of the world and leave his kin and country because such ties occupy one's time and divert his attention. However, never has Allah given a man two hearts, and the more the mind distributes its attention among several things the less able it is to comprehend the truth. For this reason it is said: "Knowledge will surrender nothing to man unless man surrenders the whole of his entity to it." Even when you devote yourself wholeheartedly to it, attaining any of it is not guaranteed. This mind which distributes its attention among different things is like a stream the water of which flows in several directions only to be absorbed in part by the earth and in part by the air with the result that nothing is left for irrigation of planted lands.

The third duty: a learner should neither scorn knowledge nor exalt himself over the teacher, but rather entrust to him the conduct of his affairs and submit to his advice just as the simple patient would submit to a sympathetic and clever physician. He should humble himself before his teacher and seek reward and honour through his service. In this respect, it is narrated by ash-Sha'bi that once Zaid Ibn Thabit finished from offering a funeral prayer, and his mule was brought to him and as he was about to mount it Ibn Abbas rushed and held the stirrup for him. Thereupon Zaid said: "Bother not yourself O paternal cousin of the Messenger of Allah "Peace be upon him"!" Ibn Abbas replied: "Thus have we been commanded to treat the learned and the illustrious." Zaid bent over and kissed his hand and said: "Thus have we been ordered to venerate the kinship of our Prophet "Peace be upon him"."

The Messenger of Allah "Peace be upon him" further said: "It is not out of the manners of a faithful believer to flatter anyone except when he is seeking after knowledge." The seeker after knowledge then should not exalt himself over his teacher. One manifestation of such arrogance is his reluctance to submit but to the popular and well-known teachers. This is evident foolishness because knowledge is the way to salvation and happiness. However, anyone who is trying to escape from the claws of a threatening wild animal would not mind, as long as he is saved, whether he is guided to a place of safety by a well-known celebrity or by an anonymous person.

The torture which the flames of hell fire inflict upon those who are ignorant of Allah are more severe than any which the lions of the jungle are capable of inflicting. Wisdom, therefore, is the required goal of every believer, which he should seize wherever he finds it, and become grateful to anyone who conveys it to him, no matter who the person might be. For this reason it has been said: "Knowledge humbles the haughty youth, As the flood washes away the hill."

Thus knowledge is not attained except through showing humbleness and

harkening. Allah Almighty says: "Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth)." (Qaf 37)

﴿ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴾

This statement refers to the person who has the faculty of understanding knowledge but fails to grasp it unless he opens his ears and heart and attentively, humbly, thankfully, gladly, and gratefully receives whatever he is told. Let a learner be to his teacher like the soft soil which has received heavy rain and completely absorbed it. Let him follow whatever the teacher should guide him to do, as far as learning is concerned, putting aside his own opinion since his teacher's faults are of more benefit to him than his own right judgment is because experience reveals details which might be strange even though they are very useful.

Many are the physicians who may treat a patient suffering from fever with hot medicines and drinks in order to strengthen his resistance to endure the shock resulting from the remedy. Because of his ignorance, the inexperienced one would be amazed by this treatment. Allah draws the attentions to this possibility through the story of Al-Khadir and Moses "Peace be upon them" in which Al-Khadir said, addressing Moses: "Verily you will not be able to have patience with me! And how can you have patience about things about which your understanding is not complete?" (Al-Kahf 67:68)

﴿ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ۝ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ۝ ﴾

He then allowed Moses to follow him on condition that the latter would keep silent and ask no questions, and said: "If you follow me, ask me not of aught until I have given you an account thereof." (Al-Kahf : 70)

﴿ قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ۝ ﴾

But even Moses waited not and rather persisted to raise questions to Al-Khadir with the result that they had to leave one another. In short, be sure that every learner, who would stick to his own opinion and choice in defiance to those of his teacher, is doomed to disappointment and failure.

But if you argue that Allah Almighty says: "Ask then those endued with knowledge if you know not" (An-Nahl 43)

﴿ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۚ فَسْـَٔلُوٓا۟
أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ۝ ﴾

Which means that we are commanded to raise questions (about what we know not), it should be known to you that it is true but only of the things concerning which the teacher gives permission to open the gate of questions. It is known that it is blameworthy to ask questions about that which is beyond your understanding according to your rank (as a student); and it is for this that Moses

"Peace be upon him" was forbidden by Al-Khadir to raise questions. In other words, you should leave asking a question before its due time, and the teacher has better knowledge of that which is fitting for you to understand, and of the due time of revelation; and as well as it is not time for revelation, it is accordingly not time for asking about it.

Ali "Allah be pleased with him" said in this respect: "One of the rights which a learned men of knowledge should have is that you should not bother him with so much questions, nor expect him to give you answers to all the questions, nor be importunate (that he should give you more) whenever he proves unenergetic, nor pull his garment whenever he stands up (to leave), nor disclose a secret for him, nor backbite anyone in his presence, nor seek after his stumble, and in case he slips, you should accept his excuse; and you should venerate and cherish him just for the Sake of Allah Almighty as long as he preserves the religion of Allah Almighty. Furthermore, sit not before him, and if he has a need, you should precede the people to fulfill it."

The fourth duty: he who pursues knowledge, no matter the sciences of this world, or the sciences of the hereafter they might be, should avoid, at least in the beginning of acquisition, the difference of opinions among the people. However, this would perplex his mind, bewilder his understanding, and disperse his opinion, and disappoint him from perception and acquaintance. On the contrary, he should first have a perfect grasp of the one way and doctrine, which is satisfactory to his teacher, and after that, he might pay his attention to the different doctrines and questionable ideas; and in case his teacher is not independent in his opinion, and is in the habit of narrating so many and differen doctrines and opinions, he should be cautious of him, for he would be misleading more than guiding (to the truth).

To be sure, a blind is not fitting for leading and guiding the blind persons (to the right way). One in such a state becomes in the blindness of confusion and the wilderness of ignorance. Holding back the beginner of learning from paying his attention to the suspicious ideas is equal to preventing the newly convert to Islam from mixing with the infidels and pagans, as well as exhorting the experienced one to consider the points of difference is equal to inducing the one who is well-established in faith to mix with the infidels and pagans. For this reason, the coward one is prevented from attacking the rows of fighting infidels, to which only the brave one is urged. Heedless of this subtle point, some feeble-minded persons thought that it is permissible for them to follow the strong ones in some of their lenient attitudes towards certain matters of questionable ideas, not knowing that the duties of the strong ones are very different from those of the weak ones.

So, one of them said: "He, who sees me in the beginning (of the journey), will be a truly faithful believer; and he, who sees me in the end (of the journey) will come to be an unrighteous. That is because the end (of the journey) always changes the deeds to be done inwardly, while quietens the organs but from performing the obligations, which might seem to the viewers as being out of laziness, idleness and negligence; and how far this is! For this end makes the heart

firmly attached to Him in His Witness and presence, and keep celebrating His Praises which is the best of deeds regularly and permanently. The weak one's imitation of the strong in what apparently seems to him to be a slip is like the excuse of the one who throws a bit of filth in a jug, justifying his conduct that so many times of that little filth is thrown into the sea; and since the sea is so much greater than a jug, what is applicable to it is more applicable to the jug. But this poor one does not know that the sea with its strength changes this filth into water, and thus, what is filth turns to acquire the water's attribute. But this is not true of the jug, for the little filth in it prevails over its contents, and gives it its attribute.

For a similar reason, what was made permissible for the Messenger of Allah "Peace be upon him" was made not for anyone else. He was given concession to marry nine women, for he was strong enough to be just and fair to all of his women, no matter great they might be in number. But anyone else could hardly be just to all of his wives; and in many cases, he might incline to some of his wives more than the others, which leads him to be disobedient to Allah Almighty, while seeking their good pleasure. So, not prosperous be him, who compares angels with smiths.

The fifth duty: the seeker after knowledge should not leave any of the praiseworthy sciences but that he should consider it in such a way as to be acquainted with its purpose and finality. If his life is long enough to help him, let him then be well-versed in it, otherwise, let him be engaged in what is more important thoroughly, and in the others partly. Indeed, the sciences of knowledge are co-operative, and connected with each other, and the benefit he receives from his going through any of those sciences is that he will have no aversion towards it because of his ignorance of it. However, man is an adversary to what he knows not.

In confirmation to that, Allah Almighty says: "and seeing that they guide not themselves thereby, they will say, "This is an (old), old falsehood!"" (Al-Ahqaf 11)

﴿ فَسَيَقُولُونَ هَـٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾ ﴾

According to a poetic verse: "He, who has ailment in his mouth, finds even the fresh and sweet water of bitter taste." The sciences then, according to their different ranks, are either to lead one to the way of Allah Almighty, or to help him partly follow the way, and they have different positions in relation to nearness and farness from the real purpose; and those who undertake them are guards, like the guards of openings of the borders, and each has a special rank, and according to his degree, he will receive a reward in the Garden, if he intends therewith just the Countenance of Allah.

The sixth duty: he should not pursue each science thoroughly all at once: he should rather observe the sequence, beginning from what is most important. In no way could one's lifetime, no matter long it might be, extend to enable one to acquire all sciences. For this reason, he should take the best of each science, satisfying oneself, so to speak, with the mere tasting of it while directing whatever

power one has left, and devote his entire power of mind, after having obtained such of knowledge as is available to him, to have full mastery of the knowledge of the hereafter, which is the best and most honourable of all sciences, i.e. the two divisions of practical religion and revelation, since the final objective of practical religion is to reach the point of revelation, and the final objective of revelation is to have knowledge of Allah Almighty.

I do not mean by it the faith which is picked up by the common person by way of inheritance or by acquisition, nor the way of dialectics and debate in defense of it from the evasive arguments of the opponents, as it is the final objective of the theologian; but it is a certainty of faith, and a fruit of light inspired by Allah Almighty in the heart of a servant, whose inward has been purified from vices by self- mortification, until he attains the high rank of faith of Abu Bakr "Allah be pleased with him", whose faith would overbalance the faith of all the people of the worlds if it is weighed by it, as is attested by (the Messenger of Allah) the chief of all human beings "Peace be upon him".

In my sight, the belief of a common person, and systematized by a theologian, who does not excel the common one except in the matter of stringing words together, and it is for this that his art is called theology, was beyond the capability of Umar, Uthman and Ali, and the holy companions "Allah be pleased with them" in total. But even, Abu Bakr excelled them by virtue of that secret which resided in his breast. It is astounding that although one hears that from the legislator "Peace be upon him", he despises what he hears similarly and alleges that it belongs to the heresies of Sufists, and it is unreasonable. So, you should be careful of that, otherwise you would loose your capital. Be then eager to have knowledge of the mystery which is beyond the possessions of jurisprudents and theologians; and nothing could guide you to it but your carefulness of pursuit.

In total, the best and the most honourable and the final objective of sciences is the knowledge of Allah Almighty. It is an ocean, whose furthest depth could not be attainable. It is the Prophets from amongst all the human beings who achieve the highest rank therein, followed by the saints and holy ones, followed by those who succeed them. It is narrated that a portrait of two from among the early sages was seen in a mosque, and there was a scroll in the hand of one of them, in which the following was written: "If you become perfect in all things, think not that you have become perfect in anything until you should have full knowledge of Allah Almighty, and be sure that He is the Causer of causes, and the One Who causes all things to exist." In the hand of the other one, the following was written (in a scroll): "Before I know Allah Almighty, I used to drink and become thirsty; and when I have known Him, I came to be satisfied with no drinking."

The seventh duty: one should not pursue a certain art of science before he becomes fully versed in that which is prior to it in rank. However, the sciences are fundamentally arranged in such a way that each paves the way to the other, and leads to that which follows it in rank; and successful is he, who observes this arrangement and gradation. Allah Almighty says: " Those to whom we have sent

the Book study it as it should be studied: they are the ones that believe therein." (Al-Baqarah 121)

﴿ ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَتۡلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُوْلَٰٓئِكَ يُؤۡمِنُونَ بِهِۦۗ وَمَن يَكۡفُرۡ بِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ﴿١٢١﴾ ﴾

It refers to those who does not go beyond a certain art before they are perfect in knowing and acting upon it. Furthermore, let his intention in any science he seeks after to rise to that which is superior in rank. On the other hand, he should not judge that a certain science is corrupt just because of difference among its protagonists, nor because of some errors committed by one or more of its people, nor because of the fact that the deeds of some do not confirm to their knowledge of it.

You see, for example, that a group of people have left the science of philosophy and jurisprudence, excusing themselves on the grounds that had they had truths in themselves, they would have been comprehended by its protagonists; and all of those suspicions have been explained in detail in the book "the Standard of Science". Another group might relinquish medicine, only because of an error in which a physician has fallen, which they have seen. Others think the astrology is right, just because an astrologer happens to be right in many cases, while others think it is false just because an astrologer happens to be wrong in many cases; and of a surety, both are false. That's because the reality of each science should be known and judged in itself, for it is not true that each person could independently embrace every branch of knowledge. For this reason, Ali "Allah be pleased with him" said: "Accept not the truth only from men: on the contrary, if you know the truth first, you will know its real protagonists."

The eighth duty: he should know the reason, for which the best and most honourable of all sciences is attained; and this refers to two things: the first is the honour of its fruit, and the other is the authenticity and power of its evidences and proofs. Take, for example, both sciences of religion and medicine: the fruit of the former is the hereafter never-ending life, while the fruit of the latter is the perishing life of this world; and in this way, the science of religion is more honourable. Take also both sciences of mathematics and astronomy: of a surety, mathematics is more honourable in view of the authenticity and power of its evidences and proofs. But, if mathematics is compared with medicine, the latter will be more honourable in relation to its fruit, even though mathematics is more honourable in relation to its evidences and proofs.

Since consideration of the fruit is more significant, medicine is more honourable even though it depends mostly upon guessing. From this point of view, it is clear that the most honourable of sciences is to have knowledge of Allah Almighty, His angels, Messengers and Scriptures, as well as to have knowledge of the way to these sciences. So, seek not but it, and be eager not but to pursue it.

The ninth duty: the learner's purpose should be: at the time to adorn and beautify his inward with virtues, and in the future, to come much closer to the Presence of Allah Almighty, and rise up to the neighbourhood of the highest assembly of angels and cherubim. This means that his purpose should not be to acquire power, wealth, and majesty, or to debate the foolish and weak-minded, or to vie in glory with his fellows. Should this be his real purpose, let him then seek such of sciences as is the closest to it, i.e. the knowledge of the (way to the) hereafter. But even, he should not despise the other sciences, such as that of giving religious verdicts, Arabic grammar and the language of those related to both the Holy Book and the Sunnah, and the like of those which we mentioned in the preliminary and supplementary sciences, which belong to the collective duties.

Understand not that our overestimation of the science of the hereafter should lead to underestimation of the other sciences. However, those who undertake those sciences are like those who vigilantly and firmly stand to protect the outposts of Islam, and those who fight in the Cause of Allah: as well as some of them are active fighters, some are on the reserve, some are in charge of water supplies to the soldiers, and some take care of their riding mounts; and none of them does not receive a reward, in case his real purpose is to make superior Allah's Word, and not to get war booty, the same is true of the learned men who are endued with knowledge. In this respect, Allah Almighty says: "Allah raises to lofty ranks those who have faith from among you and those endued with knowledge." He further says: "They are of different ranks (in superiority) in the Sight of Allah."

The virtue is relative, in the sense that our scorn for the money changers when we compare them with royalty does not mean that they are contemptible when compared with the street cleaners. Think not that whatever falls short of the highest rank is worthless. For the highest rank belongs to the prophets, followed by that of the saints, then that of the learned men who are well-established in knowledge, and the righteous according to their ranks. In short "whosoever shall have wrought an atom's weight of good shall see it; and whosoever shall have wrought an atom's weight of evil shall see it." Whosoever will seek Allah through knowledge, no matter what kind, he is sure to profit and advance.

The tenth duty: one should learn the relation of sciences to the real purpose; perchance he would give preference to the closest one over the farthest, to the most important over anyone else. The word 'important' stands for what concerns you, and you should be concerned only with your affairs in both the world and the hereafter. If you are unable to join both the delights and pleasures of this world, and the bliss of the hereafter, as is attested by the Holy Qur'an, and confirmed by intellects and sights, then, you should be more concerned with that which will remain forever. At that level, the world will come to be no more than an abode, the body a riding mount, and the deeds seeking after the real purpose, and there is no purpose other than to meet Allah Almighty (in the hereafter), in which there will be the never-ending bliss and happiness, even though it is not

really estimated as it should be in this world but by a very few men.

The sciences, in relation to the happiness and felicity achieved by the meeting of Allah Almighty (in the hereafter) and see His Bounteous Honoured Countenance, as sought for and understood by the Prophets, which neither the laymen nor the theologians succeed to understand, are of three ranks, which you might understand through the following example by way of analogy: The slave whose freedom and the right to hold property are dependent upon performing Hajj has been told that if he would perform Hajj he would receive both his freedom and the right to hold property; but if he had made his preparations and actually set out, then for some unavoidable reason was detained on the way, he would receive his freedom only, thereby escaping the wretchedness of slavery, but would fail to enjoy the right to hold property.

To accomplish all that he has to do three things: First, the preparation of the means of journey by buying a she-camel and a water-skin, and packing the provisions and fitting out the mount. Second, he should set out on journey to the Ka'bah and leave behind home and kin. Third he should fulfill the ceremonials of Hajj one after the other. Then after he had fulfilled all obligations and put off Ihram, having already performed the farewell circumambulation of the Ka'bah, he would become qualified for freedom and the right to hold property. To every stage in the journey there is a corresponding rank: one for the preparation for the journey, another for setting out on journey and crossing desert, and a third for performing the duties of Hajj. Thus he who has already begun to carry out the duties of Hajj is closer to felicity than he who is still engaged in packing the provisions and fitting out the mount or he who has just embarked on journey.

Similarly, sciences are also of three divisions: one is similar to preparing the provisions and riding mount, and buying the she-camel; and this applies to the sciences of medicine and jurisprudence, and both are concerned with the affairs of the body in the world and the hereafter. Another division is similar to setting out on journey and crossing the desert and going through the obstacles of the way (to the House); and this applies to purifying the inward from the wicked impure traits; and to intrude those huge obstacles which the earlier and latter generations, barring a very few ones, endued with success, fail to approach is to follow the way.

Acquiring the knowledge of it is similar to acquiring the knowledge of the directions of the different desert routes and the encampments along the way. And just as the knowledge of the location of these encampments and acquaintance with the desert routes are of no benefit without actually crossing them, so is the science of ethics of no benefit without practice. Yet practice without knowledge is not possible. A third is similar to Hajj and its obligations; and it is the science of knowing Allah, His attributes, angels, and works as well as what we have mentioned in the survey of the science of Revelation. In it is salvation and attainment of happiness. Salvation will be the lot of any follower of the way on the condition that his real purpose should be the true goal which is safety.

The attainment of happiness is not achieved except by the Gnostics who know Allah and are close to Him, who are given to enjoy in His neighbourhood happiness, bounty and a garden of bliss. But as for those who fall short of perfection, only salvation and peace are their lot. This is in accordance with the words of Allah Almighty: " Thus, then, if he be of those Nearest to Allah, (There is for him) Rest and Satisfaction, and a Garden of Delights. And if he be of the Companions of the Right Hand, (For him is the salutation), "Peace be unto you" from the Companions of the Right Hand."

Anyone who does not follow the way which leads to Allah nor set out on (journey), or anyone who does set out, not in obedience or devotion, but for expedience, belongs to those of the left (hand) who have gone astray, and "For him is Entertainment with Boiling Water, And burning in Hell-Fire." (Al-Waqi'ah 88:91)

﴿ فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾ ﴾

It should be known that this, in the sight of the learned men who are well-versed in the science of religion, is the "certain truth" a truth which they have perceived inwardly through contemplation. This contemplation is more real and clearer than seeing with the eye. In it they rise above the stage of imitation just because of hearing. Their state is similar to that of him, who hears and makes belief (of what he hears), and then he contemplates therewith his trust is confirmed, unlike the state of others, who accept the truth only by having trust and faith (in what they hear), without having the privilege of contemplation or seeing with their own eyes.

Happiness lies behind the science of Revelation which in turn lies behind the science of practical religion, which is to follow the way to the hereafter. Overcoming the frailties of human characteristics as well as eliminating its blameworthy elements lie behind the science of human characteristics. The science of therapeutics and its administration lie behind the science of hygiene. The promotion of the conditions of health and hygiene by unity, mutual help and co-operation through which clothing, as well as food and lodging are secured, is entrusted to the magistrates, and its principles for conducting human affairs within the framework of justice and policy are in the domain of the jurisprudent, whereas the science which deals with the conditions of health is in the domain of the physician. When one says that there are two sciences: the science which deals with the body (i.e. medicine), and that which deals with the religion, in reference to jurisprudence, he intends those common exoteric sciences and not those specialized esoteric sciences.

But, if you say: "Why have you likened the science of medicine and jurisprudence to preparing the provisions and fitting out the riding mount?"

It should be known to you that what seeks after the nearness (and neighbourhood) of Allah is the heart and not the body. Of course I do not mean

by heart this piece of flesh (within the chest). It is one of Allah's Mysteries which is beyond the perception of senses, and one of His Niceties which He sometimes designates with the spirit, and at other times with the well-satisfied soul. But the religion gives it the name of heart because it is the first mount of that mystery, and with which all the body becomes a mount and an instrument for that nicety.

To uncover this mystery is a part of the science of Revelation. It is not available (to anyone), and there is no concession to mention it; and the best to be mentioned pertaining to it is to say that it is a precious jewel and a valuable and treasured pearl, more honourable than those visible bodies. It is a Divine command in accordance with Allah's Statement: "They ask you concerning the Spirit (of inspiration). Say: "The Spirit (comes) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)"" (Al-Isra' 85)

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ ﴾

Although all the creatures are ascribed to Allah Almighty, its ascription to Him is more honourable to that of all the body's organs, even though all of the creation and command belong to Allah Almighty, of a surety, the command is superior to the creation.

This precious jewel is the carrier of Allah's Trust, by virtue of which it is loftier in rank than the heavens, the earths and the mountains, which rejected to carry that trust, and were afraid of receiving it, because of the world of dominion. But, let none understand from that that we refer to the sempiternity of spirits, for him who adopts that opinion is an ignorant, and a victim of deceit, who does not know what he is saying. So, let's hold back the rein of exposition of that art, since it is beyond the topic in issue. The real purpose here is that it is this nicety which seeks after the nearness of the Lord, as it is by His Command, from Whom it stems, and to Whom it refers. As for the body, it is the vehicle which it rides, therewith to seek after (its objectives). The body on the way to Allah Almighty plays the same role for it as a she-camel plays for the bodies (of people) on the way to perform Hajj, or as the water-skin in which water is stored, for which the human body is in need.

In this way, every science, whose purpose is the interest of the human body contributes in serving the interest of the vehicle of the spiritual substance; and it is not hidden that the same applies to medicine. Man is in need for it to maintain his health, and had he been living alone, he would also have been in need for it; and there remains a difference between it and jurisprudence in the sense that had man lived alone (in this world), he might have dispensed with it. But man has been created in such a way that it is impossible for him to live alone (in this world), since he could not independently secure his livelihood by doing all works of sowing, cultivating, baking and cooking, or his clothes or lodging by making all the equipment necessary for that, which forced him to mix with and seek the help of others.

But no matter how much people mix with one another their ambitions are

aroused which result in their competition to satisfy their desires, and contend and struggle to fulfill them. Their struggle results in their destruction because of the external disharmony in the body government just as it results from internal disturbances in their physical bodies whenever there is conflict between the humors. Through medicine the harmony between the conflicting humors within the body is maintained and through politics and justice the harmony between the opposing elements in the body government is preserved. The science of maintaining harmony between the humors is medicine, and the science of preserving harmony among men in their affairs and transactions is jurisprudence.

Both of these sciences, whether medicine or jurisprudence, are for the preservation of the body which is the vehicle of the spirit. unless he who devotes himself to the study of either medicine or jurisprudence, mortifies his body and reforms his heart, he will be like the person who purchases the she-camel and its fodder and the water-skin (in preparation for Hajj) but never does set out. And he who spends his life over the niceties of words which occur in the course of the debates of jurisprudence is like him who spends his life tracing the minute fibres of the strings with which the water-skin carried by the pilgrim is sewn together. The relation of the former, from amongst the followers of the way to reforming the heart which leads to the science of Revelation is like the relation of the latter to those who go forward along the pilgrimage route or those who perform its obligations.

Consider these things and then accept this free advice from one who has accomplished these things but only achieved them after a great struggle and a brave effort to break away from the established tradition of men, the common folk and the elite, i.e. tradition is based on ambition and lust. This is sufficient for the discussion of the different duties of the learner.

The Exposition Of The Duties Of The Guide Teacher

It should be known that man in relation to his knowledge has four states, like those of the owner of wealth: in the first state, the owner of wealth gains money which makes him in the state of earning; in the second state, he saves what he earns, therewith he becomes independent of begging; and in the third state, he spends upon himself, therewith he benefits (from his earnings); and the fourth state he spends upon others, therewith he becomes generous and bounteous, and of a surety, this is the most honourable and the noblest of his states. Knowledge is also acquired in the same way as wealth is: in the first state it is sought after and gathered. In the second it is acquired, therewith one becomes independent of asking others. The third state corresponds to study and meditation in which one contemplates and enjoys and gets benefit of what has been acquired. The fourth state corresponds to teaching and instructing others in it; and it is the noblest of all the states.

For this reason, he, who learns, acts upon what he learns, and teaches it to others is called a great one in the dominion of the heavens, for he looks like the sun which lights up for the other things, even though it is lighting in itself, or like

the musk which spreads its scent upon others, as well as it is pleasant in itself. But he, who learns and does not act upon what he learns, is like a notebook, which benefits the others (with what its pages contain), even though it is unintelligent, or like the whetstone, which, itself being blunt, sharpens the razor, or like the needle, which while it remains naked, serves in making clothing for others, or like the wick of a lamp which burns itself out in giving light for others according to a poetic verse: “A glowing wick is he Who gives his light and dies.” Whoever takes teaching as a profession takes upon himself a great mission and a grave responsibility. Let him then observe its etiquette and fulfill its duties, which go as follows:

The first duty: he should show petty for the learners, and deals with them in the same way as he deals with his children, in compliance with the statement of the Messenger of Allah (according to the narration of Abu Dawud, An-Nasa'i and Ibn Majah on the authority of Abu Hurairah): "I'm to you in the same position as a father to his children." His goal is to deliver them from the fire of the hereafter, and this mission is more important than the parents' rescuing their child from the fire of this world. For this reason, the right of a teacher (upon his pupil) has come to be more significant and much greater than the right of the parents (upon their child). Of a surety, a parent is the cause of his (his child's) current existence in this mortal life (of this world), whereas a teacher is the cause which leads him to the never-ending everlasting life (of the hereafter).

But for the teacher, what is brought into existence through the parent would inevitably be driven to permanent destruction. It is the teacher which is of great benefit as far as the never-ending hereafter life is concerned. I mean here the teacher of the sciences of the hereafter, or the teacher of the sciences of this world, for the purpose of attaining felicity in the hereafter, and not of getting success in this world. But teaching with the sole intention to get success in this world leads to the destruction of both the teacher and the learner, from which we seek refuge with Allah Almighty.

As well as the right of the children who belong to one father is to lead a life of mutual love and co-operation in all purposes and fields, so is the right of the pupils of one teacher, to love and have kind affection towards one another; and this will not be achieved unless their final goal is to attain the felicity of the hereafter; and if their goal is only to get success in this world, their portion will be mutual hatred, resentment and envy. Both learned men of knowledge and those of the hereafter are on their journey to Allah Almighty, to Whom they are following the way which starts from this world, whose years, months and days act as stations for the road. Therefore, companionship which prevails among the travellers to the different regions and towns is a direct cause of their mutual love and kind affection: what about the journey to the highest Paradise, and the related companionship which should prevail among the travelers to it?

Since there is no restriction or limitation in the way to the happiness of the hereafter, no dispute breaks up among these of he hereafter; and since there is limitation in the pleasures and delights of this world, narrowness is the lot of the

way to it, which results from the crowd of competition and struggle. Those who seek to attain position of authority through knowledge are not included in those whom Allah meant when He said: "Verily, the faithful believers are brothers (to each other)." (Al-Hujurat 10)

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾

But they are implied in those, whom He Almighty meant when He said: "Friends on that Day will be foes, one to another, except the Righteous." (Az-Zukhruf 67)

﴿ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴾

The second duty: the teacher should follow the steps of the legislator "Peace be upon him": he should not ask for reward for his teaching, nor should he aim at receiving charge or thanks for his instruction. On the contrary, he should teach just for the Countenance of Allah Almighty, and seeking after His Nearness, seeing they are not under any obligation to him, even though their feeling of obligation to him is incumbent upon them. But he should rather see their favour, when they have educated their hearts to come much closer to Allah Almighty, by planting sciences in them, in the same way as the one who lends you a piece of land in order to cultivate it by yourself: of a surety, the benefit you will get from it is greater than that of its owner. How then should you feel he is under any obligation to you, seeing that the reward you will receive for your teaching is much greater than that of the learner in the Sight of Allah Almighty?

Had it not been for the learner, you (as a teacher) would not have attained this reward. So, ask not for any reward in return for your teaching but from Allah Almighty, in compliance to Allah's statement: "And O my People! I ask you for no wealth in return: my reward is from none but Allah." (Hud 29)

﴿ وَيَـٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَـٰقُوا۟ رَبِّهِمْ
وَلَـٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴾

Therefore, the wealth and all that the world contains serve the body, and the body is the vehicle and riding mount of the soul. Thus what should be served is knowledge, therewith the honour of the soul is achieved, so, he, who seeks after wealth through knowledge, is like him, who sweeps the lower part of his sandals with his face in order to clean it, reducing thereby the master into a servant, and giving the servant the position of a master. This is what is meant by falling headlong and is exactly like the fate of the criminals on the Day of Judgment when they "shall droop their heads before their Lord." In short, to the teacher belong both favour and the credit. See then how the affairs of religion have fallen into the hands of men who claim that their sole intention, in pursuing the sciences of jurisprudence and theology and in teaching both and other sciences besides, is to come much closer to the Presence of Allah Almighty, yet they sacrifice their wealth and rank, and suffer great humiliations in the service of

rulers in order to gain their favours. Were these men to turn away from such practices they would be ignored and no one would turn to them for advice.

Therefore, the teacher expects the student to follow him in everything, and to back his supporters, fight his adversaries, rise publicly to perform his demands, and to fulfill for him all his needs. If the student fails to achieve all these expectations the teacher will turn against him and become one of his most virulent enemies. How despicable is the learned man who is not only content with such a position but is also proud of it, and does not feel shy to say that his aim in taking up teaching is to spread knowledge for the sake of coming much closer to the Presence of Allah Almighty and for defending His religion! But you have only to look at the indicative portents in order to see the hypocrisy and the deception of it all.

The third duty: the teacher should be persistent in giving advice to the learner as much as is available to him: he should prevent him from attending the work of higher grade before he deserves it, as well as from being engaged in an esoteric science before finishing from that which is exoteric. He should draw his attention to the fact that the real purpose of seeking after knowledge is just to come much closer to the Presence of Allah Almighty, and not to attain power, or vie in glory (with his fellows), or compete (his adversaries), defacing that in his sight as much as possible.

However, what a wicked learned man corrupts is more than what he might mend. If he comes to know, from (what appears to him from) his inward that he seeks after knowledge only for the sake of this world, let him consider the kind of knowledge he seeks after: if it is the science of disputations of jurisprudence and argumentations of theology, and giving religious verdicts in legal disputes, he should prevent him from acquiring them, for those sciences do not belong to the knowledge of (the way to) the hereafter, nor are they included in those in connection with which it was said: "We made an attempt to acquire knowledge but not for the sake of Allah Almighty, but knowledge persisted in being for the Sake of Allah Almighty."

This applies to the sciences of interpretation (of the Qur'an) and Hadith, and the science of the hereafter, and the acquaintance of the soul's morality and the way of educating it, which occupied the early people. If a student learns it just for the sake of this world, there will be no harm to be let alone because, although he has devoted himself to them in the hope of becoming a preacher and gaining followers, he would, in the course or at the end of his work, wake up to the fact that in them lie those sciences which are contributing to the fear of Allah and which regard as slight the world and glorify the hereafter. This may finally lead the student to the right path and he would then observe what he preaches to others. The desire to be popular and influential are to man like the grains which are scattered around the trap in order to ensnare the birds. The same has been done by Allah Almighty in connection with man: He created sexual desire in order to preserve procreation and the survival of the race. He also created

ambition as a means for perpetuating knowledge, a thing highly desirable in these sciences.

But to devote one's life to sheer controversies, theological argumentations, and unusual details while ignoring other studies promotes, in all except those to whom Allah has shown mercy or those who have taken up other religious sciences as well, nothing but hardening in the heart, negligence toward Allah, excess in iniquity, and overindulgence in striving for power. There is no better proof for this than personal experience and observation. Look, learn, and consider so that you might witness the realization of this fact by men all over the world. Truly Allah is the source of our help.

It is narrated that Sufyan Ath-Thawri was once seen in a state of sadness thereupon he was asked: "Why are you sad?" he replied: "We have become traffic for the children of this world. One after another would attach himself to us until he has acquired a portion of knowledge, he would be appointed a judge, or a governor, or a mayor of a certain place."

The fourth duty: and it is one of the subtle points of the profession of teaching. It is that the teacher should dissuade the student from his evil conduct by way of allusion rather than by way of direct utterance and with clemency rather than with horrible scolding. Open dissuasion tears the veil of awe, gives rise to defiance, and encourages obstinacy in accordance with the statement of The Messenger of Allah "Peace be upon him", the guide of every teacher, when he said: "Had men been forbidden to make porridge of camels' dung, they would have done it, saying 'we have not been forbidden to do it but because there is some good in it'." This is shown clearly in the story of Adam and Eve and the prohibition imposed upon them. This story has not been narrated to you as a night conversation but as an example and a reminder. Moreover, such allusions and suggestions invite men of noble souls and shrewd minds who incline to elicit their significance, and the pleasure of grasping their meaning results in a greater desire on the part of man for learning in order to show that such things are not beyond the capacity of his mind.

The fifth duty: such of teachers as undertakes a certain science should not disgrace in the sight of the learner the other sciences which is beyond his teaching, like the teacher of linguistics, whose habit is to disrepute the science of jurisprudence, as well as the habit of the teacher of jurisprudence to disregard the science of interpretation and Hadith on the basis that it depends upon transmission and hearing of narrations, and this is the state of the old men, and there is no role for the mind to play in considering it. The same is also true of the teacher of theology, who is in the habit of disparaging the science of jurisprudence, on the basis that it is no more than hair-splitting controversies and speech about menstruation, which could by no means be compared with the speech about the attributes of (Allah) Most Gracious.

Those are blameworthy traits of the teacher, which should be avoided. On the contrary, he who undertakes the teaching of one science should make easy the way for the learner to study other sciences. Moreover, if he undertakes the

teaching of many sciences, he should observe the gradual progression to promote the student from one grade to another.

The sixth duty: the teacher should limit his teaching to what complies with the learner's understanding: he should not give him anything that is beyond the reach of his mind with the result that he might cause him to refrain from learning, or perplex him, and put him to confusion. In so doing, he copies the guidance of the master of all the human beings, the Messenger of Allah "Peace be upon him" when he said (: "We, the assembly of Prophets, have been commanded to deal with the people in accordance with their different positions, and speak with them in such a way as to conform to their minds."

For this reason, he should confide to him the truth only when he knows that he is capable of understanding it independently. In this connection, the Messenger of Allah "Peace be upon him" further said: "No one tells a people of a speech which is beyond the reach of their minds but that it will be a cause of trial to many of them." Ali "Allah be pleased with him" said, while beckoning to his breast: "Here (within this breast of mine) there are much knowledge (which would have been disclosed) had there been carriers fitting for transmitting them." He "Allah be pleased with him" has told the truth: of a surety, the hearts of the righteous and pious persons act as vaults for Divine mysteries.

The teacher therefore should not reveal all that he knows to everyone, in case the learner has the capability of understanding it, even though he is not fitting to get benefit form it: what then about that which is beyond the reach of the learner's mind? Jesus "Peace be upon him" said: "Hang not the jewels in the necks of pigs!" of a surety, wisdom is much better than jewels, and whoever hates it is worse than pigs. For this reason, it has been said: "Measure (your treatment with) any slave in accordance with the scale of his mind, and weigh for him according to the balance of his mind until you become safe from his evil, and he gets benefit from you" otherwise, you effort will become ineffective because of the disparity of measures of minds.

It is narrated that a learned man was asked about something, to which he gave no answer. On that the asker said: Have you not heard the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Ibn Majah on the authority of Abu Sa'id): "He, who conceals a portion of beneficial knowledge will come on the Day of Judgement, reined with a rein of fire"? he said to him: Then, leave the rein and go away; and if he who has the faculty of understanding comes to me, from whom I conceal knowledge, let him then rein me. Indeed, Allah Almighty says: "Give not the weak-minded your property", paying thereby the attention to the fact that it is much better to preserve knowledge and conceal it from him who distorts and damages it. To be sure, it is more unfair to give knowledge to him who is not worthy of receiving it than to conceal it from him who is fitting for it.

(Consider the following poetic verses in explanation of that concept): "Shall pearls be given to herders of the sheep, Shall wealth be trusted to their rustic

keep? They would not comprehend nor know its worth, To give them would be adorning beasts. But Allah is kind if by His grace He sends One worthy of my knowledge, of my wit, To him my goods I'll give and gain his love; Until such time I will withhold my gifts – One's learning would be wasted upon fools; And he does sin who from the worthy keeps."

The seventh duty: the learner of limited understanding should not be taught but such of sciences as are clear in such a way as to conform to his restricted mind, and no mention should be made to him of such of detail as are apt to follow but which he deems fitting for the present to withhold. Of a surety, this might weaken his desire for acquiring such of knowledge as is clear, perplex his mind and understanding, and give him the false impression that it is the teacher's niggardliness and illiberality which lie behind withholding those subtle details from him. That's because everyone thinks he is fitting for every subtle and fine science. There is none but that he is well-satisfied with Allah Almighty for giving him perfect mind; but even, the most foolish and the most weak-minded among them is the most cheerful of the perfection of his mind.

From this point of view, it should be known that it is not fitting to confuse the belief of a layman, who abides by law, and in whose heart the articles of faith transmitted from the ancestors have been well-established, with neither pervasive equivocation nor elusive interpretation, and whose inward is good, but his mind has no capacity to understand anything beyond that. On the contrary he should be let alone with his profession, because if he were confronted with the esoteric interpretations of externals he would give up his position as a layman without attaining the status of an educated man.

Then the obstacles which have hitherto deterred him from evil will crumble and he will be transformed into a rebellious devil who will destroy both himself and others. In reality, laymen should not be disturbed with discussion on the realities which underlie subtle and fine sciences but rather should be restricted to instruction in the acts of worship and honesty in undertaking their respective professions. Their hearts should be filled with yearning for the Garden and fear of the fire (of Hell) as the Qur'an has ordained. They should not be confused with questionable ideas for fear that such suspicious ideas strike root in their hearts with the result that it becomes difficult for them to free themselves from such doubts and fall victims to misery and destruction. In short, the door of controversy and discussion should not be opened to the laymen because it will hinder them from practicing their professions on which the welfare of the world as well as the continued living of the elite depends.

The eighth duty: the teacher should act upon his knowledge in such a way that his deeds should not give lie to his words. The knowledge is perceived by minds, whereas deed is by sights; and since those who see with their eyes are greater in number, whoever has his deeds contradict his words will be detained from the right guidance. If one has anything, and asks the people not to have it on the basis that it is a deadly poison, he will become an object of people's ridicule and lays himself open to their accusation, who in turn will become more eager to get what they have been forbidden, saying: "Had it not been the most

pleasant and the most delicious, he would not have favoured himself with it apart from us."

The example of a guide teacher in relation to those who seek guidance is like the example of the stamp in relation to the clay, or the shade of a cane in relation to a stick: how should the clay be stamped with a stamp which has no form? Moreover, how should the shade of a cane be straight since the stick is crooked? In confirmation to that concept, it is said in the form of a poetic verse: "Forbid not the people to do a thing, the like of which you do yourself: how shameful it will be if you do that!" Allah Almighty says: "Do you enjoin good upon the people and forget yourselves?" (Al-Baqarah 44)

﴿ ۞ أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾ ﴾

For the same reason, the sin of a learned man is more grievous than that of an ignorant, for with his slip; a lot of people are misled in imitation of his conduct. To be sure, "he, who lays the foundation of an evil way will bear its sin, as well as the sins of those who act upon it." Ali "Allah be pleased with him" said in this respect: "Two men have broken my back (with the heavy burden of their sins): a dissolute learned man and an ascetical ignorant one. The ignorant man deceives men through his asceticism and the learned one deceives them through his debauchery."

CHAPTER SIX: ON THE DEFECTS OF KNOWLEDGE; AND EXPOSITION OF THE DISTINCTIVE FEATURES OF THE LEARNED MEN OF THE HEREAFTER; AND THE LEARNED MEN OF FALSEHOOD

We've mentioned earlier the good merits of knowledge and the learned men; and there are grievous warnings against the learned men of falsehood, which indicate that they will receive the most severe punishment on the Day of Judgement. So, it is a great mission to know the certain features which distinguish the learned men of the world from those of the hereafter. We mean by the learned men of this world those of falsehood, whose purpose from acquiring knowledge is to enjoy the pleasures and delights of this world, and through it attain prestige and high position in the sight of its inhabitants.

In this context, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who will receive the most grievous punishment among the people on the Day of Judgement is a learned man, whom Allah Almighty does not benefit with his knowledge." According to another narration (by Ibn Hibban and Al-Baihaqi ending up with Abu Ad-Darda', and tracing it not to) the Messenger of Allah "Peace be upon him" said: "One will not become a learned man until he acts upon his knowledge." According to another narration (by At-Tirmidhi on the authority of Al-Hassan from Jabir) the Messenger of Allah "Peace be upon him" said: "The knowledge is to two kinds: one which is expressed by tongue (in the form of speech, i.e. the exoteric science) and this is the proof of Allah against His creatures; and another which lies in the heart (i.e. the esoteric science) and this is the beneficial knowledge."

The Messenger of Allah "Peace be upon him" further said (in the narration of Al-Hakim on the authority of Anas): "Towards the end of the time, there will be ignorant worshippers and wicked learned men." According to another narration (by Ibn Majah on the authority of Jabir) the Messenger of Allah "Peace be upon him" said: "Do not learn knowledge with the intention to vie in glory with the learned men, or debate therewith the feeble-minded among the people, or even to divert through it the attention of the people to you: he, who does this will be in the fire (of Hell)." According to another narration the Messenger of Allah "Peace be upon him" said: "He, who conceals a portion of knowledge which he has, Allah Almighty will rein him with a rein of fire (on the Day of Judgement)."

According to another narration (by Ahmad on the authority of Abu Dharr) the Messenger of Allah "Peace be upon him" said: "I am not afraid of the evil of anyone else other than the Dajjal for you more than I'm of the Dajjal himself." It was said to him: "Who are those?" he said: "The misleading rulers and imams." According to another narration (by Ad-Dailami on the authority of Al-Hassan without tracing it up to) the Messenger of Allah "Peace be upon him" said: "He, who advances in knowledge, even though not in guidance, he becomes much farther from Allah Almighty." Jesus "Peace be upon him" said: "Until which time will you keep guiding walkers at night to the right way while you are still sitting in the company of the confused ones?"

Those and other narrations besides indicate how dangerous is the knowledge, and how a learned man is vulnerable either to the everlasting destruction or the never-ending happiness, who, by his pursuit of knowledge, endangers himself to lose safety, unless he attains happiness and felicity.

There are also a lot of traditions in this connection. It is narrated that Umar "Allah be pleased with him" said: "The thing which I fear most for you is a hypocrite omniscient." They asked: "How should one be a hypocrite omniscient?" he said: "When one is knowledgeable of what is expressed by tongue, even though ignorant of what lies in the heart and how he should act upon his knowledge." Al-Hassan "Allah's mercy be upon him" said: "Be not of those who join the knowledge of the learned men and the proverbs of sages, even though in their conduct they are like the feeble-minded persons." A man said to Abu Hurairah "Allah be pleased with him": "I would like to learn knowledge, but I'm afraid I might waste it." He said: "Sufficient for the loss of knowledge is to leave it."

It was said to Ibrahim Ibn Uyainah: "Who among the people is ready to show regret for the longest time?" he said: "In this world, it is the one, who does a favour to somebody who does not give thanks for it; and at the moment of death, it is a learned man who has indulged in his knowledge." According to Al-Khalil Ibn Ahmad: "There are four types of men: a man who knows, and he is well-aware of his knowledge, and this is a learned man whom you should follow; a man who knows, even though he is not aware of the fact that he knows, and this is heedless, whom you should awaken; a man who does not know and he is well-aware of his ignorance, and this is a guidance-

seeker, whom you should guide (to the right way); and a man who does not know, and he is not aware of the fact that the does not know, and this is an ignorant, whom you should reject." According to Sufyan Ath-Thawri: "It is the habit of knowledge to invite the deed to respond to its invitation, otherwise, it will depart."

According to Ibn Al-Mubarak: "One remains a learned man as long as he keeps seeking after knowledge, and once he thinks he has become a learned man, he recedes into ignorance." Al-Fudail Ibn Iyad "Might Allah bestow mercy upon him" said: "I have mercy upon three types of men: a previously chief among his people who has been put to humiliation; a wealthy man among his people who has become poor; and a learned man, who has become a laughing stock for the world." According to Al-Hassan: "The punishment of the learned men is the death of their hearts, and the death of hearts leads to seeking after this world with the deed of the hereafter."

It is said in a form of two poetic verses: "I wonder at him who buys error for guidance, even though he who buys his world for his faith is more amazing! But he, who pays a high price to rob the delights of others in this world is the strangest of all!"

(It is narrated on unknown authority that) the Messenger of Allah "Peace be upon him" said: "The learned man (of falsehood) will receive punishment so much severe that he will be made to go all around so that those of the fire will see in order to increase his torment." Of a surety, he means here the wicked dissolute learned man. It is unanimously narrated on the authority of Usamah Ibn Zaid that he heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "On the day of Judgement, the learned man will be brought forward and thrown into the fire of Hell whereas his bowels will gush out and he will be made to carry them round and go round all over the Hell in the same way as a donkey turns a mill-stone round and round. Then the people of Hell will ask him about the reason of his torture and he will say: "I was wont to enjoin what is right upon others but failed to do it myself, and to forbid what is wrong and committed it myself."

Therefore, the learned man will receive a double punishment because he disobeys Allah Almighty in spite of his knowledge. For this reason, Allah Almighty says: "Verily, the hypocrites will be in the lowest bottom of the fire (of Hell)." (An-Nisa 145)

﴿ إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ ﴾

That's because they rejected faith after their knowledge of it. Moreover, the Jews have been made much worse than the Christians, although they have ascribed no child to Allah Almighty, nor have they made Him the third in a trinity, but because they rejected faith (of the Messenger) after their knowledge of his reality, according to the statement of Allah Almighty: "They know him with certainty in the same way as they know their real children." (Al-Baqarah 146; Al-An'am 20)

﴿ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ﴾، ﴿ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ﴾

He further says: "When there came to them what they really know, they rejected it: behold! Allah's Curse be upon the rejecters of faith!" (Al-Baqarah 89)

﴿ فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَـٰفِرِينَ ﴾

He also says relating the story of Bal'am Ibn Ba'ura': " Relate to them the story of the man to whom We sent Our Signs, but he passed them by: so Satan followed him up, and he went astray. If it had been Our Will, We should have elevated him with Our Signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our Signs; so relate the story; perchance they may reflect." (Al-A'raf 175:176)

﴿ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَـٰهُ ءَايَـٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَـٰنُ فَكَانَ مِنَ ٱلْغَاوِينَ ۝ وَلَوْ شِئْنَا
لَرَفَعْنَـٰهُ بِهَا وَلَـٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ
تَتْرُكْهُ يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

The same is true of the wicked dissolute learned man. Although Bal'am was given the Book of Allah, he betook himself to lusts and desires, and this is the point of his resemblance with the dog, i.e. it is the same whether he was or was not given wisdom, he still lolls out his tongue showing his persistence in lusts and desires.

Jesus "Peace be upon him" said: "The example of the learned men of falsehood is like the example of a rock which has fallen upon the mouth of a river: it neither drank water, nor did it let water pass to the plants; or like the example of the pipes which lead into the cesspool, whose outside is gypsum white and their inside is full of refuse and filth; or like the example of sepulchres the outside of which is polished and clean and the inside is full of dead bodies and bones."

These Prophetic traditions and narrations show that the learned man of this world will occupy a more inferior position and will receive a more severe punishment than the ignorant person, while those who will succeed to attain felicity and become close to the Presence of Allah Almighty are the learned men of the hereafter, who have many distinctive characteristics:

One of those characteristics is that such learned man should not seek the world with his knowledge. That's because the learned man of the least degree should make sense to the insignificance, inferiority, filthy contamination and departure of this world, in contrast with the great significance, eternity, pureness, and glory of the dominion of the hereafter, putting in consideration that both world and hereafter are opposing, or like two fellow-wives: the more you please one of them, the more you cause the other to be angry, or like both scales of the balance: the higher one of them rises up, the lower the other falls, or like both

East and West: the closer you come to one direction, the farther you go from the other, or like two vessels, one of which is full and the other is empty: the more you pour from that which is full into the other until it is filled, the lesser it remains in the first until it becomes empty.

However, he who makes no sense to the insignificance, inferiority, and filth, whereas its pleasures and delights are contaminated with its pains and tortures, and the abrupt end of what becomes pure of it, is, by all means, a weak-minded, since both observation and experience bring about a clear evidence which guides to this fact. How should one of no sound mind be of the learned men? Furthermore, he, who make no sense to the great significance and permanence of the hereafter, is a disbeliever, deprived of faith: how should one who has no faith belong to the learned men? He, who makes no sense to the fact that both the world and the hereafter are opposing, and rather to join them is an impossible desire, is, by all means, ignorant of the laws of all the Prophets and Messengers, if not unbeliever of the Holy Qur'an as a whole, from its beginning to its ending: how should such be numbered among the assembly of the learned men? To be sure, he who is well-aware of all that, and does not give preference to the hereafter over the world is possessed by devil: His lust has vanquished him and his wickedness has overpowered him: how should such be enumerated among the party of the learned men?

According to a narration transmitted from (the Prophet) David, he said relating from Allah Almighty: "O David! The least punishment I will give to a learned man who gives preference to desire over my love is that I forbid him the pleasure and honour of having communion with Me. O David! Ask not about Me a learned man, whom the joy of this world has intoxicated, perchance he will keep you off My Love: those are the highway brigands who attack My worshippers to drive them away from My Path. O David! If you see one who is seeking after Me, be in his service! O David! He, who brings back anyone who has run away to My Presence, I will enlist him among the excellent learned men; and whomever I enlist among the excellent learned men, I will never punish him."

For this reason, Al-Hassan said: "The punishment of the learned men is the death of their hearts, and the death of hearts leads to seeking after this world with the deed of the hereafter." For the same reason, Yahya Ibn Mu'adh said: "The brilliance of knowledge and wisdom vanish only when the world is sought after through them." According to Sa'id Ibn Al-Musayyab "Might Allah bestow mercy upon him" said: "When you see a learned men frequent the gatherings of the chiefs and rulers, you should know that he is a thief." According to Umar "Allah be pleased with him": "When you see a learned man having a tendency to the love of this world, entrust not your religion to him, for he, who loves anything should, inevitably be engaged in what he loves."

It is narrated that Malik Ibn Dinar said: I have read in some books belonging to the ancients that Allah Almighty says: "The least punishment I give to a learned man when he loves this world (and prefers it to My Love) is that I will

take the pleasure and honour of having communion with Me away from his heart." According to a certain narration, a man wrote to his brother: "You've been given knowledge: so, extinguish not the light of your knowledge with the darkness of sins, and thus will remain in the midst of darkness on a day, when those of knowledge will proceed with the help of the light of their knowledge." Yahya Ibn Mu'adh Ar-Razi used to say to the learned men of this world: "O people of knowledge! Your palaces are like those of Caesar, your homes are like those of Khosrau, your doors are like those of Tahir (in reference to Tahir Ibn Al-Hussain Dhu-Al-Yaminayn one of Al-Ma'mun's ministers), your footwears are like those of Goliath (Jalut who was killed at the hands of the Prophet David according to the Qur'an), your coaches are like those of Qarun, your utensils are like those of Pharaoh, your sins are the same as those of the Pre-Islamic days of ignorance, and your beliefs are Satanic: where then is the Muhammadan law?"

According to a certain poet: "The shepherd keeps the sheep from the danger of wolves: Who then would keep them safe by day and night seeing that all the shepherds are like wolves?" according to another: "O you learned men who are the flavour of the town! What will recover salt when it looses its flavour?" It was said to a Gnostic: "Do you not think that he to whom disobedience is well-pleasing does not know Allah?" He replied: "I do not doubt that he who prefers this world to the hereafter, does not know Allah." This latter thing is by far worse.

Think not that abandoning wealth is sufficient for anyone to join the company of the learned men of the hereafter! That's because majesty is more harmful than wealth. For this reason Bishr Ibn Al-Harith related that a certain Bab once told him: "Whenever you hear a man saying: 'We were told,' what he really means is: 'Give room to me (to speak and pay your attention to me'." This same Bishr buried over ten baskets full of books used to say: "I have yearning to relate traditions but when I lose this yearning I will relate." He also, as well as others besides him, said: "When you feel you have yearning for relating traditions, you should keep silent, and when this yearning vanishes, you might relate." That's because taking pleasure from the majesty of being useful and enjoying the office of guiding others is much greater than any pleasure else one might take from the delights of this world; and he, who responds to his yearning in this respect belongs to these of the world.

For this reason, Ath-Thawri said: "The temptation of relating tradition is much graver than that produced by one's family, property, and offspring." And how should you not be afraid of its temptation, since it was said to the chief of all the Messengers "Peace be upon him": "And had We not given you strength you would nearly have inclined to them a little." (Al-Isra 74)

﴿ وَلَوْلَآ أَن ثَبَّتْنَـٰكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْـًٔا قَلِيلًا ﴿٧٤﴾ ﴾

According to Sahl: "All knowledge belongs to this world, and the hereafter's portion of it is only that upon which one acts; and all deeds are vain except those done sincerely (and in accordance with the requirements of law)." He further

said: "All the people die barring the learned men (whose knowledge survives); and all the learned men are in the state of bewilderment barring those who act upon their knowledge; and all the workers are arrogant barring the faithful sincere; and every faithful sincere remains in awe until he knows with which work his deeds will be concluded (in this world)." According to Abu Sulaiman Ad-Darani: "When one seeks after tradition (which are of no benefit for the hereafter), or gets married, or sets out on journey to get earnings, he then has inclined to the world." Of a surety, he refers here to the pursuit of the singular chains of transmission, or those traditions which are of no use in seeking for the hereafter.

Jesus "Peace be upon him" said: "How should one be of those of knowledge, who turns his face to the way of his world, even though the hereafter is the end of his journey? How should one be of the learned men, who pursues the narrations only to relate them other than to act upon them?" Salih Ibn Kaisan said: "I've caught up with the venerable sheikhs who used to seek refuge with Allah Almighty from (the evil of) the wicked one who had knowledge of the sunnah." It is narrated (by both Abu Dawud and Ibn Majah) on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Peace be upon him" said: "He, who pursues a portion of knowledge therewith the hereafter is sought for, just to get a worldly benefit will not detect the smell of the Garden on the Day of Judgement."

Allah Almighty describes the learned men of falsehood as those who devour the delights of this world with their knowledge, and the learned men of the hereafter as those who are submissive and ascetic. He says about the learned men of this world: "And remember Allah took a Covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! and vile was the bargain they made!" (Al Imran 187)

﴿ وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ
وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ (١٨٧) ﴾

Concerning the learned men of the hereafter He Almighty says: " And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: they will not sell the Signs of Allah for a miserable gain! for them is a reward with their Lord, and Allah is swift in account." (Al Imran 199)

﴿ وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَٰشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَٰتِ ٱللَّهِ
ثَمَنًا قَلِيلًا ۗ أُو۟لَٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ (١٩٩) ﴾

According to an ancient man: "The learned men (of the hereafter) will be mustered in the company of the Prophets, whereas the judges in the company of the rulers." The concept of a judge here implies every jurisprudent whose intention is to seek after this world through his knowledge.

It is narrated (by Ibn Abd Al-Barr) on the authority of Abu Ad-Darda' "Allah be pleased with him" that the Messenger of Allah "Peace be upon him" said: "Allah Almighty revealed to one of the Prophet (to convey the following message): 'Say to those who pursue the science of jurisprudence for anything else other than the purpose of maintaining the principles of religion, and learn knowledge for anything else other than to act upon it, and seek after this world through the deeds of the hereafter, who seem, in the sight of the people, as amiable as rams, even though their hearts are the hearts of wolves, whose tongues are sweeter than honey, even though their hearts are more bitter than aloes, who deceive Me, and take Me as a laughing stock, that I will open for them a gate of affliction, which will leave the most forbearing in the state of confusion."

It is narrated (by At-Tabarani) on the authority of Ibn Abbas "Allah be pleased with both" that the Messenger of Allah "Peace be upon him" said: "The learned men of this nation are of two types of men: a man who has been given knowledge by Allah Almighty, which he has sacrificed for the people, with no reward he has taken greedily from them, nor has he sold it for a small price: it is that upon whom the birds in the sky, the fish in the water, the beasts on earth, and the honourable scribes (from amongst the angels) invoke prayer. He will come upon Allah Almighty on the Day of Judgement as a noble master, until he joins the sent Messengers. And a man who has been given knowledge by Allah Almighty in this world, which he has withheld from the slaves of Allah, taken charge for it with greediness, and sold it for a small price: it is this who will come on the Day of Judgement, reined with a rein of fire, and it will be called publicly before all the creatures: 'This is so and so, son of so and so, whom Allah Almighty had given knowledge in the world, which he had withheld from His servants, taken charge for it with greediness, and sold it for a small price'. He will be kept in punishment until (Allah) will finish from the reckoning of all the people."

More grievous is the following narration: It is narrated that a man, who worked in the service of Moses, used to say: 'Moses, whom Allah Almighty has chosen told me such and such' 'Moses, whom Allah Almighty has saved told me such and such' 'Moses, whom Allah Almighty has communicated told me such and such' until he became rich, and had abundance of wealth. Moses "Peace be upon him" lost him, and enquired about him, but he received no news about him. One day, a man came to him, having a pig in his hand, in whose neck there was a black string. Moses "Peace be upon him" asked him: "Do you know so and so?" he said: "Yes. It is that pig." Moses "Peace be upon him" said: "O Lord! I ask you to restore him to his original state, so that I could ask him why he had been transformed as such." Allah Almighty revealed to him: "If you invoke me with the same with which Adam and those who came after him invoked me, I would not respond to your invocation pertaining to him. But, I'm going to tell you why I had done that with him: that's because he sought after this world through religion."

More heinous is the following tradition (by Abu Na'im) on the authority of Mu'adh which ends up with him in one narration, and which he traces up to the Messenger of Allah "Peace be upon him" in another narration: "It is one of the things by which a learned man might be tempted that speaking becomes dearer to him than listening." Of a surety, speech is always subject to embellishment and accretion, because of which the speaker might not be secure from falling in mistakes, whereas silence brings about safety and knowledge.

But from amongst the learned men, there is he who stores his knowledge, and likes that none should share it with him; and this will be in the lowest and the first depth of the fire (of Hell). There is also he who likes to occupy the position of a chief in his knowledge in the sense that if he is contradicted or even slighted he grows angry; and this will be in the second depth of the fire (of Hell). There is he who limits his knowledge to those of nobility and wealth regarding the poor unworthy of it; and this will be in the third depth of the fire (of Hell). There is he who appoints himself in the office of giving religious verdicts, and hands down faulty opinions, and of a surety, Allah Almighty dislikes those who make things difficult upon themselves; and this will be in the fourth depth of the fire (of Hell). There is such of learned men as insert in his discourse Jewish and Christian arguments in order to make his knowledge seem abundant; and this will be in the fifth depth of the fire (of Hell). There is he who considers his knowledge something virtuous and honourable and a source of celebration among men; and this will be in the sixth depth of the fire (of Hell). there is also he who is motivated by vanity and conceit. Whenever he preaches he upbraids, and whenever he is admonished he shows arrogance; and this will be in the seventh depth of the fire (of Hell). So, O brother, observe silence, for through it you will overpower Satan. Do not laugh without a cause and do not move without a goal.

According to another tradition: "A servant might receive a lot of thanks as much as to fill what is between the heaven and the earth, even though he is less than the weight of the wing of a mosquito in the Sight of Allah Almighty." It is narrated that a man brought to Al-Hassan, after he had turned away from his session, a case containing five thousand Dirhams and ten garments made of fine silk and said to him: "O Abu Al-Hassan say to him: "Might Allah Almighty repair you! Take back your spending and clothing, since we are not in need for that. It should be known that he, who sits in the like of my gathering (to preach the people) and accepts from the people the like of that, will meet Allah, on the Day of Judgement, having no share (of Allah's reward)."

It is narrated (by Abu Na'im) on the authority of Jabir that the Messenger of Allah "Peace be upon him" said: "Sit not in the gathering of a learned man unless he summons you from five (vices) to accept five (good things): from suspicion to certainty (of faith), from showing off (and doing things in order to be seen of men) to sincerity (in your deeds), from desire (for the pleasures and delights of

this world) to asceticism (and refraining from the worldly benefits), from arrogance to humbleness, and from showing enmity to giving advice (with sincerity to each other)."

Allah Almighty says in this respect: " So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qarun has got! For he is truly a lord of mighty good fortune!" But those who had been granted (true) knowledge said: "Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)."" (Al-Qasas 79:80)

﴿ فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ
إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ (٧٩) وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا
وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ (٨٠) ﴾

Thus, these of knowledge are recognized by their giving priority to the hereafter over the world.

One of those distinctive characteristics is that his deed should not contradict his word in the sense that he should not enjoin anything unless he is the first to do it, in compliance with Allah's statement: "Should you enjoin good upon the people and forget yourselves?" (Al-Baqarah 44)

﴿ ۞ أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ (٤٤) ﴾

He Almighty further says: "Grievously odious is it in the sight of Allah that you say that which you do not." (As-Saff 3)

﴿ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ (٣) ﴾

He also says in the story of Hud (on his tongue while addressing his people): "I wish not, in opposition to you, to do that which I forbid you to do. I only desire (your) betterment to the best of my power." (Hud 88)

﴿ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ (٨٨) ﴾

He says too: "So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things." (Al-Baqarah 282)

﴿ وَٱتَّقُوا۟ ٱللَّهَ ۖ وَيُعَلِّمُكُمُ ٱللَّهُ ۗ (٢٨٢) ﴾

He says: " But fear Allah, and listen (to His counsel): for Allah guides not a rebellious people." (Al-Ma'idah 108)

﴿ وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ (١٠٨) ﴾

He Almighty said to Jesus: "O son of Mary! Admonish yourself: if you receive admonition, you might give admonition to the people, otherwise, feel shy of Me!" (It is narrated by Ibn Hibban on the authority of Anas that) the Messenger of Allah "Peace be upon him" said: "On the very night I was made

to set out on the Night Journey, I came upon a people, whose lips were being filed with files of fire. I asked them: "Who are you?" they said: "We used to enjoin good upon the people, even though we did it not, and forbid them to do evil, even though we did it."" (It is narrated by 158 on the authority of that) the Messenger of Allah "Peace be upon him" said: "The destruction of my nation will be at the hands of a wicked learned man (of falsehood), and an ignorant worshipper; and the worst of the evil ones are the evil learned men (of falsehood), and the best of the good ones are the good learned men (of the hereafter)."

According to Al-Awza'i "Might Allah bestow mercy upon him": The land larva complained to Allah the stench of the corpse of the infidels from which they were suffering, thereupon Allah revealed to them that 'the bellies of the evil learned men (of falsehood) are more foul-smelling than that from which you are suffering'." According to Al-Fudail Ibn Iyad "Might Allah bestow mercy upon him": "On the Day of Judgement, the wicked among the learned men will be brought forward for reckoning before the idolaters." According to Abu Ad-Darda' "Allah be pleased with him": "Wretched be him once, who does not know, and wretched be he seven times, who knows and does not act upon what he knows."

According to Ash-Sha'bi: "On the Day of Judgement, some of the inhabitants of the Garden will appear to some from the denizens of the fire (of Hell) and ask them: "What has caused you to enter the fire (of Hell), even though Allah Almighty has admitted us to the Garden by virtue of your instructing and teaching us?" they will say: "We used to enjoin good but do it not, and forbid evil, but do it." According to Hatim Al-Asamm: "On the Day of Judgement, there will be none more distressed than a learned man, who has taught a people his knowledge, upon which they acted upon (in the world), even though he did not do, thereupon they attained felicity because of that, but he was given to destruction." According to Malik Ibn Dinar: "Unless a learned man acts upon his knowledge, his preaching will vanish from hearts in the same way as a drop of water evaporates from a rock."

It was said in the form of poetry: "O preacher of the people! You've become unreliable (in your religion) since you chide many of their acts, which you do yourself. You strive your utmost to advise them by your preaching (to do what is right and refrain from what is evil), even though, by my life, you commit such of sins as are destructive. You condemn the world and those who have desire for it, even though your yearning for it is much greater than theirs."

According to another poet: "Forbid not an act the like of which you do: it is great shameful upon you to do so."

Ibrahim Ibn Adham "Might Allah bestow mercy upon him" said: I came upon a stone in Mecca, on which the following phrase was written: "Turn me perchance you would take lesson." I turned it and behold! The following was written on it: "Since you act not upon what you know: how should you pursue the knowledge of that which you do not know?" according to Ibn As-Simak

"Allah's mercy be upon him": "Many are those who remind of Allah, even though they themselves forget (the celebration of) Allah! Many are those who frightens others from (the punishment of) Allah, even though they themselves fear Allah not! Many are those who bring others much closer to Allah, even though they themselves are far from Allah! Many are those who invite others to Allah, even though they themselves flee away from Allah! Many are those who recite Allah's Book, even though they themselves abandon Allah's Signs."

Ibrahim Ibn Adham "Might Allah bestow mercy upon him" said: "When we speak, we are always careful not to commit errors in language, but when we do deeds, we commit errors and fall short of the ideal set before us." According to Al-Awza'i: "When one comes to be careful not to commit errors in speech (during the religious service) he looses submission."

It is narrated (by Ibn Abd Al-Barr and Ad-Darimi) on the authority of Makhul from Abd Ar-Rahman Ibn Ghunm from ten from amongst the holy companions of the Messenger of Allah "Peace be upon him" that they said: We were studying knowledge in the mosque of Quba' when the Messenger of Allah "Peace be upon him" came out to us and said: "Learn as much knowledge as you like to know, but Allah will give you no reward unless you act (upon what you learn)."

According to Jesus "Peace be upon him": "The example of him who learns knowledge upon which he acts not is like the example of a woman who has committed adultery in secrecy, which resulted in her pregnancy, and when her pregnancy became visible, she was ashamed. The same is true of him who does not act upon his knowledge, thereupon Allah Almighty will openly disgrace him on the Day of Judgement before the people." According to Mu'adh "Allah be pleased with him": "Beware of the slip of the learned man, for he is highly estimated by the people, who, in turn, might imitate him in his slip." According to Umar "Allah be pleased with him": "When a learned man falls into a slip, a multitude of people commit that error in imitation of him." According to Umar "Allah be pleased with him": "There are three things, because of which the time will come to an end, one of which is the slip of a learned man."

Ibn Mas'ud "Allah be pleased with him" said: "A time will come upon the people, in which the sweetness of hearts will become salty, thereupon neither the man of knowledge nor the learner will be able to get benefit from the knowledge; and that's because the hearts of their learned men will be like the salty land, which will fail to become sweet and fresh even if the rain of the sky descend upon it." That will happen when the hearts of the learned men incline to the love of this world, which they give preference over the hereafter. At that time, Allah Almighty will deprive them of the resources of wisdom, and extinguish the lamps of guidance from their hearts. Whenever you meet anyone of their learned men, he will tell you that he fears Allah but this fear will be expressed only by his tongue, because the signs of debauchery and wickedness will be visible from his deed. On that day, how fertile and rich will the tongues be, and how barren and arid will the hearts be! By Allah, other than Whom there is no god, this will not happen but because the learned men teach knowledge for something other than

Allah Almighty, as well as the learners acquire knowledge for something other than Allah Almighty. According to both Torah and Gospel the following is written: "Ask not to learn that which you do not know until you act upon that which you know."

Hudhaifah "Allah be pleased with him" said: "You now live in a time, in which if anyone of you gives up one-tenth what he knows, he will be ruined; and a time will come upon the people in which if anyone of them acts upon only one-tenth what he knows, he will be saved; and this is in view of the prolific number of those who are idle."

It should be known that the example of the learned man is like the example of the judge. In this respect (it is unanimously narrated on the authority of Buraidah that) the Messenger of Allah "Peace be upon him" said: "There are three types of judges: one judges with the truth knowingly, and such will be in the Garden; and one judges with injustice whether knowingly or unknowingly, and such will be in the fire (of Hell); and one judges in opposition to what Allah has commanded, and such will be in the fire (of Hell).".""

According to Ka'b "Might Allah bestow mercy upon him": "Towards the end of the time, there will be learned men, who will urge the people to abstain from this world, even though they themselves will not refrain from it, frighten the people (from the punishment of Allah), even though they will fear not, forbid the people to seek the favours of the rulers and governors, even though they themselves will pursue their favours. They will give priority to this world over the hereafter. They will slander the people with their tongues, and approach the rich wealthy apart from the poor. They will contest with each other because of jealousy over knowledge in the same way as women contest because of jealousy over men. One of them will grow angry with his sitter in case he sits with anyone else. They are the compellers, the enemies of (Allah) Most Gracious."

(It is narrated on the authority of Anas that) the Messenger of Allah "Peace be upon him" said: "Satan would keep baiting you with knowledge." It was said: "How would that be O Messenger of Allah?" he "Peace be upon him" said: "He would say to you: 'Seek after knowledge, and did nothing until you have full knowledge'. In this way, he would continue to seek after knowledge, and defer doing anything until he dies without doing any deeds."

According to Sari As-Saqta: A man who was eager to pursue the exoteric knowledge secluded himself to religious service, and when I asked him about the reason he said: "I saw in a dream somebody having said to me: 'How long will you keep wasting knowledge, might Allah waste you?" I said: "I preserve it." He said: "Then (you should know that) to preserve knowledge is to act upon it." On that I gave up its pursuit, and rather turned to (putting it to practice by) doing deeds."

According to Ibn Mas'ud "Allah be pleased with him": "Verily, knowledge does not lie in retaining a prolific number of narrations, but it rather lies in entertaining the fear (of Allah in the heart)." According to Al-Hassan: "Learn as much knowledge as you like to know, but by Allah, Allah Almighty will give you

no reward until you act (upon what you know). Verily, the weak-minded are mainly concerned with the narration, whereas the learned men are mainly concerned with preserving (knowledge through acting upon it)." According to Malik "Allah's mercy be upon him" said: "Verily, seeking after knowledge is good, and disseminating it is good, provided that the intention is true. But, consider what is necessary for you from morning to evening, and give preference to nothing over it."

According to Ibn Mas'ud "Allah be pleased with him": "Verily, the Holy Qur'an has been revealed perchance you should act upon it, but you've taken its study as means of acting upon it. A people will come later, who will try to modify it in the same way as an arrow is modified; and of a surety, they will not be the good among you." The learned man who does not do according to his knowledge is like a sick man who prescribes treatment for others, or like a hungry one who works out delicious menus of food but cannot taste them. Allah Almighty says in a similar meaning: "Woe to you from what you describe!" (Al-Anbiya 18)

﴿ وَلَكُمُ ٱلْوَيْلُ مِمَّا تَصِفُونَ ﴾

according to a Prophetic tradition (transmitted by At-Tabarani on the authority of Abu Ad-Darda' that the Prophet said): "I fear for my nation most a slip of a learned man, or a debate of a hypocrite in the Qur'an."

From among those characteristics, a mention might be made of the fact that he should be mainly interested in acquiring such of sciences as are of good use for the hereafter, conducive to the religious works of obedience, avoiding such of sciences as are of little use, which lend themselves to debate and gossip. The example of him, who turns away from the practical knowledge, and rather is engaged in argumentation and debate is like the example of a sick man who has so many ailments, and he happens to meet a skillful physician, and the time is very limited, and instead of devoting himself to his real mission, which he is required to achieve, he occupied himself by asking for the qualities of drugs and the curiosities of medicine: how foolish this is!

(It is narrated by Ibn Abd Al-Barr and Abu Na'im on the authority of Abdullah Ibn Al-Miswar that) a man came to the Messenger of Allah "Peace be upon him" and said: "Teach me some of the curiosities of knowledge!" he asked him: "What have you done pertaining to the beginning of knowledge?" he said: "What is the beginning of knowledge?" he "Peace be upon him" asked him: "Have you known the Lord Almighty?" he said: "Yes." He said: "Then, what have you done for Him?" he said: "What Allah wills." He further asked: "Have you known the death?" he answered in the affirmative, thereupon he said: "Then, what have you done in preparation for it?" he said: "What Allah wills." On that the Messenger of Allah "Peace be upon him" said: "Go and do perfectly what you know and then come so that we might instruct you in the strange facts of knowledge."

Therefore, the learner should correspond to the same in connection with

whom it is narrated from Hatim Al-Asamm that Shaqiq (his mister) said to him: "How long have you been in my company?" Hatim said: "Since thirty-three years." He asked him: "How much have you learnt from me during that period?" he said: "Only eight questions." Shaqiq said to him: "We all are to Allah, to Whom we refer! I've spent my life with you but you learnt only eight questions." He said: "O mister! I've learnt nothing more than those, and I do not like to tell a lie." He said: "Then, bring me those eight questions, perchance I would listen to them from you."

"The first" Hatim said "I cast a glance at the creatures, and see that everyone loves anything will remain with whatever he loves until (it is time for him to die and go to) the grave, and once he reaches the grave, he departs from what he loves. Having understood that, I've made the good deeds my dearly loved in order that when I enter the grave, my dearly loved will enter with me." He said: "You've done well O Hatim! What is the second question?"

He said: "I have considered Allah's saying: " And for those who had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower Desires, Their Abode will be the Garden." (An-Nazi'at 40:41)

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ۝ فَإِنَّ ٱلْجَنَّةَ هِيَ ٱلْمَأْوَىٰ ۝ ﴾

I then came to know that Allah's statement is the truth, thereupon I strived myself so much to repel such lower desires until it found its abode in the obedience of Allah Almighty."

"The third is that I've caught a glimpse over the creatures and observed that everyone has anything of significance and high value would raise and preserve it. At the same time, I considered the statement of Allah: "What you have will inevitably perish, and what is with Allah will abide forever" (An-Nahl 96)

﴿ مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ ٱللَّهِ بَاقٍ ۝ ﴾

the result is that the more I have anything of value and high esteem, the more I direct it to Allah Almighty, perchance it would be preserved with Him."

"The fourth is that I cast a glance at the creatures, and found that everyone refers to wealth, high social status, honour and good ancestry. I've considered them and behold! They are of no significance. At the same time, I've considered the statement of Allah: "Verily, the most honourable among you is the most Allah-fearing of you" (Al-Hujurat 13)

﴿ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۝ ﴾

thereupon I did my best to safeguard myself from the punishment of Allah perchance I would be regarded honourable in the Sight of Allah."

"The fifth is that I've cast a look at the creatures in their slandering each other and cursing each other, and the main cause of that is their mutual envy. At the same time, I've considered the statement of Allah Almighty: "We've given each his due portion of living in this world." (Az-Zukhruf 32)

﴿ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا ﴾

Thereupon I gave up the envy, and isolated myself from the people, and came to know that everyone's portion (in this life) is determined by Allah Almighty. For this reason, I turned to have no feeling of enmity towards the people."

"The sixth is that I've cast a glance at the people, and found them transgressing over each other, and fighting each other, thereupon I returned to the statement of Allah: "Verily, Satan is an enemy to you, so, take it as enemy." (Fatir 6)

﴿ إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ﴾

taking from this, I considered Satan alone my enemy, and strove my utmost to be cautious of him, for Allah Almighty bears witness that he is an enemy to me; and the result was that I came to have no feeling of enmity towards anyone else from amongst the creatures."

"The seventh is that I have cast a glance at the creatures, and detected that everyone of them pursues a fragment (of livelihood), for which he humiliates himself, and does what is unlawful for him to do. At the same time, I've considered the Statement of Allah Almighty: "There is no moving thing on earth but that its sustenance is incumbent upon Allah." (Hud 6)

﴿ وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا ﴾

on that I came to know that I'm one of those moving things, whose sustenance is incumbent upon Allah Almighty. The result was that I came to be engaged in what Allah has enjoined upon me, and entrusted to Him what I have with him."

"The eighth is that I have caught a glimpse over the creatures and found everyone of them having put his trust in that which is created (like him): one in his property, one in his trade, one in his profession, and one in his good health. In short, every creature has put his trust in another creature like him. Then, I have returned to the statement of Allah Almighty: "He, who puts his trust in Allah, He suffices him (for Helper and Supporter)." (At-Talaq 3)

﴿ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ﴾

The result was that I came to put my trust in Allah Almighty, for He suffices me (for Helper and Supporter)." On that Shaqiq (his mister) said to him: "O Hatim! Might Allah Almighty grant you success! Of a surety, I've studied all sciences implied in the Torah, the Gospel, the Psalms, and the Holy criterion (i.e. the Qur'an), and found that all kinds of good and faith depend upon those eight questions. So, if one puts them to practice, he will have put the (principles of all the) four Scriptures to practice."

It is only the learned men of the hereafter who are mainly concerned with understanding and making sense to the existence of this kind of science. But the

learned men of this world are mainly engaged in that with facilitates for them the getting of wealth, prestige and power, and neglect such sciences (of the hereafter), with which Allah Almighty sent all of the Messengers and Prophets "Peace be upon all of them". According to Ad-Dahhak Ibn Muzahim: "I've joined them, while their habit was to learn nothing from each other but piety, and now, they learn nothing from each other but scholastic theology."

One of those distinctive features that he should not be inclined to lead a comfortable life including the indulgence in food and drink, the luxury in his dress, furniture and housing. On the contrary, he should give priority to economy in all of that, in imitation of the good ancestors "Might Allah bestow mercy upon them", and incline to be satisfied with the minimum requirements of all of that; and the more he is inclined to the side of penury, the closer he draws to the Presence of Allah Almighty, and the higher he is raised up in rank to the party of the learned men of the hereafter.

In confirmation to that, it is narrated from Abu Abdullah Al-Khawas, a companion of Hatim Al-Asamm that he said: "Once I and Hatim, in the company of three hundred and twenty pilgrims arrived at Ar-Rayy. We were all going to Mecca for performing Hajj. The men had their woollen cloaks but ran short of provisions and provision bags. On arriving at Al-Rayy we came upon an ascetic merchant who loved the poor. He offered us shelter and food for the night. In the morning our host asked Hatim: "Do you have anything to do for you? Indeed, I want to visit a patient jurisprudent to enquire about his health in the town." Hatim replied: 'Visiting the patient is meritorious, and hearkening unto the learned is a form of religious service. I shall accompany you.' The patient jurisprudent was Muhammad Ibn Muqatil, the judge of Ar-Rayy. As they arrived at the gate of his mansion they saw a great and striking palace. This made Hatim wonder and say (to himself): 'How does such a palace belong to the property of a learned man!' On being admitted they entered the palace and behold! they were in the midst of an impressive wide spacious house with luxurious curtains and draperies. But Hatim still wondered. They then stepped into the hall in which the patient was lying on a soft mattress. Over his head stood a lad waving a fan. While Hatim remained standing the merchant sat down beside Ibn Muqatil and inquired about his health. Noticing that Hatim was still standing, Ibn Muqatil beckoned to him to sit down but Hatim said: 'No, I will not sit down.' Ibn Muqatil then exclaimed: 'Then, perhaps there is something I might do for you!' Hatim replied: 'Yes I wish to ask you a question.' Ibn Muqatil said: 'Ask.' Hatim replied: 'Sit up perchance I might ask you!' Ibn Muqatil sat up and Hatim asked him: 'From where did you learn the knowledge which you have?' He said: 'From trustworthy reporters who related their knowledge to me directly.' Hatim asked: 'And wherefrom did they get theirs?' he said: 'From the holy Companions of the Messenger of Allah "Peace be upon him".' Hatim further asked: 'And wherefrom did the Companions get theirs?' he said: 'From the Messenger of Allah "Peace be upon him".' Hatim asked: 'And wherefrom did the Messenger get his?' he said: 'From Gabriel who got his from Allah

Almighty.' Hatim said: 'Tell me then, in that which Gabriel received from Allah and transmitted to the Messenger of Allah "Peace be upon him" who related it to his companions who conveyed it to trustworthy transmitters who in turn handed it down to you, did you hear of any learned man who advanced in worth in the Sight of Allah because he led a life of luxury in his house and because his wealth exceeded that of a governor?' he said: 'No.' Hatim asked: 'What have you learnt then from those trustworthy transmitters?' Ibn Muqatil replied: 'I have learnt that he who refrains from this world and seeks after the hereafter, shows love to the poor and prepares himself for the hereafter, will be favoured by Allah.' Hatim then said: 'The example of whom have you followed then, that of the Messenger of Allah "Peace be upon him" and his Companions and their righteous followers or that of Pharaoh and Numrudh, the first to use gypsum and bricks in masonry? O teachers of falsehood! The ignorant man who has a lustful desire for the pleasures of this world would see you and your fellows and would say to himself: 'If the learned men lead such a life, there is no reason why I should not do the same." Having said this, Hatim left, and Ibn Muqatil's sickness was aggravated.

The news of that soon became in circulation among the people of Ar-Rayy and they informed Hatim that At-Tanafisi in Qazwin was more extravagant. Hearing this, Hatim made his journey to Qazwin and on his arrival, called on At-Tanafisi and addressed him saying: 'Might Allah bestow mercy upon you! I am a non-Arab who wishes you would instruct me in the principles of my religion and the commencement of my prayer, namely, how to perform ablution preparatory to service.' At-Tanafisi rose up while Hatim was watching. At-Tanafisi performed ablution applying water thrice to each part of his body that should receive water, and told Hatim to perform ablution in the same way. Hatim then said: 'Could you please stay where you are until I perform ablution before you and thus be sure I have learnt it correctly?' At-Tanafisi moved aside and Hatim went on to perform ablution. When he got to the washing of his arms up to the elbows he applied water four times. At-Tanafisi said: 'You have transgressed the due limits.' Hatim asked: 'In what respect?' he said: 'In washing your arms four (instead of three) times.' On that Hatim exclaimed: 'Glory be to Allah! For using an extra handful of water you think I have transgressed the due limits, but as to your indulgence in all this luxury you do not render yourself extravagant.' At-Tanafisi then came to know that Hatim's real purpose was to admonish him rather than to learn from him. He entered his home and did not come to see the people for forty days.

When Hatim entered Baghdad, its inhabitants came to him and said: "O Abu Abd Ar-Rahman! Although you are a non-Arab (who does not speak Arabic fluently like the native speakers), no one ever talks to you but that you silence him." Hatim replied: "Verily, I have three characteristics which enable me to overpower my adversary: I rejoice when he is right, grieve when he is wrong, and make an effort not to act foolishly towards him." When the grand imam Ahmad Ibn Hanbal heard this he said: "Glory be to Allah! how great is the wisdom of this man! Come! Let us call on him." When they entered his house, Ibn Hanbal

addressed him saying: "O Abu Abd Ar-Rahman! What will grant salvation from this world?" Hatim replied: "O Abu Abdullah! You will not be saved (from this world) until you have four characteristics: Overlook men's ignorance, spare them yours, give them from you substance and except nothing from theirs. You will not be saved until you do these."

He then turned to Medina where he was welcomed by its inhabitants. He said to them: 'Which city is this?' They replied: 'The city of the Messenger of Allah "Peace be upon him".' He asked: 'Where is the palace of the Messenger of Allah "Peace be upon him" perchance I might go and offer prayer in it?" they said: 'He had no palace, but all he had was a modest house half-buried in the ground.' He said: 'Where then are the palaces of his Companions?' they said: 'They had no palaces, but all they had were modest houses half-buried in the ground.' Hatim said: 'O Men! This is then the city of Pharaoh!' having become angry, they took him unto the governor and said: 'This non-Arab says that this is the city of Pharaoh.' The governor asked Hatim why he had said so, and Hatim replied: 'Be not hasty with me! I am a non-Arab stranger in this city. When I arrived in it I inquired whose city it was and was told that it was the city of the Messenger of Allah "Peace be upon him". I then asked where his palace was. Hatim then recalled the whole story with the following Qur'anic quotation in the end: "You had in the Apostle of Allah a good example (to follow)" (Al-Ahzab 21)

﴿ لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾

after which he said: 'Whose example have you then followed, that of the Messenger of Allah "Peace be upon him" or that of Pharaoh, the first to use gypsum and brick in masonry?' Hearing that, they released him and let him go safely." This is the story of Hatim Al-Asamm "Might Allah Almighty bestow mercy upon him". Later on, the adoption of asceticism and leaving luxury in life will be attested by the biographies and stories of the good ancestors which will come in their due course.

What is true is that using such of things as permissible for ornament is not unlawful although its practice leads to having affection for it which is hard upon one to give up. Persistence in adornment is not possible except through practices which will inevitably lead to committing sins such as adulation, compromise, and hypocrisy as well as to other prohibited offenses. It is then wise to avoid these things because whoever indulges in the luxuries of this world would never be safe. Had salvation been compatible with indulgence in luxury, the Messenger of Allah "Peace be upon him" would not have been insistent on refraining from the delights and pleasures of this world even to the extent that he took off the shirt embroidered with marks and threw away the gold ring during his sermon (once he noticed that the people imitated him and took on gold rings); and this will be discussed later.

It is narrated that Yahya Ibn Yazid An-Nawfali wrote to Malik Ibn Anas the following: "In the name of Allah, Most Gracious, Most Merciful. Allah's blessing

and peace be upon His Apostle Muhammad. From Yahya Ibn Yazid Ibn Abd Al-Malik to Malik Ibn Anas: I have been informed that you wear fine clothes, eat well-baked and prepared food, recline on comfortable couches, and have chamberlains at your door. At the same time you have assumed the seat of learning and men have come to you from every direction, regarding you as their imam and accepting your decisions as the final word. Fear then Allah O Malik, and stick to humbleness. I have written to you this letter of advice, whose contents no one besides Allah has seen. Peace be upon you."

Malik's reply went as follows: "In the name of Allah Most Gracious, Most Merciful. Allah's blessing be upon Muhammad, our master, as well as upon his family and Companions. From Malik Ibn Anas to Yahya Ibn Yazid: Allah's peace be upon you. To go further: I've received your letter which I accept as indicating your sincere counsel and sympathy for me, which shows your refined character. Might Allah bless you in piety and reward and help you attain prosperity for your advice. I ask Allah to grant me success; there is no strength nor power but with Allah, Most High, Most Great. As to your charge that we eat well-baked and prepared food, wear fine clothes, take chamberlains at our door, and recline on comfortable couches, it is true that we do all these but at the same time, we ask for Allah's forgiveness. Let's mention in this respect that Allah Almighty says in His Book: "Say: 'What has prohibited Allah's goodly raiment, and the beneficial viands which He has provided for His servants?'" Furthermore we know for certainty that refraining from these things is better than indulgence in them. Anyway, do not neglect us in the matter of writing and in no way shall we neglect you. Peace be upon you."

Consider here how Malik was just and fair in his reply: he admitted that refraining from these things was better than indulgence in them, but at the same time he made a mention of the opinion that they were permissible; and of a surety, he has told the truth in both. Nevertheless, this might not be possible but for such men as Malik whose justice enabled him to admit the fairness of such advice, and be, at the same time, too powerful to confine himself to that which is permissible, without being led to adulation, adoration, and transgressing the due bounds of doing what is undesirable. But anyone other than him might not be able to do the same. To be sure, to flirt with luxury in what is permissible is very dangerous, and it is far from piety and Allah-fearingness. Piety and Allah-fearingness are characteristic of the learned men of Allah Almighty, and what characterizes such Allah-fearingness is to be far from the manners of risk.

One of those characteristics is that one should keep himself aloof from magistrate, in the sense that he should not visit them as long as there is a way for him to flee from that. Moreover, he should avoid mixing with them. If they make their effort to seek him out, it should be known that this world (with its pleasures and delights) is sweet and fresh, whose rein is in the hands of those magistrates; and he who associates with them, whatever he might be, is forced to do his best to please them, and win their hearts, even though they might be wrongdoers. For this reason, it is binding upon every religious man to condemn them by showing

their wrongness, and decrying their practices.

But unfortunately, their visitor might either be tempted by their luxury of life, which develops in him the scorn of Allah's favour upon him, or keep silent and cease to reject their misdeeds, in order to court their favour, or endeavour to speak in such a manner as to justify their crimes in order to please them and embellish their standing, and this is the evident falsehood, or be desirous for getting something of their luxuries, and this is the downright lawlessness. A discussion of what is permissible to accept from the riches of magistrates and what is not permissible, especially such things as jobs and rewards, will be taken up in the Book on what is Lawful and what is Unlawful). In short, their company is a master key to evil and it is necessary for the learned men of the hereafter to be careful and cautious.

In this context (it is narrated by Abu Dawud, At-Tirmidhi and An-Nasa'i on the authority of Ibn Abbas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who lives in the desert will become ruthless; and he, who is entirely engaged in chasing and hunting will become heedless; and he, who frequents the company of the magistrates will be led astray." (It is further narrated by Muslim on the authority of Umm Salamah that) the Messenger of Allah "Allah's blessing and peace be upon him" also said: "There will be appointed over you chiefs some of whose acts you will accept, and some of whose acts you will reject. Whoever rejects will be held guiltless and whoever dislikes them will be safe. But whoever admits them and follows them in that will be moved far by Allah Almighty." It was said to him: "Should we not fight them?" he "Allah's blessing and peace be upon him" said: "No, as long as they offer prayer."

According to Sufyan: "In Hell, there is a valley, in which none will reside barring the reciters (of the Qur'an) who (intend with their knowledge only to) frequent the kings." According to Hudhaifah: "Beware of the stations of afflictions!" it was said: "What are they?" he said: "They are the gates of the chiefs and governors: one of you visits a chief, and makes belief of his lie, and praises him with such of qualities as are not in him."

(It is narrated by Al-Uqaili on the authority of Anas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The learned men remain the trustees to whom the Prophets and Messengers entrust the servants of Allah as long as they do not mix with magistrates. But once they do so (i.e. associate with the magistrates), they betray the Messengers. At that time, you should beware of and keep yourselves away from them."

It was said to Al-A'mash: "No doubt, you've given life to knowledge in view of the prolific number of people who take it from you." On that he said: "Be not hasty with your judgement! One-third (those who learn) die before having full perception of it, one-third hang down around the gates of the magistrates, and they are the worst of all the creatures, and it is only a very few who prosper from among the remaining third."

For this reason, it is not strange to hear Sa'id Ibn Al-Musayyab "Might Allah

bestow mercy upon him" saying: "When you see a learned man having associated with the magistrates, you should be cautious of him for at that time he is like a thief." According to Al-Awza'i "Might Allah bestow mercy upon him": "There is nothing more odious to Allah than a learned man who frequents an official." (It is narrated by Ibn Majah on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst of learned men are those who frequent the chiefs and governors; and the best of the chiefs and governors are those who come to (learn the knowledge from) the learned men."

According to Makhul Ad-Dimashqi "Might Allah bestow mercy upon him": "He, who learns knowledge, and becomes well-acquainted in religion, and then joins the company of the magistrate, whom he adulates coveting to get from what he has, will have plunged into an ocean of fire in the midst of Hell, crossing in it as much as is the number of his steps (he takes towards him)."

Samnun said: "How dim-witted is the learned man who is continually sought for in his gathering, but is never found there, and when the caller inquires about his site he is reported to be at the governor's house." He further said: "I often heard them having said that whenever a learned man is detected to be fond of this world, people should not then entrust their faith to him, until I began to do so myself: I never called on a governor but that I reckoned myself on my leaving him, and I usually found that I was held blameworthy despite the fact that, as you know, I have always confronted him with rude and harsh words and repeatedly contradicted his desires. But even, I had hoped to be saved from the humiliation of calling on him, although I have received nothing from him, not even a sip of water." He then resumed: "However the learned men of our time are even worse than the learned men of the children of Israel: they offer to the ruler such of concessions and opinions as would conform to his desires. Had they reminded him of his obligations and of the things wherein lies his salvation, he would have found them boring, and would have disliked their visits to him. Nevertheless, it would have been their own salvation in the Sight of their Lord."

Al-Hassan said: "There was before your time a man who had embraced Islam at a very early date and had enjoyed the company of the Messenger of Allah "Allah's blessing and peace be upon him". (Abdullah Ibn Al-Mubarak reported that he meant Sa'd Ibn Abu Waqqas "Allah be pleased with him"). He did not frequent the company of governors: on the contrary he avoided them. One day his sons said to him: "Those whose Islam was not as early as yours and who, unlike you, did not enjoy the company of the Messenger of Allah "Allah's blessing and peace be upon him", frequent the company of governors: would that you frequent their company (as they do)!" He said: "O my sons! Shall I go to a stinking corpse surrounded by my people? By Allah! If I can do, I shall never join them." They said: "O our father! We shall then die because of starvation." He said: "I would rather die as a believer because of starvation than die as a fat hypocrite."" Al-Hassan commented: "By Allah he rejected their suggestion, because of his awareness of the fact that the earth (of the grave) eats up both fatness and flesh (of the body) but not the faith. To be sure, this indicates that he

who frequents the magistrate is never safe from hypocrisy, which contradicts the faith.

Abu Dharr said to Salamah: "O Salamah! Frequent not the magistrates, for indeed, you never get anything from the pleasures of their world but that they shall get more from your faith." This is, undoubtedly, a great trial to which the learned men are put, and a significant instrument in the hand of Satan to use against them, and particularly against the learned man who has a pleasant voice and an attractive speech. Satan persists in whispering in his ear that through his preaching and visits to them he may be able to turn them away from injustice and to induce them to act upon the principles of law, until finally the learned man imagines that his visits to governors are an integral part of religion. However, once he calls on the magistrates, he begins to pay them compliments and flatter them with praise and eulogy, wherein lies the destruction of religion. Thus it is said that when the true learned men acquire knowledge they go on acting upon it, and when they really act upon it they become absorbed in their work, and when they become absorbed in their work they lose their interest in this world, and when they lose interest in this world they seek the way of Allah, and when they seek the way of Allah they turn their back and flee from this world.

Umar Ibn Abd Al-Aziz wrote to Al-Hassan: "To go further: Nominate to me some people whose aid I might seek to help me achieve the matter of Allah Almighty." His reply went as follows: "As for the men of religion, you are not their desired goal, and as for the men of world, they are not your desired goal. But, I advise you to seek the nobles, for they indeed safeguard their nobility from being contaminated with treachery."

If it is the duty of the learned men (of the hereafter) to flee away from Umar Ibn Abd Al-Aziz, who was the most ascetic from amongst the people of his time, how should then they consider it fitting to seek and mix with other rulers, putting in mind that such early men of knowledge as Al-Hassan, Ath-Thawri, Ibn Al-Mubarak, Al-Fudail, Ibrahim Ibn Adham, and Yusuf Ibn Asbat pointed out the learned men of this world, from those of Mecca, Sham and the other cities, either because of their inclination to the (pleasures and delights of this) world, or because of their associating with the magistrates?

One of those characteristics is that he should not be hasty to give religious verdicts: on the contrary, he should stop from and be careful of doing so as much as it is possible for him to flee away form it. If he is asked about what he know for certain, depending upon the text of Allah's Book, the Prophetic tradition, the general unanimity and consent of the Muslims, or the right analogy, let him then give religious verdict; and if he is questioned about something in which he has doubt, let him say: "I do not know"; and in case he is asked about anything which he thinks to be so depending only upon his independent investigation and speculation, let him take care, and avoid falling into mistake, and rather refer the question to anyone else whom he thinks to be more capable.

This is the clear wisdom, for indeed, it is dangerous to build one's opinion depending only upon his independent investigation. According to a certain tradition (by Al-Khatib, Abu Dawud and Ibn Majah on the authority of Abdullah Ibn Umar): "The knowledge is of three parts: the words and statement of the Book (i.e. the Holy Qur'an), the established sunnah (of the Prophet), otherwise (the phrase) 'I do not know' (in case there is no answer which has any reference in Allah's Book or the Prophet's sunnah)." According to Ash-Sha'bi: "(The phrase) 'I do not know' constitutes half the knowledge; and the reward of him, who keeps silent of what he knows not for the Sake of Allah Almighty is not lesser than him who speaks (of what he knows), for it is more difficult upon one to admit his ignorance." As such was the habit of the holy companions and the righteous ancestors "Allah be pleased with them".

Whenever Ibn Umar "Allah be pleased with both" was asked to give a legal verdict, he would say: "Go to this governor to was appointed to be in charge of the affairs of the people, and make him responsible for it." According to Ibn Mas'ud "Allah be pleased with him": "He, who gives the people legal verdicts in all things for which they seek his verdict is a mad." He further said: "The refuge of a learned man is to say 'I do not know' (if he is asked about what he really knows not), and in case he misses it, of a surety, he will be blighted." According to Ibrahim Ibn Adham "Might Allah bestow mercy upon him": "Nothing is more severe upon Satan than a learned man, who speaks with knowledge, and keeps silent also with knowledge, thereupon Satan says about him: 'Look at that (learned man), whose silence is more severe upon me than his speech.'"

In description of the Abdal (Substitutes), it was said: "They eat only when they are gnawed by the pangs of hunger; they rest only when they are overpowered by lack of sleep; and they speak only when it is necessary for them to speak." In other words they do not speak unless they are asked and even then they will not talk if they could find someone to answer on their behalf. If it is necessary for them to speak they will open their mouths and reply. They consider the initiative to speak before being asked an expression of a hidden lust for speech.

Both Ali and Abdullah "Allah be pleased with them" happened to come upon a man who was talking to the people, thereupon they said: "This man calls on the people to know him (through his speech)." According to somebody: "The genuine learned man is he, who, when asked about anything, seems as if his premolar tooth is taken removed." According to Ibn Umar: "You like to make us like a bridge through which you cross to (the fire of) Hell." According to Abu Hafs An-Naisaburi: "The genuine man of knowledge is him who, when asked about anything, entertains the fear of being questioned, on the Day of Judgement: 'From where have you brought this answer?'" whenever Ibrahim At-Taimi was asked about anything, he would shed tears and say: "Have you not found anyone other than me to ask him so that you need to ask me?" such learned men of knowledge as Abu Al-Aliyah Ar-Riyahi, Ibrahim Ibn Adham and Ath-Thawri used to deliver their talks to two, three or a very few number of

people, and if they increased in number, they would turn away from them.

(It is narrated by Abu Dawud and Al-Hakim on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not know whether Uzair was or was not a Prophet; and I do not know whether Tubba' (of Yemen) was or was not cursed, and I do not know whether Dhul-Qarnain was or was not a Prophet." Furthermore, when the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best and the worst places on earth he said (according to the narration of Ahmad, Al-Bazzar on the authority of Ibn Umar): "I do not know." He persisted in that state until Gabriel came down to him, whom he asked, thereupon he said: "I also do not know." He remained as such until Allah Almighty revealed to him that the mosques are the best places as well as the markets are the worst places on earth.

It is reported that from every ten questions raised to Ibn Umar "Allah be pleased with both", he used to give answer only to one, and keep silent of the remaining nine, in contradiction with Ibn Abbas "Allah be pleased with both", who used to give answer to nine and leave the remaining one. From amongst the religious jurists, there were those on whose tongues the statement 'I do not know' ran more than the statement 'I do know', including Sufyan Ath-Thawri, Malik Ibn Anas, Ahmad Ibn Hanbal, Al-Fudail Ibn Iyad, and Bishr Ibn Al-Harith. Abd Ar-Rahman Ibn Abu Laila said: "I've caught up in this mosque with one hundred and twenty from amongst the holy companions of the Messenger of Allah "Peace be upon him", and no one of them was asked about a Prophetic tradition or a legal verdict but that he hoped that his brother should suffice him (in answering it)." In other words: "The question would be displayed to anyone of them, who would refer it to another, who, in turn, would refer it to a third, and so on until it would return to the first (to answer it)."

It is narrated that one of the refugees of the mosque vestibule was given a roasted head of a calf as a gift, and although he was in a terrible need for food he did not touch it but passed it on to one of his colleagues who in turn passed it on to another, and so on until it had gone all around them and finally come back to the first refugee. Consider then how things have changed among the learned men, in such a way that the undesirable things have now become desirable, whereas the desirable no longer sought.

The avoidance of undertaking the responsibility to give religious and legal verdicts is attested by the following narration in which it was said: "None should give a religious or legal verdict to the people barring three: a governor (appointed by the ruler to be in charge of the people's affairs), one who is commanded (by the governor to do so on his behalf), otherwise one who does so without being asked to do it." According to another narration: "It was the habit of the holy companions to flee away from four things: the imamate, the responsibility of legacies, the deposits, and giving religious or legal verdicts." According to a certain narration: "The swiftest among them to give a religious verdict was the one who was the least learned among them; and the most reluctant among them

was the most pious and righteous among them."

Therefore, the holy companions and their followers "Allah be pleased with all of them" were entirely involved in five things: reciting the Holy Qur'an, inhabiting the mosques (by performing all the obligatory prayers in them in congregation), celebrating (the Praises of) Allah Almighty, enjoining what is right, and forbidding what is evil. This is due to what they heard from the Messenger of Allah "Peace be upon him" (according to the narration of At-Tirmidhi and Ibn Majah on the authority of Umm Habibah): "everything said by mankind is held against him barring three things: enjoining what is right, forbidding what is evil, or celebrating (the Praises of) Allah Almighty."

In confirmation to that Allah Almighty says: " In most of their secret talks there is no good; but if one exhorts to a deed of charity or justice or conciliation between men, (secrecy is permissible): to him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value)." (An-Nisa 114)

﴿وَمَن يَفْعَلْ ذَٰلِكَ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾﴾

A learned man saw in a dream one of those endued with sound minds from amongst the people of Kufah whom he asked: "What have you come to think about such of legal and religious verdicts as you used to give?" he turned his face with sigh away from him, and then he said: "We have found it of no significance, nor have we admired its outcome."

According to Ibn Hussain: "Anyone of those (modern jurists) gives a religious verdict in a case, even though had it been raised to Umar Ibn Al-Khattab, he would have gathered all the people of Badr (holy battle) for consultation about it." In this way, keeping silence has remained the habit of the people of knowledge, unless they are forced by necessity to talk. According to the following tradition (by Ibn Majah on the authority of Ibn Khallad): "When you see a man having been given to silence and abstinence, approach him, for indeed, he would dictate wisdom to you."

It is said: "There are two kinds of learned men: a public learned men, who intrudes to give religious and legal opinions, and they are the companions of the magistrates; and a pre-eminent learned men, who is well-versed in the sciences of monotheism and the deeds of hearts, and they are those who spend their lives in privacy of oratories throughout the world.

It was said that the example of Ahmad Ibn Hanbal was like the example of Tigris, from which everyone could get water, and the example of Bishr Ibn Al-Harith was like the example of a covered well of fresh water, which one after another would aim." They also used to say: "So and so is a learned man, so and so is a theologian, so and so is a theologian of greater rank, and so and so is more practical in doing deeds." According to Abu Sulaiman: "Knowledge is much closer to keeping silence than it is to talking." It was said: "The more one increases in knowledge the lesser he speaks, and the more he speaks, the lesser he has knowledge."

It is narrated that Salman sent a letter to Abu Ad-Darda' "Allah be pleased with both", and a bond of brotherhood was established between them by the Messenger of Allah "Peace be upon him", in which he said: "O my brother! I've received the news that you betook yourself to medicine to treat the people. Consider then: if you are really a physician, then talk to them, for indeed your speech to them is a source of healing, otherwise, if you are only a practitioner, I beseech you by Allah to beware of killing a Muslim." Afterwards, Abu Ad-Darda' stopped from giving any medical treatment. Furthermore, whenever Anas was asked about anything, he would say: "Ask our chief Al-Hassan." Similarly, whenever Ibn Abbas "Allah be pleased with both" was asked about anything, he said: "Ask Zaid Ibn Harithah about it." Ibn Umar "Allah be pleased with both" said, when asked about anything: "Ask Sa'id Ibn Al-Musayyab."

It is narrated that one of the companions related twenty Prophetic traditions in the presence of Al-Hassan, and when he was asked about their interpretation he said: "I do not know more than what I've related to you." Al-Hassan then went on interpreting them one by one thereupon they were surprised by his good interpretation and retention of narrations. On that this companions picked up a handful of pebbles and threw it at them and said: "Do you ask me about knowledge, and this encyclopedist lives among you?"

Another one of those characteristics is that he should be mainly concerned with the esoteric science, the observation of the hearts, and the knowledge of and following the way to the hereafter, with a sincere hope for uncovering the veil of that through self-mortification and observation, for self-mortification leads to contemplation, and through the subtle details of the sciences of the hearts the sources of wisdom gush forth. But books and learning do nothing of significance for the wisdom which is beyond the limit of one's mind are opened only through self-mortification and observation, practicing both outward and inward deeds, coming before Allah Almighty in solitude, in the presence of the heart with pure reflection, and full devotion to Allah Almighty, and not to anything else. This is the key of inspiration and the source of disclosure and revelation

Many are the learners, who spend a long time of their lives in learning, even though they could by no means go beyond what they have heard even with a word; and many are those who are exclusive in their learning only to what is important, and at the same time, they devote themselves to the practice of deeds and observation of the heart, to whom Allah Almighty has opened such of niceties of wisdom as puzzle these of sound minds. For this reason (it is narrated by Abu Na'im on the authority of Anas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who acts upon what he knows, Allah Almighty provides him with the knowledge of what he knows not."

According to one of the ancient Scriptures (Allah says): "O children of Israel! Say not that the knowledge is in the heaven, and who would bring it to the earth, nor that the knowledge is in the farthest ends of the earth, and who

would raise it up to the heaven, nor that the knowledge is behind the seas, and who then would cross with it! You should know that knowledge is made to lie in your hearts. So, educate yourselves before Me with the education of the spiritualists, and let your manners be the same of the truly faithful believers, perchance I would cause knowledge to appear in your hearts until it cover and surround you."

According to Sahl Ibn Abdullah At-Tastari: "The learned men, worshippers and abstinent have disappeared from this world (by death), with their hearts still closed, and only the hearts of the truly faithful believers and martyrs have been opened." Then, he recited the following statement of Allah Almighty: " With Him are the keys of the Unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea." (Al-An'am 59)

﴿ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ ﴿٥٩﴾ ﴾

Had it not been for the fact that the exoteric science is judged in accordance with the enlightenment of the heart of him who has a sound heart with the help of the innermost light, the Messenger of Allah "Allah's blessing and peace be upon him" would not have said: "Seek the guidance of your heart, even though the people give you their verdicts, even though the people give you their verdicts, even though the people give you their verdicts." He "Peace be upon him" said in his relating from his Lord Almighty (according to the narration unanimously transmitted by traditionists on the authority of Abu Hurairah): "The servant still comes much closer to Me with supererogatory deeds until I love him, and once I love him, I will be his hearing therewith he hears, his sight therewith he sees…"

Many are the subtle meanings and concepts of the mysteries of the Holy Qur'an occur in the minds of those who wholeheartedly devote themselves to the celebration (of the Praises of Allah Almighty) and reflection (of His Signs), of which the books of the Qur'anic interpretations are void, and of which even the well-known commentators of the Qur'anic text might be heedless. When they are disclosed to the watchful devotee and is displayed to the commentators, they would highly appreciate them, considering them the outcome of the workings of a pure heart and the gracious blessings of Allah on the sound mind which turns to Him. Similarly the science of Revelation and the mysteries of the science of practical religion as well as the subtleties of the passing thoughts of the hearts are, each of them, oceans the depths of which are too intense to be perceived and can be traversed by seekers only to the extent to which each of them has been given the power and helped to do good deeds.

In describing such men, Ali "Allah be pleased with him" said in the course of a long conversation: "The hearts are like vessels; the best among them is that which is the most ready to hold good. Men are of three types: divine learned men, seekers of knowledge for the hope of salvation, and rude ruffians who follow every cry and are swayed by every passing wind. They follow not the light of knowledge and stand not on its firm foundation. Verily knowledge is better than wealth: you guard wealth, but it is knowledge which guards over you.

Knowledge increases by spending while wealth diminishes therewith. Knowledge is a religion worthy of being admitted, through which man is enabled to submit his will to the will of Allah in this life, and has kindly words from his fellowmen after his death. Knowledge governs but wealth is governed. Furthermore, the benefit of wealth vanishes with the loss of wealth: many are the wealth hoarders who die (out of grief for the loss of their wealth), even though they are living, while the learned men survive as long as the time lasts." Taking a deep breath and pointing to his breast, he resumed: "Herein lies abundance of knowledge, (which would have been shown) had I found anyone to carry it on. But unfortunately, I find seekers who are not entrusted, for from amongst them, there is he who exploits religion for worldly benefits, employs the favours of Allah to tie up His saints with yokes, therewith he exalts himself over His people; or he who follows the righteous but, for the least suspicion, he becomes victim of doubt and skepticism, for he has no understanding nor insight; or he who has great yearning for pleasures and delights, and is guilty of indulgence, easily led in the ways of lust; or he who is lured by the desire to amass wealth and hoard it, who follows his appetite and resembles grazing cattle more than human beings. On my Allah! As such will knowledge perish when its people die. But the world will not be short of men who will support the cause of Allah, some openly in public while others secretly for fear of persecution, lest Allah's proofs and evidence of existence be nullified. But how many are they and where are they? Those are the smallest in number but the greatest in worth. They have no equals to exist among men, but their ideal lies in the hearts. Through them Allah will preserve the proofs of His existence until they entrust His testament to their successors or plant its seeds in the hearts of their fellow-saints. With their knowledge they penetrated the matter of the truth and arrived at the core of certainty: they rendered easy what the pampered have deemed inaccessible and entertained themselves with what the heedless have feared. They go through this life with bodies, the spirits of which are attached to heaven. They are the saints of Allah Almighty from amongst His people, His trustees and deputies on earth, and the missionaries who summon men to His religion." He then wept and said: "Oh how much I have longing to see them!" What he mentioned at the end is the description of the learned men of the hereafter, the greater part of whose knowledge is obtained through doing deeds regularly and persistent self-mortification.

The Significance Of Certainty

A further characteristic is that he should be fundamentally interested in strengthening the certainty of faith, since the certainty is the essential resources of faith. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Al-Baihaqi and Al-Khatib on the authority of Ibn Mas'ud): "Certainty of faith constitutes the whole belief." So, the science or let me say the commencements of certainty of faith should be obtained, and then its way will be opened to the heart. The Messenger of Allah

"Allah's blessing and peace be upon him" said (according to the narration of Abu Na'im on the authority of Thawr Ibn Yazid): "You should learn certainty of faith." It means you should sit in the company of these whose faith is certain, and listen from them to the science of certainty of faith, and be regular to emulate them, in order that your certainty should be constantly strengthened as theirs has been; and of a surety, a little certainty of faith (one obtains) is much better than more deeds (one does).

(It is narrated by At-Tirmidhi on the authority of Anas that) the Messenger of Allah "Allah's blessing and peace be upon him" said, in reply to a question about two persons, one of whom had certainty of faith, even though he committed a great deal of sins, and the other had striven himself in religious service, even though he had but a little certainty of faith: "There is none of mankind but that he commits sins." But, he who has sound mind, and has, by nature, a certainty of faith will receive no harm from sins, for the more he commits a sin, the more he turns to Allah in repentance, ask for His Forgiveness, and shows regret with the result that his sins will be plotted out of him, and there will remain surplus good deeds therewith he will enter the Garden.

So, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The things of which you have been given the least portion are the certainty of faith and the resolution of patience. So, he, who has been given his due portion of both should not mind how much he misses of standing at night (for supererogatory prayers) and observing fasts by the day."

According to the Luqman's counsel to his son: "O my son! The deed could not be achieved but through one's certainty of faith, and one could not do deeds but as much as is equal to such certainty of faith as he has, and a worker would not run short of doing deeds unless his certainty of faith decreases." According to Yahya Ibn Mu'adh: "Verily, monotheism brings about light (in reference to the certainty of faith), and polytheism brings about fire, but even, the light of monotheism is much stronger in burning the evil deeds of monotheists than the fire of polytheism is to the good deeds of polytheists." Allah Almighty makes many references to those who have the assurance of faith in the Holy Qur'an, which indicate that it is the certainty of faith which joins all kinds of goodness and happiness.

But, you might say: What is the certainty of faith? What do you mean by its strength and weakness? One then should understand it first, and then be engaged in seeking after and learning it, since what is not really understood could not be sought.

It should be known that the term 'certainty' is a homonymous word used by two opposing factions, to have two different applications.

The first application relates to philosophers and theologians, who express by it the absence of suspicion, since the soul's inclination to have trust in anything has four stations:

The first is that both belying and trusting become equal, and this is expressed

by doubt, and its example is to be asked about a certain person, whether he will or will not be punished by Allah Almighty, and since his state is unknown to you, you will not be inclined to pass a judgment either in the affirmative or in the negative: on the contrary, both possibilities become even in your sight; and this is called 'doubt'.

The second is that you are inclined to one of both probabilities, putting in mind that its opposition is possible, even though it does not prevent you from giving preference to the former. The example of that is your being asked about a certain man famous for his righteousness and piety: if he dies while being on such a state, should he be punished? However, you are more inclined to the possibility that he will not be punished than it is to the possibility of punishment, in view of the fact that the signs of righteous and piety are visible on him. But at the same time, there is possibility, in your sight, for a hidden thing in his innermost intention which might assure his punishment. This latter possibility is equal to that former inclination, but it does not cancel out its being more likely. This state is called ' conjecture'.

The third is that one is more inclined to make belief of a matter, to which he is taken up, in such a way as nothing else occurs to the mind, and even if it occurs to the mind, the soul will not accept it, but with no certain knowledge of its truth, for if he would only examine more carefully doubt and conjecture, he would more readily admit other possibilities. Such a state is described as a belief approaching certainty of faith, and it is the belief of the common folk in all legal matters, that becomes deep-rooted in themselves just as it is simply hearsay. Thus every group is certain of the authenticity of its own doctrine and the infallibility of its own imam or leader. Should any one member of these groups be reminded of the possible mistake of his imam, he would resent it so much and refuse to admit that.

The fourth is the real knowledge obtained through clear evidence and proof, in which there is no suspicion, and no doubt could be imagined. If suspicion is absent and it is impossible to exist, this state will be described as the certainty of faith in the sight of those. The example of it is that When a wise man is asked: "Is there anything eternal in existence?" he will not be able to affirm or deny the question instantly because the eternal is beyond the perception of senses unlike, say, the sun and moon whose existence is evidently perceptible. Furthermore the fact that something eternal exists is not axiomatic so much as the fact that two is greater than one is axiomatic: it is like the fact that the origination of anything originated is impossible without a cause, which is also axiomatic but in a different way. It is the habit of the mind to be reluctant to accept spontaneously and intuitively the existence of the eternal. But there are some who may hear these things and on such authority accept them without question, and continue to believe them. This is the same belief of all the common folk. There are others who believe only through evidence. These are told that if nothing eternal exists then all existing things are originated; and if all existing things are originated then they are originated without a cause, or some of them are so originated, all of

which is impossible and what leads to the impossible is itself impossible. Therefore, out of sheer necessity, the mind is compelled to believe in the existence of something eternal. For there are only three positions: that all existing things are eternal; that all are originated; that some are eternal and some are originated. If all are eternal the question will have been answered since all are held to the eternal. But if all are originated we shall have to accept the impossible, namely origination without a cause. Consequently the third and first positions are established. Every kind of knowledge thus obtained is called certainty, whether it has been obtained through reasoning such as that above, or through the mind instinctively, as the impossibility of any originated existence without a cause, or through tradition, as the knowledge that Mecca exists, or through experimentation, such as our knowledge that cooked scammony is a laxative, or through some evidence, as we have already stated. Both the philosophers and the scholastic theologians require the lack of doubt before they use this term. Every part of knowledge which is free from doubt is called certainty. Henceforth, certainty is never described with weakness because there are no degrees in the negation of doubt.

The second application of the term 'certainty' is that of the jurists, Sufis, and most of the learned men. In it, no attention is paid to either conjecture or doubt but rather to the fact that it takes hold of and prevails over the mind in such a way as to say that so and so has but a little faith in death, although there is no doubt in it, and another has a strong faith that he receives his livelihood, although it is quite possible that it will never come. Thus whenever the soul is inclined to the acceptance of anything which prevails over the heart and takes hold of it, and as a result becomes the ruler and dispenser of the soul either by urging it to action or by forbidding therefrom, such a thing is called certainty of faith.

Undoubtedly all men share the certainty of death and entertain not the slightest doubt regarding its proximity but there are some among them who do not take heed of its approach nor prepare for its advent as if they were not sure of it. Others are so obsessed by the fear of death that they have directed all their attention towards preparation for it, leaving thereby no room for anything else. Such a state is described as strength of certainty of faith. For this reason someone said: "I have seen nothing so certain in which there is no doubt, similar to suspicion in which there is no certainty as death." Based upon that, within the framework of this terminology certainty of faith may be described either with strength or with weakness. When we said that the learned men of the hereafter direct their main attention to strengthen the certainty of faith, we had in mind both meanings, namely the negation of doubt, i.e. certainty of faith and give full power and control to the certainty over the soul until it becomes the dominant and ruler over it and only dispenser of its affairs.

Understanding this, you will come to know what we mean when we say that certainty of faith may be divided into three different fashions, in relation to strength and weakness, muchness and littleness, and clearness and vagueness.

As to strength and weakness they are applied to the second technical meaning of certainty of faith, in so far as faith prevails over and takes hold of the heart. The degrees of faith in respect to strength and weakness are beyond limit, and the extent to which people will prepare for death varies in accordance with the difference of their certainty of faith in regard to both terms. The variation of the degrees of clearness and vagueness within the framework of the first technical application of the term certainty cannot be denied. As far as conjecture is concerned, it also could not be denied, within the framework of the second application of the term. There is also no way for the existence of these varying degrees of clearness and vagueness to be denied even where doubt has been dispelled. For example you can readily understand that there is a difference between your trust in the existence of Mecca and that of Fadak, or between your trust in the historicity of Moses and that of Joshua, although you have no doubt in either because the authority for both is tradition. But the one is clearer and more vivid in your mind than the other, because its evidence is greater since it was mentioned by more historians and narrators.

The same is true of the philosopher in connection with any theory reached through deduction, because what he construes through the evidence of one proof is not as clear in his mind as that which he deduces through the evidence of many proofs, although both are equal in the negation of doubt. This is sometimes denied by the scholastic theologian who draws his knowledge from books and hearsay sources and does not reflect what he already knows regarding the variations in those states.

As to littleness and muchness they are subject to the appurtenances of certainty. For example a person's knowledge may be described as much greater than that of another which means that the amount of information he has received is much greater. For this reason the learned man may be of strong assurance (i.e. he has full knowledge) of all the contents of the law or only of a part of it.

But, you might say that you have understood 'certainty of faith', in relation to its strength and weakness, muchness and littleness, and clearness and vagueness in both its meanings of the negation of doubt as well as of taking hold of the heart, and ask what its appurtenance comprise, what the means whereby it is assured are, and how it can be sought because unless you know how and where to seek it you cannot assure it.

It should be known to you then that what the prophets brought belongs in its entirety to the means whereby certainty of faith is assured. For certainty of faith is a specific knowledge whereas its appurtenances are the parts of information implied in the law, and there is no hope of enumerating them. Nonetheless, let me make a mention of some of those which constitute the major appurtenance.

One of those is (to have faith in the) Oneness of Allah Almighty, which means that one sees that all things come only from the primal Causer of causes, in the sense that he then should give no concern to the secondary causes in this

respect, since all means are seen by him to be subject (to the will of the Causer of causes), and have no power in themselves. If one has trust in that, he then will have certainty. If, above and over his faith, the possibility of doubt is negated from his heart, he will then have assurance of one of both concepts (i.e. certainty). If, above and over faith, a power prevails over him to the extent that it removes from himself the possibility of satisfaction or even dissatisfaction with, or the appreciation for the secondary causes, and rather he gives such secondary causes the same position he gives to a pen and a hand in relation to a benefactor who signs his name, i.e. he neither is grateful to the pen or the hand, nor does he feel anger or pleased with them, but rather sees them as only two instruments and mediums subdued (to be in service of the human being), he will then have the certainty in the other concept which is the nobler, i.e. faith, which is the ensuing fruit, spirit and advantage resulting from the first state of certainty.

The more man might verify of the fact that sun, stars, non-living things, plants and animals, and in total, all of the creatures, are no more than things subdued with His (Allah's) command in the same way as the pen is in the hand of a scribe, and that the eternal everlasting power (of Allah Almighty) is the primal source of all things, the more the power of having trust, satisfaction and acceptance (of Allah's Will) will prevail over his heart, and he will come to have certainty (of faith), and at the same time, he will be free from all feelings of anger, resentment, envy, and bad manners. This is, to be sure, one of the gates which leads to certainty.

One of those also is to have confidence of Allah's insurance of livelihood and sustenance to all of His Creatures, as is confirmed by His statement: " There is no moving creature on earth but its sustenance depends on Allah: He knows the time and place of its definite abode and its temporary deposit: all is in a clear Record." (Hud 6)

﴿ ۞ وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَٰبٍ مُّبِينٍ ﴿٦﴾ ﴾

It is to be sure that this will come to him, and that what is doomed to him will inevitably be brought to him. The more this fact prevails over his heart, the more he will be moderate in its pursuit, and the farther he will be from greediness, yearning and heartbreaking for what escapes him. Therefore, this certainty will lead to many good deeds and praiseworthy manners.

Another one of those is to be possessed by the faith in the fact that "he who does even the atom's weight of good will see it, and he who does the atom's weight of evil will see it." (Az-Zalzalah 7:8)

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ﴿٧﴾ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ﴿٨﴾ ﴾

it is to have certain faith in both reward and punishment in the sense that he sees the obedience (through good works) relates to reward in the same way as the bread relates to satiety, and that disobedience (through committing sins) relates to punishment in the same way as poison and venomous vipers relate to

destruction. As well as he is eager to earn bread to keep himself satisfied, and store it no matter little or much it might be, he should also be eager to do all (good works of worship leading to) obedience, no matter little or much they might be; and as well as he avoids all poisons, no matter little or much its amount might be, he should similarly avoid all (sins which lead to)disobedience, no matter little or much they might be, no matter insignificant or significant they might be.

However, it is true that the certainty in its first concept might be a general characteristic of almost all the believers, its second application (i.e. the true faith) is unique only to those who are brought near (to Allah Almighty). The fruits of this certainty are the true observation of the heart in its movement, tranquillity, and passing thoughts, as well as extreme emphasis on piety and great endeavour to avoid all evils. The more the faith prevails (in the heart), the stronger the avoidance (of sins) and the stronger the endeavour (to do so) are.

One of those also is the true faith in the fact that Allah Almighty watches over you in all of your states, and sees all the secret suggestions of your conscience and your hidden passing thoughts and ideas. This fact is assured to all the believers in accordance with the first concept, i.e. the negation of doubt. But as for the second concept (i.e. the faith), which is intended here, it is a rare meaning, which none perceives but the sincere and truthful. Its fruit is that one in his seclusion is courteous and well-manners under all conditions as a man in audience with an exalted king. He fixes his eyes on the king and sits before him in silence, showing politeness in all his doings and carefully refraining from the slightest thing which may violate etiquette. His inward thoughts should by no means contradict his outward deeds because he will realize that Allah watches over his inner life just as men watch his outward behaviour. Thus, his endeavour to cleanse and purify his inner life in order to make it alluring to the encompassing Sight of Allah should be greater than his to make his outward behaviour alluring to men. This state of faith breeds shyness, fear, meekness, humility, submission, and obedience, as well as other praiseworthy qualities; and these praiseworthy qualities bring about many supreme good works.

Certainty in each of those is like a tree, and these good qualities of the heart are like the branches that shoot out from it. This good works of worship which result from those good qualities are like the fruits and blossoms which sprout out from the branches. However, certainty of faith is the primal origin and foundation, and it has so many means therewith it is obtained, and doors which lead to it, greater in number than what we've mentioned, which will be discussed in more detail in the quarter of the savors, Allah Willing. But, let's be satisfied now with this amount for the explanation of the meaning of the term.

One of those characteristics which distinguish the learned man is that he should be sad, submissive, fixing his eyes in silence on what is in front of him, having the effect and signs of the fear of Allah and piety be visible on his appearance, clothing, poise, movement, stillness, speech and silence, in such a way that none looks at him but that he is reminded of Allah Almighty, and his form points out to him his deed. It is well-known that the eye of generous

honourable acts as a mirror on which his soul is reflected, and the learned men of the hereafter are famous for their signs of tranquillity, lowliness, and humility. In this respect, it is said: "Allah never dresses any servant in a dress much better than that of submission with tranquillity: it is the dress of the Prophets, and the sign which distinguishes the righteous men, saints and learned men of knowledge.

But even, to be involved in chatter and prate and possessed by excessive laughter, temper and flippancy are all the outcome of a life of smugness in which man feels safe, and becomes heedless of Allah's terrible punishment and great wrath. It is the practice of these of this world who are heedless of Allah unlike that of the learned men, because, as At-Tastari said: "The learned men are of three kinds. The first kind are those who know the commandments of Allah but not the Days of Allah; they are these who give their decisions as to what is lawful and what is unlawful. This knowledge does not bring about fear. The second are those who know Allah but not His Commandments nor His Days; and they are the ordinary believers. The third are those who know Allah as well as His commandments and Days; and they are the saints in whose hearts fear and humility prevail." By the Days of Allah he means the unknown punishments which Allah inflicted and His hidden blessings which He bestowed upon the early generations, and which He will also visit upon the succeeding generations. Thus, anyone whose knowledge encompasses this, his fear of Allah would be stronger and his humility would be more evident.

According to Umar "Allah be pleased with him": "Learn knowledge, and observe tranquillity, reverence and tolerance for knowledge, and behave humbly towards those from whom you learn, and let those who learn from you behave humbly towards you; and be not of the haughty among the learned men, lest your knowledge would vanish because of your ignorance." It is said: "Allah never confers knowledge upon a servant but that He gives him besides tolerance, humbleness, good disposition and kindness: this is the useful knowledge."

According to the following tradition it is said: "He whom Allah gives knowledge, (a tendency to) asceticism, humbleness, and good manners, will be a leading pious." According to another Prophetic tradition (transmitted by Al-Hakim and Al-Baihaqi on the authority of Iyad Ibn Sulaiman): "From amongst my nation, there are a people, who laugh publicly because of (their happiness and satisfaction with) Allah's all-embracing mercy, and weep secretly because of their fear of Allah's punishment. They live with their bodies on earth, and their hearts up in the heaven, their souls in this world, and their minds are attached to the hereafter. They walk with tranquillity, and come close (to the Presence of Allah) by means of access (of invocation and celebration of His Praises)."

According to Al-Hassan: "Tolerance acts as the minister of knowledge, leniency its father and humbleness its garment." According to Bishr Ibn Al-Harith: "He, who seeks after power through knowledge, and draws near unto Allah Almighty with his heart full of hatred, will be odious in (the sight of the inhabitants of) both the heaven and the earth." It is narrated in the Israeli tales

that a man made three hundred and sixty compositions in wisdom until he was described as a wise man. But Allah revealed to His Prophet: "Tell so and so that you have filled the earth with hypocrisy (of your compositions) and you've not intended Me with anything of that. So, I never accept anything of your hypocrisy." Thereupon the man regretted and gave up his work, and rather went on associating with the laymen in the markets, shared food with the children of Israel, and showed humbleness in himself. On that Allah Almighty revealed to His Prophet: "Tell so and so that it is now that you've become fitting for My Good Pleasure."

It is narrated by Al-Awza'i that Sa'd Ibn Bilal said: "Anyone of you might cast a glance at a policeman, and seek refuge with Allah from his evil; and he might catch a glimpse of one of the learned men of this world, who flatters the people and are longing for power, and he does not bother him, even though such are worthier of being detested from that policeman." It is narrated (on the authority of Al-Hassan) that it was said: "O Messenger of Allah! Which deed is the best?" he "Peace be upon him" said: "It is to avoid taboos, and to cease not from the celebration of (the Praises of) Allah Almighty." It was further said: "O Messenger of Allah! Which companion is good?" he "Peace be upon him" said: "The one who, whenever you celebrate Allah, will encourage you, and whenever you forget Him will remind you." It was said to him: "Then, which of the companions is evil?" he "Peace be upon him" said: "He who, whenever you forget (to remember Allah) will not remind you, and whenever you celebrate Him will not encourage you. It was said: "Which of the people is the most learned?" he "Peace be upon him" said: "He who fears Allah most among them." It was said: "Tell us about the good among us, perchance we might sit in their company." He "Peace be upon him" said: "Those who, whenever they're seen, Allah is remembered." It was said: "Which of the people is evil?" he said: "O Allah! I ask You for forgiveness!" they said: "Tell us O Messenger of Allah!" on that he "Peace be upon him" said: "They are the learned men when they become dishonest."

(It is narrated that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the people, he who will be the safest in the hereafter is he, who used to be the most apprehensive in this world, and he who will laugh most in the hereafter is he, who used to weep most in this world, and he who will be the happiest in the hereafter is he, who used to be the saddest in this world."

It is narrated that Ali "Allah be pleased with him" said in one of his sermons: "My conscience is pledged to Allah even though I pretend that no crops of anyone will wither if they were planted with piety, nor will the roots of any tree be dry if it were raised with righteousness. The most ignorant man is he who has picked up haphazardly tidbits of knowledge which carried him into the darkness of sin, yet despite this and despite the fact that he has not spent a single day in study, he has been called learned by disreputable and evil men. He would go after quantity not knowing that little knowledge of the right kind is better than a great

deal of it which diverts man from Allah. He would drink, as it were, from stagnant and stale water and be engaged in diverse activities but of no use. Then he would sit down to teach men and to explain to them what is obscure. If he would be confronted with a weighty problem he would relate a wordy and redundant opinion which, rather than remove all ambiguity, would put the inquirer to a mess of confusion similar to a cobweb, and would so baffle him as to make it impossible for him to determine whether the man is right or wrong. He is rooted in ignorance and is the victim of diabolical madness. He will not decline to answer that which he does not know and thus avoid error, nor will he strive to gain a strong hold on knowledge that through its mastery he may prosper. Through his ignorance blood is shed, and through his juridical opinions unlawful adultery is rendered lawful. He is not capable of dispensing with the problems which have been submitted to him and is not equal to the task which has been delegated to his care. On such men should fall the worst punishment; they should bewail and lament their fate while they live." Ali resumed: "Abide by knowledge when you hear it, and mix it not with jesting lest it be bothered."

One of the predecessors said: "When a learned man laughs even once jestingly because of knowledge, his knowledge is negatively affected." It was also said: "If the teacher possesses three characteristics, the learner portion will be perfect: patience, humility, and good nature; and if the learner possesses three characteristics, the teacher's portion will be perfect: intelligence, good manners and earnest understanding."

In total, the learned men of the hereafter always possess the qualities which the Qur'an mentions because they study the Qur'an in order to act upon it and not to take power and prestige.

In this respect, (it is narrated by Al-Hakim and Al-Baihaqi that) Ibn Umar "Allah be pleased with both" said: "For a short period of time we were in the habit of being instructed in the principles of faith before the Qur'an. Whenever a Surah was revealed we would learn the lawful things it enjoined and the unlawful things it forbade, its commandments and its prohibitions, and those things at which we had to stop. But I have also seen men who master the text of the Qur'an before learning the principles of faith. They would recite the Qur'an from the beginning to the end, but even they would not know what it commands and what it prohibits, nor would they have acquaintance with those things at which one should stop. They would handle these things and toss them about as if they were the worst kind of dates."

According to another tradition (by Ibn Majah on the authority of Jundub) the similar idea is expressed as follows: "We, the Companions of the Messenger of Allah "Allah's blessing and peace be upon him", we were in the habit of being instructed in the principles of faith before the Qur'an; but after you, there will come people who will master the text of the Qur'an before being well-acquainted with the principles of faith: they will be perfect in reciting it according to the different ways in which it was revealed, but at the same time, they will ignore its precepts and commandments. They will say: 'We recite the Qur'an perfectly: who

could recite it better than us? We have perfect knowledge of it: who has better knowledge of it than us?' This shall be their share" or According to another narration: "Those are the worst of this nation."

It is said that five merits deduced from five Holy verses in the Book of Allah Almighty are characteristic of the learned men of the hereafter. These merits are the fear of Allah, submission, humbleness, good disposition, and giving preference to the hereafter over this world, i.e. asceticism.

The fear of Allah is deduced from His statement: "Those truly fear Allah, among His Servants, who have knowledge." (Fatir 28)

﴿ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ﴾

the merit of submission is understood from Allah's statement: " bowing in humility to Allah: they will not sell the Signs of Allah for a miserable gain! for them is a reward with their Lord, and Allah is swift in account." (Al Imran 199)

﴿ خَٰشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا ﴾

That of humbleness is taken from the statement of Allah Almighty: "but lower your wing (in gentleness) to the Believers." (Al-Hijr 88)

﴿ وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴾

The quality of good disposition is learnt from the saying of Allah Almighty: "It is part of the Mercy of Allah that you do deal gently with them. Wert you severe or harsh-hearted, they would have broken away from about you." (Al Imran 159)

﴿ فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ﴾

The virtue of asceticism is inferred from the statement of Allah Almighty: " But those who had been granted (true) knowledge said: "Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)."" (Al-Qasas 80)

﴿ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا ﴾

(It is narrated by Al-Hakim and Al-Baihaqi on the authority of Ibn Mas'ud that) when the Messenger of Allah "Allah's blessing and peace be upon him" recited the following statement of Allah Almighty: " Those whom Allah (in His plan) wills to guide, He opens their breast to Islam; those whom He wills to leave straying, He makes their breast close and constricted" (Al-An'am 125)

﴿ فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ﴾

It was said to him: "What is the meaning of opening the breast?" he "Peace be upon him" said: "When the light (of faith) is inspired into the heart, the breast opens to it and becomes too spacious (for it to enter)." It was further said: "Is there any sign characteristic of that?" he "Allah's blessing and peace

be upon him" said: "Yes: to desert the abode of arrogance (i.e. this world with its vanities), to return to the abode of eternity, and get ready for death before it comes."

One of those characteristics which distinguishes a learned man is to direct the most part of his search and study to the science of deeds: what damages them, puzzles the hearts, arouse suspicions, and give rise to evil. To be sure, the foundation on which religion is mainly based is to safeguard oneself from evil. For this reason, it is said (in a form of poetic verses): "I've known evil, not for the sake of evil but for the purpose to safeguard myself from it. That's because such of people as does not really know evil should inevitably fall into it."

However, the actual deeds are within the reach of all, and the most significant, if not the highest of them is the regular celebration of (the Praises of) Allah Almighty with both heart and tongue. The main point is to be well-aware of what corrupts and distorts them, a science whose branches and divisions are various, and their discussion is very lengthy. Nevertheless there is urgent need for all of that, because of which one might be put to distress and trial during his journey on the way to the hereafter.

On the other hand, the learned men of this world always pursue the hair-splitting and rare cases in judgements and verdicts, and trouble themselves in bringing hypothetical forms which might hardly occur along so many generations, and even in case of their occurrence, they would occur to a people other than them, and there would be as many as are capable of confronting them. Nonetheless, they leave such of pressing problems as haunt them repeatedly during night and day, in their passing thoughts, whispers, and deeds. How far removed from happiness is the one who sells his own important and necessary concerns for insignificant even though unnecessary concerns of others, giving preference to winning the nearness and approval of the people over those of Allah Almighty, and still worse it is that such is described by the reprobates of this world as a virtuous learned man, who is knowledgeable of the subtle sciences. But the reward he receives from Allah Almighty is that he never get benefit from the acceptance of the people in this world: on the contrary, his happiness is overshadowed with distresses and misfortunes, and on the Day of Judgement, he will come bankrupt (of good deeds) and sad in grief for what he will see of the profit of the doers of good deeds and the success of those who are made near to Allah Almighty; and to be sure, this will be the evident loss for him.

Al-Hassan "Might Allah bestow mercy upon him" was, according to the unanimity of men, from amongst the people the most similar in his speech to the Prophets and Messengers "Peace be upon all of them", and the nearest to the right guidance of the holy companions "Allah be pleased with them". The most part of his speech was mainly focused upon the passing thoughts of hearts, the acts which corrupt deeds, the evil suggestions of souls, and the innermost hidden abstruse traits which characterize the lusts. One day it was said to him: "O Abu Sa'id! You say things which are never heard from anyone else: from where have

you got them?" he said: "From Hudhaifah Ibn Al-Yaman." It was said to Hudhaifah: "We see that you say things which are never heard from anyone of the holy companions: from where have you got them?" he said: "Verily, the Messenger of Allah "Allah's blessing and peace be upon him" favoured me with them. The people used to ask him about good, but I asked him about evil, for fear I might fall in it, seeing that the knowledge of good would not escape me" or in other words "And I came to know that he who had no knowledge of evil would have no knowledge of good."

It is further narrated that they used to say: "O Messenger of Allah! Which reward would be for him who does such and such? i.e. they asked him about the meritorious rewardable of deeds. But as for me, I asked him: "O Messenger of Allah! Which thing would corrupt such and such (of deeds)?" when he saw that I continuously asked him about the evil of deeds, he favoured me with this special knowledge.

Hudhaifah "Might Allah bestow mercy upon him" was also favoured with the knowledge of hypocrites and the acquaintance with hypocrisy, its reasons and subtleties of afflictions was unique to him (apart from the other companions). Umar, Uthman, and the elder from among the companions "Allah be pleased with them" asked him about the public and private afflictions. Whenever he was asked about the hypocrites, he would tell about the number of such of them as still survived, but without defining their names. Umar "Allah be pleased with him" asked him whether he had, to his knowledge, any signs of hypocrisy, and he set him free from that. Whenever Umar "Allah be pleased with him" was summoned to a funeral procession, he would cast a glance: if Hudhaifah attended, he would perform funeral prayer on it, otherwise, he would leave it. Hudhaifah "Allah be pleased with him" was also called the Man of Secret.

Thus, to take care of the ranks and states of the heart is the practice of the learned men of the hereafter, for it is the heart which seeks after the nearness of Allah Almighty. But even, this branch has come to be strange, and in short it has disappeared to the extent that if anyone of the learned men addresses himself to anything of it, he would be rendered odd and curious and his efforts would be described as the embellishments of preachers. How far and different from that are the researches which men now carry in the niceties of dialectics and argumentation! The poet was right when he said: "Many are the roads, but truth is a single path, And how few are those who tread this way. They pass unrecognized, their goal unknown, While slowly and steadily they walk along. The people are heedless of what is required from them, and most of them are far from the way of truth."

In total, the most part of the people do not incline but to what is easier and more convenient to their dispositions. Verily the truth is bitter, and if it is difficult to discover it, it is much harder to attain it, since its way is rough, particularly when the point is to know the nature of the heart, in order to purify it from the vicious blameworthy qualities. This is as painful as to remove one's soul continuously, and he who pursues it is like the person who takes his medicine and

keeps patient on its bitterness in the hope of being cured, or like the man who fasts throughout his life and suffers all resulting difficulties in order to enjoy breaking his fast at death.

Yet when has this path be encouraging or attractive? For this reason it is said that there were in Basrah one hundred and twenty speakers engaged in preaching and warning, but only six were engaged in the science of certainty of faith, the study of the states of the heart and the qualities of the inner self, including Sahl At-Tastari, As-Subaihi, and Abd Ar-Rahim. To the former there always flocked multitudes of people, while to the latter only a few which hardly exceeded ten came. That's because valuable and precious things are not fit except for the elite, and what is placed at the disposal of the mob is cheap.

Another one of those characteristics which a learned man should have is that he should depend, in the acquisition of his knowledge, upon his deep insight and perception with the help of his pure heart, and not upon scripts and books, nor upon the imitation of what he hears from others. but at the same time, he should imitate the lawgiver "Allah's blessing and peace be upon him" in all of his commands, sayings and deeds, and also the holy companions "Allah be pleased with them" whereas their deeds testified that they heard knowledge from the Messenger of Allah "Peace be upon him".

On the other hand, if one emulates the lawgiver "Allah's blessing and peace be upon him" and receives with acceptance all of his deeds and sayings, he should be eager to understand their significance. It is true that it is binding upon the imitator to do the same act done by the lawgiver "Allah's blessing and peace be upon him", but it should be known that he did it just for a certain significance it had. For this reason, he should strive himself in search for the significance of deeds and sayings. If one is satisfied only with retaining what is said, he will be no more than a container of knowledge, and not a learned man, and it was customary to say in this respect about such: "So and so is only a container of knowledge, and not a learned man." He, who is in the habit of retaining information, and lacking of acquaintance with the items of wisdom and significance lying behind it, could by no means be described as a learned man of knowledge. But when one removes the veil from his heart, and would allow it to be flooded with the light of guidance he would become a leader to be emulated, and therefore should not blindly follow the example of others.

For this reason, (it is narrated by At-Tabarani) on the authority of Ibn Abbas that he "Allah be pleased with both" said: "There is none (from amongst the learned people) but that his knowledge might be accepted or rejected, barring the Messenger of Allah "Allah's blessing and peace be upon him"." He learnt jurisprudence from Zaid Ibn Thabit, and the rules of recitation from Ubai Ibn Ka'b, and later on he came to differ with them in some questions of jurisprudence and rules of recitation. According to somebody: "We accept willingly what we have received from the Messenger of Allah "Allah's blessing and peace be upon him", and might accept or reject what we've received from the holy companions "Allah be pleased with them". But as for what we've received

from the early followers, the matter is different, for both them and us are men (of knowledge)."

The superiority of the holy companions "Allah be pleased with them" is due to the fact that they saw with their own eyes the different states and affairs of the Messenger of Allah "Allah's blessing and peace be upon him", and their hearts were attached to things which they perceived with the help of their indicators, which helped them become right, with no transmission nor narration (through intermediaries), since the light of Prophethood overflowed them to the extent that in most cases it kept them far from any mistake.

If the dependence upon the hearsay sources related from others is unsatisfactory, the reliance on books and written compositions should be farther from the truth. That's because the books and written composition was an innovation which was not customary during the lifetime of the holy companions, and the first generation of the early followers; and it was not before the year of one hundred and twenty that it came into existence, after the death of all the companions, the pioneering followers, after the death of Sa'id Ibn Al-Musayyab, Al-Hassan, and the best among the early followers. Moreover, the early fathers disliked writing down the Prophetic traditions and composing books, lest the people would be occupied by them on the exclusion of the retention and recitation of the Qur'an, consideration and celebration (of Allah). In this respect they said: "Retain in memory in the same way as we did."

For this reason, Abu Bakr and a group of the holy companions disliked to write down the Holy Qur'an in a Mushaf, and said: "How should we do a thing which the Messenger of Allah "Allah's blessing and peace be upon him" did not?" they were afraid that the people might put their full trust in the Mushafs, and said: "Let's leave the Qur'an to be received from each other by way of dictation and recitation, in order that this should be their main occupation and concern." They remained as such until Umar Ibn Al-Khattab and others from amongst the companions suggested that the Holy Qur'an should be written down in a Mushaf, lest the people would weaken and fail to retain it, and warned against the possibility of any dispute concerning a word or an ambiguous in the absence of any source of reference. The result was that Abu Bakr's breast was expanded to this idea which he accepted, and gave his commands that the Qur'an should be gathered in a written form in one volume.

But Ahmad Ibn Hanbal criticized Malik in his composing Al-Muwatta' (the Well-Trodden Path), saying: "He did a new thing which the holy companions "Allah be pleased with them" never did."

It is said that the first book to be composed in Islam is Ibn Juraij's book of traditions and ways of recitation, which he transmitted from Mujahid, Ata' and the companions of Ibn Abbas "Allah be pleased with both" in Mecca, followed by the book of Ma'mar Ibn Rashid in Yemen, in which he gathered many Prophetic traditions and acts of sunnah. Then Malik Ibn Anas composed in

Medina his book of Muwatta' (the Well-Trodden Path). Later, Sufyan Ath-Thawri composed his Jami'.

In the fourth century of Hegira, there appeared so many compositions in scholastic theology and the people engaged themselves more and more in debate and argumentation. They inclined to debate and anecdotes and using them in preaching. Consequently the science of certainty of faith began to vanish, and the science of the heart, and the investigation of the qualities of the soul, and the study of the stratagem of the devil became curious and unknown. All barring a very few ignored them. Then it became the custom to give the name learned man to the arguing scholastic and the story-teller, who embellished his words with rhymed prose,. This was primarily because laymen made up their audience, I mean laymen who could not distinguish true knowledge from that which is false, while the acts and learning of the Companions were not evident to them, so that they would be able to know how different they were from them. These men continued to enjoy the title 'learned' which they went on inheriting from each other.

At the same time the science of the hereafter came out of sight and the difference between knowledge and disputation disappeared except from the private among them, who were still able to say, whenever they were asked whether so and so was more learned than another, that the former had more knowledge, while the latter was given to mere argumentation and disputation, distinguishing thereby between knowledge and the ability to dispute and argue. In this way did the science of religion decline during those early centuries: how then about its state at the present time? Things have come to a point where anyone who would dare to show his disapproval of the present state of affairs would become under the risk of being described as insane. For this reason, it is better for man to be engaged in his own business and to hold his peace.

One of those characteristics of a learned man is that he should be so much eager to safeguard himself from the innovations in religion, even though they gain the unanimity of the public; and let not him be deceived by the people's dependence upon the innovations made after the holy companions "Allah be pleased with them". Let him further be extremely eager to search for the different states, conduct and deeds of the holy companions, and for the matters which occupied most of their concern, and whether they diverted their main concern in teaching, composing books, argumentation and debate, judiciary, the office of judgement, the guardianship of endowments and bequests, devouring the wealth of the orphans, associating with the magistrates, and flattering them, or in the fear (of Allah), sadness, reflection, self-mortification, observation of the deeds of both the outward and inward, avoidance of minor as well as major sins, eagerness to understand the hidden qualities of the soul's lusts, and the stratagems of devil, and the other subjects which belong to the esoteric sciences.

It should be known, beyond the shadow of doubt, that the greatest learned

man and the nearest to the truth from amongst those of his time is him, who is the most similar to the holy companions, and the most knowledgeable of the way which the early ancestors followed, from whom the principles and foundations of religion were taken and learnt. For this reason, when it was said to Ali "Allah be pleased with him": "You've differed with so and so (in this matter of religion)", he said: "The best among us if him, who stick to the principles and foundations of this religion most among us." Therefore, in order that one should conform to the inhabitants of the time of the Messenger of Allah "Allah's blessing and peace be upon him", he should not mind of his difference with, and contradiction to the people of his own time. However, the people adopt what they do for they are inclined by nature to it, and since they are not able to admit that it might account for forbidding the Garden to them, they claim that there is no way to enter the Garden but through that (which they adopt and do).

For this reason Al-Hassan said: "Two innovators have appeared in Islam: A man of bad judgment who alleges that the Garden will be the reward only for those who adopt his opinions, and a man of luxury and extravagance who worships this world for the sake of which he become displeased, and for the sake of which he becomes satisfied, and besides which he seeks nothing. So, you should reject both for they are doomed to enter the fire of Hell. The average man in this world finds himself standing between a sybarite who summons him to the luxuries of this world, and a faddist who calls him to follow his whim. But fortunately Allah has saved him from both. He aspires to be like the righteous fathers and inquires about their deeds and follows their footsteps, and prepares himself for a great reward. As such you should be."

It is narrated (by Ibn Majah) on the authority of Ibn Mas'ud with its chain of transmission going back to the Messenger of Allah "Allah's blessing and peace be upon him" and according to another version stopping short of the Messenger of Allah, in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Of all things, two are best: the word and guidance. The best word is the word of Allah, and the best guidance is the guidance of the Messenger of Allah "Allah's blessing and peace be upon him". Beware of innovations because of all things, they are the worst; and every innovation is a heresy, while every heresy is a sin. Behold! let not your long life harden your hearts. Verily whatever has been ordained is now approaching and whatever has not been ordained will not occur."

During his sermon, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Na'im on the authority of Al-Hussain Ibn Ali): "Blessed be he whose concern with his own faults occupies him from meddling with the faults of others, spends out of the money which he gains without sin, associates with the learned and the wise, and shuns the people of errors and disobedience. Blessed be he who humbles himself, whose nature has

been refined and whose heart has been reformed, who keeps his evil from the people. Blessed be he who acts upon his knowledge, who spends the surplus of his substance, and who never speaks but with what is necessary, who lives within the limits of law and does not transgress its due bounds to bring about innovations."

Ibn Mas'ud used to say: "Towards the end of time good guidance will come to be better than doing many deeds." He resumed: "You now live in a time wherein the best among you is he who is the swiftest to carry out affairs, but you will come upon a time wherein the best will be the most cautious and deliberate because of the abundance of suspicious things." Really he told the truth because any one at the present time who does not stop and think, but rather follows the crowds and does what they have done, will perish as they have perished.

According to Hudhaifah "Allah be pleased with him": "More surprising is that what is accepted in this time of yours was rejected in the past time (of the holy companions), and what is rejected in this time of yours will come to be accepted in the coming time. But even, you are good as long as you know the truth, and the learned man among you is not dealt with slightly." However, he has told the truth, for the most of what is accepted now was rejected during the age of the holy companions. It is accepted now, for example, to decorate and furnish the mosques, and spend great deal of wealth in their ornate construction and covering them with fine rugs.

However, taking carpets in the mosque was regarded one of the innovations, and it is said that this innovation was made by pilgrims. That's because the early men hardly placed anything on the ground to be between their bodies and the dust in the prayer.

The same is true of the involvement in the subtle details of debate and argumentation, for the service of the sciences of this time, claiming that it is the greatest thing therewith one draws near unto Allah Almighty, even though it was one of the rejected things.

A mention here might be made of the melodiousness of the recitation of both Qur'an and the call for prayer (Adhan), transgressing the due limits of the matters of cleanliness and being extremely suspicious in matters of ceremonial purity, regarding clothes unclean on petty and far-fetched grounds, and being lax in rendering lawful and unlawful foods as well as many others like that.

Ibn Mas'ud "Allah be pleased with him" told the truth when he said: "You live now in a time, in which the desire is controlled by knowledge, but later, a time will come upon the people, in which the knowledge will be controlled by desire." According to Ahmad Ibn Hanbal: "They have left the real knowledge, and addressed themselves to the amazing things: how little knowledge they have; and Allah is the source of help." According to Malik Ibn Anas: "In the past, the people did not ask about those things, about which the people at present ask; and

the learned men used not to describe things as lawful or unlawful, but I caught up with them while describing things as desirable and undesirable." This means that they considered only the extent to which things would be desirable or undesirable, just because the sinfulness of the unlawful was evidently clear. According to Hisham Ibn Urwah: "Ask them not nowadays about what they have innovated by themselves, for indeed, they've prepared the related answers, but rather ask them about the right way of sunnah, for indeed, they know it not."

According to Abu Sulaiman Ad-Darani: "It is not fitting for him who is inspired anything of good to do to act upon it until he hears its confirmation in the Prophetic traditions thereupon praises Allah Almighty for its conformity to what is within himself." The reason why he said so was that the innovations in religion have struck the ears, and attracted the hearts to the extent that it might bother their purity, and cause one to regard falsehood as the truth; and in order to prevent that, such should be careful by supporting his inspiration with evidence from the Prophetic tradition.

For this reason, when Marwan introduced the pulpit in the sanctuary during Id prayer, Abu Sa'id Al-Khudri stood towards him and said: "O Marwan! What is this innovation?" he said: "It is not an innovation. It is better than what you know and advocate. The people have increased in number, and I wanted that the voice (of the imam) would reach all of them." On that Abu Sa'id said: "By Allah! You will never bring what is better than I know. By Allah! I will not offer prayer behind you today." Such disapproval of his act seemed to have been due to the fact that the Messenger of Allah "Allah's blessing and peace be upon him" used to recline against a bow or a stick during the Id or Istisqa' sermons, and not against the pulpit.

According to a famous tradition (on the authority of A'ishah): "Whoever changes anything in our religion, which is not integral to it, this change should be cancelled." According to another narration (by Ad-Daraqatni on the authority of Anas): "Let the curse of Allah, the angels and all the people be upon him who deceives my nation." It was said: "O Messenger of Allah! How does he deceive the nation?" he "Allah's blessing and peace be upon him" said: "He makes an innovation (which is not included in the religion) and force the people to act upon it." (According to another narration) the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is an angel sent by Allah to make a public announcement everyday: "Behold! The intercession of the Messenger of Allah "Allah's blessing and peace be upon him" will never extend over anyone that contradicts his sunnah."

The example of him who transgresses against the religion by making an innovation which violates the sunnah in relation to the one who only commits a sin is like the example of him who rebels against the king in order to destroy the government in relation to the one who only disobeys him in implementing a particular command. It is true that the sin of the latter might be excused, unlike

him who rebels against the state. According to a learned man: "It is insolent to keep silent from that which the predecessors discussed, as well as it is ostentatious to talk in that from which the predecessors kept silent." According to another learned one: "To be sure, the truth is very heavy: he, who goes beyond it commits injustice; and he, who runs short of it fails; and he, who aligns himself beside it is satisfied." (According to the narration of Abu Ubaid on the authority of Ali Ibn Abu Talib: "I advise you to adhere to the middle position to which the high is levelled down and the low is raised up."

According to Ibn Abbas "Allah be pleased with both": "Verily, the error has sweetness in the hearts of its doers." In confirmation of that, Allah Almighty says: " Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world." (Al-An'am 70)

﴿ وَذَرِ ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمْ لَعِبًا وَلَهْوًا ﴾

And: " Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)?" (Fatir 8)

﴿ أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا ﴾

Such of innovations as have been made after the holy companions "Allah be pleased with them" which have not been integral to the religion, and have been beyond the demand of necessity and need belong to the mere play and amusement.

It is narrated that Iblis "Allah's Curse be upon him" scattered his soldiers (from Satans) during the lifetime of the holy companions "Allah be pleased with them" (to induce them to violate the right way and law of religion), but they returned with failure and they were in the state of sadness. He asked them about their state, and they said: "We've never seen the like of those (to whom you've sent us), and we have failed to do headway with them, and they troubled us so much." He said to them: "No doubt, you have no power over them, for they've enjoyed the company of their Prophet, and attended the Divine Revelation which He sent down upon His Messenger. But after them, there will come a people, from whom you will be able to fulfill your need." When it was the age of the followers, he sent his soldiers to scatter among them, and later they went back to him disappointed, and said: "We've never seen more amazing than those: we trapped them into a sin after another, and when it was the end of the day, they went on asking for (Allah's) Forgiveness, thereupon Allah would change their evil deeds into good deeds." He said to them: "Then, you will not be able to do headway with those, for their right belief in monotheism, and following the right way of their Prophet. But afterwards, there will come a people, with whom you will be well-pleased: you will play with them as you wish, and drive them with the reins of their desires as you like. If they will ask for Allah's forgiveness He will

not answer them, nor will they repent so that Allah might change their sins into good deeds." And so after the first century (of Hegira) there came another group of men among whom the Devil kindled desires, and made alluring to them their innovations which they rendered lawful, and set them up as their religion. They neither asked for Allah's forgiveness nor did they turn to Allah in repentance from their sins. The result was that their enemies were given power over them and led them wherever they desired.

But, you might say: "From which sources has the narrator of this story known what Iblis had said, since he did not see Iblis, nor did Iblis tell him anything of that?"

It should be known to you that the mysteries of the Dominion might be disclosed to those of hearts, once by way of inspiration in such a way as to enable them to receive a passing idea which occurs to their minds, knowing not from where it has come to them, and once by way of a true vision in a dream, and once during wakefulness, by discovering the hidden meanings through the visible examples, as though in a dream, and this is the highest degree since it is one of the high degrees of Prophethood, just as the true vision in a dream is one of forty-six parts of Prophethood.

So, beware of making your portion of this science the rejection of what goes beyond the limit of your finite understanding, for it is in this that the pedantic among the learned men have been ruined, when they alleged their knowledge have encompassed all intellectual sciences. It is much better to be ignorant than to deny such things for the devotees of Allah Almighty, and he, who denies that to Allah's devotees would be inevitably forced to deny the Prophets and thus come out of the pale of religion.

One of the Gnostics said: "the Substitutes (Abdal) throughout the land have disappeared and have screened themselves from the sight of the public for they could not endure looking at the learned men of the present time, who are, in their sight, ignorant of Allah Almighty, even though they are, in their own sights as well as in the sight of the ignorant, knowledgeable of Allah Almighty." According to Sahl At-Tastari: "One of the greatest sin is to be ignorant of the ignorance, and watch the life of the laymen, and listen to the speech of the heedless; and no attention should be paid to the saying of every learned man who delves into this world, and moreover, he should be accused in all of what he says, for everyman always delves into what he likes, and repels what opposes his own desire." For this reason, Allah says: " nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds." (Al-Kahf 28)

﴿ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ۝٢٨ ﴾

It is taken for granted that the disobedient layman is happier than the ignorant

of the way of religion, who renders himself learned, for the former admits his laxity, which leads him to ask for Allah's Forgiveness and turn to Him in repentance from his sins, whereas the latter who is ignorant regards himself a learned man, is occupied by those sciences, which serve as his means to gain the worldly benefits, from following the real path of religion, thereupon he neither turn to Allah in repentance, nor does he ask for His Forgiveness: on the contrary, he keeps on his conduct until his death.

But, since that prevails on most men, except those whom Allah Almighty have saved, and there is no hope for reforming them, the safest thing for the cautious man of religion is to seek seclusion and solitude. This will be discussed in the Book of Seclusion. For this reason Yusuf Ibn Asbat wrote to Hudhaifah Al-Mar'ashi: "What do you think of a man who has found none to join with him in the celebration of Allah but that he is a criminal whose companionship is sinful?" In other words, he found no pleasant company; and he was right, because the company of people is never free from backbiting, hearing of backbiting, or keeping silence of evil. The best that the learned man can do is either to benefit others by his knowledge or to benefit himself by the knowledge of others. Had this poor man but considered the matter and realized that it was not possible for him to get any benefit without its being tainted with the blemishes of hypocrisy and the desire of wealth and power, he would have known that the receiver of his benefit is inclined to make it a means for gaining this world and an instrument for evil, in which he would be his supporter, accomplice, an auxiliary who would provide him with his tools and instruments. He would be like the merchant who would supply the brigands with their swords. For knowledge is like the sword, and its proper use is in the service of good as the proper use of the sword is in fighting. So, no merchant is allowed to sell his swords to such of men as from whose states he can know that he will use it to carry out highway robberies.

Those are twelve characteristics of the learned men of the hereafter, each of which comprises many qualities of the early learned men. Be, then, one of two: a man who possesses these qualities, or a man who admits his failure to have all of them, even though he acknowledges them. But by no means should you be the third one, (who neither possesses those qualities nor admits his failure to have them), lest you will confuse yourself and substitute the instrument of religion for the luxuries of this world, and compare the biographies of the idle to those of the learned men who are well-established in knowledge, and join, with your ignorance and rebellion the crowd of those who are doomed to destruction and despair. We seek refuge with Allah from the deceit of Satan through which many have perished, and ask Allah to make us of those who are not deceived by this world, nor are they prompted to deny Allah Almighty because of their conceit.

CHAPTER SEVEN: ON MIND: ITS HONOUR, REALITY AND DIVISIONS

The Exposition Of The Honour Of Mind

It should be known to you that this topic is not in need to be explained, since through it the honour of knowledge has appeared earlier; and to be sure, the mind is the source, fountainhead and foundation of knowledge, and knowledge springs from it in the same way as the fruit springs from a tree, the light from the sun, and the vision from the eye. How should that which is the means of happiness in this world as well as in the hereafter not be honoured? Moreover, how should there be doubt in its existence, seeing that a beast, while lacking the faculty of discernment, deems high the mind to the extent that the hugest, strongest and the most brutal of animals, seeing the face of a human being, retires and feels afraid of him, because of its sense that man has power over it, in view of the faculty of resourcefulness, which is characteristic of him in particular. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Hibban on the authority of Ibn Umar): "The chief among his people is like the Prophet among his nation."

This is due not to the abundance of his wealth, nor to his great person, nor to his enormous power, but it is rather due to his great experience which is a fruit of his mind. For this reason, you see the Turks, Kurds, as well as the ruffians among the Arabs and all other people, in spite of their closeness in their lives to the beasts, respect their sheikhs by nature. Similarly, when many obstinate rebels among the Arabs, who had made up their minds to kill the Messenger of Allah, saw him and cast a glance at his honoured countenance, they feared him, and the radiant light of Prophethood shone on them through his face, although it was only latent in his soul in the same way as the mind is.

It is true that the honour of mind is intuitively known, our aim here is to relate many traditions and narrations which make a mention of such honour. Allah Almighty gives it the name of light in His saying: "Allah is the Light of the heavens and the earth; and the like of His Light is as if there were a Niche and within it a Lamp." (An-Nur 35)

﴿ ۞ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ ﴾

He also gives the knowledge obtained through it such names as the spirit, revelation and life, as shown in His saying: "As such We have revealed to you a Spirit by Our Command." (Ash-Shura 52)

﴿ وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ﴾

He further says: "Is he, who was dead and We have given him life, and ordained for him a light therewith to walk among the people like him whose example is in darkness whence he never comes forth?" (Al-An'am 122)

﴿ أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِي بِهِۦ فِي ٱلنَّاسِ ﴾

What is intended here by light and darkness is knowledge and ignorance, as confirmed by His Statement: "We bring them out of darkness to light." (Al-Baqarah 257)

﴿ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ﴾

In this context, (it is narrated on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! Know Allah and be ruled by mind, perchance you will know what has been enjoined upon you and what you have been forbidden. Be sure that mind is your glory before Allah. He who obeys Allah, even though he might seem ugly, his rank lowly, his station humble and his appearance shabby, is intelligent; but he who disobeys Allah, even though he might seem good-looking, his rank exalted, his station noble, his appearance fair, and his power of speech sharp and fluent, is ignorant. Therefore, the apes and pigs are, in the sight of Allah, mindful than he who disobeys. Be not deceived by the honour given to such disobedient by the men of this world, for verily they are of those who are given to loss."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of At-Tabarani on the authority of Abu Umamah, and Abu Na'im on the authority of A'ishah): "The first thing which Allah created was the mind. When He Almighty created it He said to it: 'Come forth!' and it did accordingly. He then said to it once again: 'Come back!' and it did accordingly. Then Allah Almighty said: 'By My power and glory I have created nothing more honourable in My Sight than you. With you I take, with you I give, with you I reward and with you I punish."

But you may raise the following question: 'If this mind is an accident, how should it have been created before all other substances, and if it is an essence, how should it be a self-existent essence and not be isolated?' it should be known that this belongs to the science of Revelation, and it is not fitting to discuss it under the science of practical religion, and our aim at present is to discuss these sciences.

It is narrated (by Ibn Al-Muhabbar and At-Tirmidhi) on the authority of Anas "Allah be pleased with him" that he said: The people praised a man in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", and exceeded the due limit of eulogy. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What about the state of his mind?" they said: "Do we tell you about his endeavour in religious service and doing good deeds, and you ask us about the state of his mind?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the foolish does evil with his ignorance than what a wicked man does with his wickedness. Indeed, the worshippers will rise in the future (i.e. in the hereafter) up to the ranks which

draw them near unto their Lord as high as are their minds."

It is narrated (by Ibn Al-Muhabbar) on the authority of Umar "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no man (better than him who) has the like of the excellence of mind, therewith to lead his companion to the right guidance, and keep him away from sin; and none should have his faith complete until his mind is mature." (It is further narrated by Ibn Al-Muhabbar on the authority of Amr Ibn Shu'aib from his father from his grandfather and At-Tirmidhi on the authority of A'ishah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man attains, with his good manners, the rank of the fasting person, who regularly stands (for night supererogatory prayers); and a man will not complete his good manners until his mind is mature, and at that point, he will have completed his faith, obeyed his Lord, and disobeyed his enemy Iblis."

It is narrated (by Ibn Al-Muhabbar) on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything has a supporting prop (on which he depends), and the supporting prop of a faithful believer is his mind; and his religious service is achieved just in proportion to his mind. Have you not heard the statement of the wicked men while being in the fire (of Hell): "Had we hearkened or had good understanding, surely, we would have not been among the denizens of the blazing fire." (Al-Mulk 10)

﴿ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴾

It is narrated (by Ibn Al-Muhabbar) on the authority of Umar "Allah be pleased with him" that he asked Tamim Ad-Dari: "What does achieve the supreme authority among you?" he said: "The sound mind." He said: "You've told the truth. When I asked the Messenger of Allah "Allah's blessing and peace be upon him" the same question he said the same as you had said, and resumed: "I asked Gabriel "Peace be upon him": "What does achieve supreme authority?" he said: 'The sound mind.'"

It is narrated (by Ibn Al-Muhabbar) on the authority of Al-Bara' Ibn Azib "Allah be pleased with him" that he said: One day, so many questions were raised to the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: "O people! Everything has a mainstay, and the man's mainstay is his mind; and the most credible and the most ready among you to know the facts is the one who has the best mind among you."

It is narrated (by Ibn Al-Muhabbar) on the authority of Abu Hurairah "Allah be pleased with him" that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" returned from the holy battle of Uhud, he heard the people saying: "So and so is braver than so and so. So and so has endeavoured in fighting better than so and so." And the like of that. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "As for this matter, you

have no knowledge of it." they asked: "How is that O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "They fought in proportion to their minds doomed by Allah to them, and their victory and intentions have been also in proportion to their minds. The casualties received by Such of them as were afflicted have been at different stages. When it will be the Day of Judgement, they will have their stages according to their different intentions and minds."

It is narrated (by Ibn Al-Muhabbar and Ad-Daraqatni) on the authority of Al-Bara' Ibn Azib "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels have endeavoured and done their best assiduously with the mind in obedience of Allah Almighty; and the faithful believers from among mankind have endeavoured and done their best in obedience of Allah Almighty in proportion to their minds; and the one who is the most ready to do deeds in obedience of Allah Almighty is he, who has the greatest mind among them."

It is narrated (by Ibn Al-Muhabbar and At-Tirmidhi) on the authority of A'ishah "Allah be pleased with her" that she said: I said: "O Messenger of Allah! With which are the people given superiority over each other in this world?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "With the mind." I further asked: "And in the hereafter?" he said: "Also with the mind." I exclaimed: "Is it not that they will be rewarded for their deeds?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'ishah! Do they do deeds but as much as such of minds as have been given to them by Allah? Their deeds are as much as their minds make available to them to do, and they will be rewarded as much as their deeds will be."

It is narrated (by Ibn Al-Muhabbar) on the authority of Ibn Abbas "Allah be pleased with both" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything has a tool and an instrument, and the mind constitutes the believer's tool and instrument; and everything has a mainstay, and the mind constitutes the man's mainstay; and everything has a supporting prop, and the mind constitutes the religion's supporting prop; and every people have a final objective, and the mind constitutes the final objective of Allah's devotees; and every people have their caller, and the mind constitutes the caller of the worshippers; and every merchant has his commodities, and the mind constitutes the commodities of the scholars; and every house has a caretaker, and the mind constitutes the caretaker of the houses of the saints; and every ruin has rehabilitation, and the mind constitutes the rehabilitation of death; and every man has offspring who belong to him and perpetuates his memory, and the mind constitutes the offspring of the saints, who belong to them and perpetuate their memory; and every journey has a shelter, and the mind constitutes the shelter of the faithful believers."

(It is narrated by Ibn Al-Muhabbar on the authority of Ibn Umar that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest one amongst the faithful believers to Allah Almighty is he, who toils in obedience of Allah Almighty, is sincere in his advice to His servants, has his mind attain maturity, admonishes himself, therewith he sees the truth and acts upon it accordingly during his lifetime, and (not only) prospers (but) also causes others to succeed."

(It is narrated by Ibn Al-Muhabbar on the authority of Abu Qatadah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who has the most mature mind among you is the most Allah-fearing among you, the best of you to abide by what Allah Almighty has enjoined and what He has forbidden, even though he does the least voluntary deeds among you."

The Exposition Of The Reality And Divisions Of Mind

It should be known that the people differ in defining mind, and most of them forget that this difference is due to the fact that the word mind designates various things, and this is the reason for their difference. The enlightening fact to which no doubt rises is that 'Aql' is a homonymous word, which designates four different meanings, just in the same way as the word 'Ayn' and the like of it are. For this reason, a single definition should not be sufficient to describe those meanings, and rather each one should have its independent definition.

The first is to describe that thing that distinguishes man from all the other animals, therewith he is ready to accept and understanding the theoretical sciences, and grasp the intellectual abstract arts. It is the same thing intended by Al-Harith Ibn As'ad Al-Muhasibi who says in defining the mind: "It is an instinct therewith the theoretical sciences are perceivable, as if it were light to be cast into the heart, with the help of which things become comprehensible." But, he was unjust who refuted that definition, and rather reduced the mind to grasp only the axiomatic knowledge, since he who is heedless of this knowledge as well as the sleeping one are called intelligent, since they have this instinct, even though they are lacking the comprehension of this knowledge.

As well as life is an instinct, therewith man is ready for selective motions and sense perception, mind also is an instinct therewith some animals are ready to grasp many theoretical sciences. Had it been possible to make equality between man and donkey as far as the instinct and sense perception are concerned, in such a way as to say, for example: "There is no difference between them except that Allah Almighty, as a matter of course, creates in man many faculties of perceiving sciences, which He does not create in a donkey, as well as in the other beasts", it then would have been proper to make such equality between a donkey and an inanimate thing as far as existence is concerned, in such a way as to say: "There is no difference between both except that Allah Almighty, as a matter of course, creates in the donkey some particular movements"; and had it

been possible to regard a donkey as a dead inanimate thing, it then should have been said that all movements seen from it are created in it by Allah Almighty according to the very sequence in which they are done. and as well as it should be said that it differs from the inanimate thing, in relation to movements, but with a particular instinct characteristic of it, expressed by life, man also differs from the beasts, in relation to perception of theoretical sciences, but with an instinct characteristic of him, expressed by mind.

It is like a mirror, which differs from the other bodies in its power of reflecting images and colour, with a particular quality characteristic of it, i.e. the polish. The same is true of the eye, which is different from the forehead with qualities and features, which enable it to see. To be sure, the relation of this instinct to knowledge is like the relation of the eye to vision; and the relation of the Holy Qur'an and law to this instinct in so far as it leads to the unfolding of sciences to it is like the relation of the sunlight to the sight. As such you should understand this instinct.

The second applies to such of sciences as come to existence with the discerning child who is able to make sense to the possibility of what is possible and the impossibility of what is impossible, just as the knowledge of the fact that the two are greater than the one, and that a single person could, by no means, exist in two places simultaneously. This is what is meant by a theologian in his definition of mind, in which he says: "It is the knowledge of the axiomatic sciences, just as the knowledge of the possibility of what is possible and the impossibility of what is impossible." This definition is right in itself, for this knowledge exists, and giving them the name of mind is evident. But it is invalid to deny this instinct, and rather affirm that nothing exists other than this kind of knowledge.

The third applies to knowledge obtained through experience in the course of events. One might be described as intelligent when his teeth have been cut by experience, and educated by time; and the opposite is described as an unintelligent dim-wetted ignorant. This kind of knowledge is called mind.

The fourth is that this instinct attains such a power and strength as to enable it to know the expected ends and consequences of matters, curb the lust which hankers for an urgent pleasure; and if one has this power, he might be called an intelligent, in so far as his going on undertaking and retiring from are dominated by his consideration of the expected ends and consequences, and is not controlled by any urgent pleasure. This also is characteristic of man, therewith he is distinguished from all beasts and animals.

The first is the foundation, source and fountainhead of the other three. The second is the branch nearest to the first, the third is an offshoot of both the first and the second together, since with the power of the instinct and axiomatic knowledge, the empirical sciences are obtained. The fourth is the final fruit and ultimate goal. The first two are integral to nature, and the last two are acquired. For this reason Ali "Might Allah honour him" said: "I see that knowledge is of

two kinds: that which is integral to nature, and that which is obtained through acquisition, But no acquired knowledge is of any use in the absence of natural knowledge, in the same way as the light of the sun is of no benefit When the light of the eyes is shut off."

The first, i.e. that which is integral to nature is intended by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of At-Tirmidhi on the authority of Al-Hassan from many companions): "Allah has created nothing more honorable to His Sight than the mind."

The last, i.e. the acquired knowledge, is intended by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Abu Na'im on the authority of Ali): "When men draw near unto Allah with righteousness and many kinds of good deeds, you might draw near unto Him with your learning." The same is meant by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Ibn Al-Muhabbar and At-Tirmidhi on the authority of Abu Ad-Darda') to Abu Ad-Darda': "Advance in learning perchance you will draw nearer unto your Lord." Abu Ad-Darda' exclaimed: "May my father and mother be sacrificed for you! How can I do that?" The Messenger of Allah "Peace be upon him" replied: "Avoid the taboos of Allah Almighty and fulfill His commands perchance you will be wise; do such of deeds as are good and righteous, perchance you will advance in exaltation and honour in this world, and attain nearness and power from your Lord in the world to come."

It is narrated (by Ibn Al-Muhabbar) on the authority of Sa'id Ibn Al-Musayyab that he said: Umar, Ubai Ibn Ka'b and Abu Hurairah "Allah be pleased with them" visited the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Who is the most knowledgeable among the people?" He "Allah's blessing and peace be upon him" said: "The intelligent mindful." They further asked: "Then, who is the best worshipper among the people?" he said: "The intelligent mindful." They asked: "Then, who is the best among the people?" he said: "The intelligent mindful." They said: "Is it not that the intelligent mindful is he whose manhood is perfect, eloquence evident, generosity is clear, and position is great?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "All of that is but chattels of this world, and the hereafter, in the Presence of your Lord, is only for the righteous." (Az-Zukhruf 35)

﴿ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَٱلْءَاخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾ ﴾

(He then resumed) "The intelligent mindful is the righteous Allah-fearing, even though he seems in this world inferior and lowly."

According to another narration (transmitted by Ibn Al-Muhabbar on the authority of Sa'id Ibn Al-Musayyab) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The intelligent mindful is he, who believes in Allah, trusts his Messengers, and obeys Him through His deeds."

The original meaning of the word 'Aql' (mind) seems in both language and usage to have been given to this instinct. But it comes to designate knowledge as far as it is its direct fruit, in the same way as to designate anything with its direct fruit. It is said, for example: "Knowledge is to safeguard oneself (from Allah's punishment), and the learned man of knowledge is he who fears Allah most." However, piety is the direct fruit of knowledge, (in the same way as knowledge is the direct fruit of the mind) and thus it designates the fruit of such instinct allegorically. But it is not our purpose now to scrutinize this linguistic meaning.

It is to say that all those four divisions are included and designated by the word, and there is no difference among the learned men about their existence, and in case of any, it applies only to the first one. But the true fact is that it exists, and it represents the origin of all. Those divisions of knowledge seem to lie in the instinct by nature, but they come to light when a certain reason appears to bring them out, as if there is no external influence to affect their existence, and rather they remain inherent in it until they emerge, like the water in the land, which appears on digging a well; and it collects at the bottom of the well and can be distinguished by sense; but even, no new element is introduced in this process. The same is true of the oil in almond nuts and the attar in rose petals. For this reason Allah Almighty says: "And when your Lord brought forth their descendants from the loins of the sons of Adam and took them to witness against themselves, saying: 'Am I not your Lord?' They said: 'Yes, we witness to that'.". (Al-A'raf: 172)

﴿ وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ
بِرَبِّكُمْ قَالُوا۟ بَلَىٰ شَهِدْنَآ ﴿١٧٢﴾ ﴾

What is meant here is their declaration of souls, and not verbal profession, for men are divided in relation to verbal profession into two factions: believers and unbelievers. Henceforth Allah Almighty says: "If you ask them who created them, they will be sure to say: 'Allah'." This means that if they would only consider their condition, their souls and hearts would witness to the fact that it is Allah Almighty Who created them (in conformity to) "the true nature on which Allah created them." In other words every human being is created to be a believer, and every human being is created with an inherent knowledge of things as they are in reality, i.e. this knowledge seems as if they were inherent in it for it is nearly ready to perceive it as it is.

On the other hand, since belief is well-established by nature in the human soul, the human beings have been divided into two groups: one has turned away from that belief and has forgotten all about it, and those are the unbelievers, and the other has thought of the matter, and remembered, like one who bears a witness, and, being heedless for a while, has forgotten all about it, but finally has remembered it. For this reason Allah Almighty says: "Perchance they may remember" (Al-Baqarah 221)

﴿ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴾

And: "That those endued with sound minds may remember" (Sad 29)

﴿ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلْأَلْبَٰبِ ﴾

And: "And remember Allah's favour upon you, and His covenant which He had covenanted with you" (Al-Ma'idah 7)

﴿ وَٱذْكُرُواْ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ وَمِيثَٰقَهُ ٱلَّذِى وَاثَقَكُم بِهِۦٓ ﴾

And: "And we have rendered the Qur'an available as a sign to be remembered, but is there anyone who will remember?" (Al-Qamar 17)

﴿ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴾

To give such the name of remembrance is not far-fetched. This remembrance is of two kinds: one is to recall an image which once existed in one's mind but has vanished, and the other is to recall an image which is inherent in one's mind by nature.

These facts are evident to him who has the faculty to perceive things with the help of the light of his insight, but are abstruse to him who is given to blind imitation and acceptance of things rather than to investigation and observation. Thus, you find such man entangled in the like of these Verses, committing many illogical and arbitrary prejudiced mistakes in the interpretation of remembrance and the declaration of souls, having the false impression that the Prophetic traditions and the Qur'an are full of contradictions. Such an attitude may overpower him in such a way as to make him regard them with contempt. Moreover, he might think they are incoherent.

He is like a blind man who enters a house and, stumbling over some utensils says: "Why were not these utensils removed from the way and returned to their places?" He is then told: "They are in their right places and it is your sight that is wrong. The same is true of the inconsistency of the insight, if not worse and graver because the soul is like a horseman and the body a horse, and the blindness of the horseman is more harmful than that of the horse. In comparison between insight and sight Allah Almighty says: "By no means has his heart falsified what he saw" (An-Najm 11)

﴿ مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ﴾

And: "And thus did We show Abraham the dominion of the Heavens and the Earth." (Al-An'am 75)

﴿ وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾

The opposite of both is called blindness as shown in the saying of Allah Almighty: "For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts." (Al-Hajj 46)

﴿ فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴾

He Almighty further says: "And he who is blind in this (world) will be in the hereafter blind and more straying from the path." (Al-Isra' 72)

﴿ وَمَن كَانَ فِي هَٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِي ٱلْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴾

Some of those matters which were disclosed to the prophets were revealed through the sight and others through the insight, but both were called vision. In short he whose insight is not shrewd will understand nothing of religion except its husks and outward forms rather than its pith and truth. These, then are the different divisions to which the word 'Aql' is applied.

The Exposition Of People's Disparity Of Mind

The people are different as to the matter of disparity of mind, and there is no significance of being concerned with relating the speech of those of little knowledge; and it is more important to take the initiative to tell the truth in this respect. The evident fact in which there is no doubt is to say that this discrepancy applies to the four divisions barring the second, which belongs to the axiomatic knowledge of the possibility of what is possible and the impossibility of what is impossible. He, who is able to make sense to the fact that the two are greater than the one is also able to know that one thing could, by no means, exist in two places simultaneously, and that in no way could both eternity and origination be ascribed to one thing; and the same is true of all things, and what is evidently perceived with no doubt. But the disparity pervades the other three divisions.

Therefore, the people's disparity of the fourth division, i.e. the power of overcoming lusts, is not hidden. Moreover, it is evident that the states of one person might be different in that from time to time. This disparity is partly due to the difference of the power of the desire, in such a way that an intelligent might be able to abandon a desire and persist in another, even though not restricted to it. a youth, for example, might fail to abandon adultery, but when he grows up and attains maturity, he might become capable of leaving it. the desire for showing off and power of authority becomes stronger not weaker with the advancement of age. It is also partly due to the difference of knowledge of the harm and damage caused by this desire.

For this reason, a physician might be able to safeguard himself from some harmful kinds of food. It is true that he who has the same intelligence might not have the same capability because of his lacking of medical knowledge, even though he thinks there is harm in those kinds of food, but the more the knowledge of the physician is perfect, the more he feels afraid; and in this way, such fear acts as an instrument and a tool for the mind to help it overcome and break the desires. Similarly, the learned man might be more capable than the ignorant of refraining from sins, in view of his knowledge of the evil consequences of disobedience; and of course I mean here the real learned man, and not those of the flowing robes who dote and rave and prate of things they know little about.

If disparity results from the divergence of the power of the desire, it does not

then belong to the disparity of mind; and if it results from the difference of knowledge, we have given this kind of knowledge the name of mind, for it strengthens the instinct of mind, and thus the disparity results from that knowledge to which the name is applied. It might also result merely from the difference of the instinct of mind, for the stronger it becomes, the more it is inevitably capable of overcoming the desire.

As for the third division, i.e. the empirical knowledge, the people's disparity therein could not be denied. However, they differ in the amount of acquisition, and rate of perception; and this is due either to the disparity of instinct or to the disparity of practice. As for the first, which is the origin, i.e. the instinct, there is no way to deny the disparity therein. It is like the light which rises onto the soul, and dawns with the beginning of the age of discernment, and then grows with the progress of time and develops gradually until it attains its maturity around the age of forty. The parable of it is like the light of the morning, whose commencements are too hard to see and then it gradually increases until it reaches its completion with the emergence of the disk of the sun. the disparity of insight is like that of sight; and the difference is visible between the weak-sighted and the sharp-sighted.

The ordinance of Allah governs all His creatures with the principles of graduation in development. The sex instinct, for example, does not appear with a child suddenly all at once at the age of puberty, but rather it gradually appears little by little. The same is true of all the other forces and facilities. Indeed, he who denies the disparity of men in this instinct is loose outside the limits of sanity, and he who thinks that the mind of the Prophet is the same as that of any of the outlandish peasants and desert ruffians is himself meaner than any of those outlandish peasants.

How could the disparity of instinct be denied since in the absence of it men would not have varied in their ability to understand knowledge, nor would they have been divided into a stupid who fail to understand anything except after long and wearisome explanation by teacher, an outstanding who responds to the least sign, and a perfect from whose soul truth emanates without any previous instruction, as shown from the statement of Allah Almighty: "Whose oil would well nigh shine out, even though fire touches it not! It is light upon light." (An-Nur 35)

﴿ يَكَادُ زَيْتُهَا يُضِيٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ﴾

this applies to the Prophets "Peace be upon them" in whose inward thoughts obscure things are made clear without having learnt or heard anything alike. This is described by the word 'inspiration'. The Messenger of Allah "Allah's blessing and peace be upon him" referred to the like of that when he said (according to the narration of Ash-Shirazi on the authority of Sahl Ibn Sa'd, and At-Tabarani on the authority of Ali): "The holy spirit whispered the following into my heart: 'Love whomever you please, for you will leave him; live anyway as you like, for you will inevitably die; do what you like, for you will be rewarded accordingly'."

This kind of conveying information by the angels to the Prophets is different from clear revelation with its implication of hearing a definite voice with the ear and seeing the angel with the eye; and this has been described as whispering into the heart. The stages of revelation are many, but it is not fitting to delve into them under the science of practical religion, because they belong to the science of Revelation. But, think not that the knowledge of the stages of revelation requires that its knower should be a receiver of revelation, because it is not improbable for a sick physician to know the different stages of health or for a wicked learned man to know the different stages of justice in spite of his lack of justice. That's because knowledge is one thing and the existence of what is known is another. Henceforth, it is not that everyone who knows what Prophethood and sainthood are should be himself a Prophet or a saint, and it is not that everyone who knows what piety and devoutness are should be himself pious or devout

That men are divided into those who take notice by themselves and understand those who do not understand except through warning and instruction, and those who benefit from neither, is like the division of the bosom of the earth into parts where water collects and increases until it bursts out by itself into springs of living water, parts where water collects but cannot be reached without digging, and parts where not even digging will avail. This is true of the disparity of men in native intellect. In confirmation to the disparity of the mind, it is narrated (by Ibn Al-Muhabbar and At-Tirmidhi on the authority of) Abdullah Ibn Salam that the Messenger of Allah "Allah's blessing and peace be upon him" at the end of a long conversation, described the throne and stated that the angels asked Allah Almighty: " O our Lord! Have You created aught greater than the throne?" Allah replied: "Yes, the mind." The angels said: "How great is it?" Allah answered: "Verily no one can grasp its greatness. Can you calculate the number of sand of the sea?" They said: "No." Allah then replied: "Verily I have created the mind in different kinds as numerous as the sand of the sea. Some men were given one grain, others two, three and four grains, still others received a good portion, others a portion equalling a camel-load, and others even greater."

You may say: "Why then do some groups among the Sufi disparage the intellect and reason as well as the rational and the reasonable?" You should know, then, that the reason for it is that men have transferred the term intellect or reason (Aql) and the term rational or reasonable (Ma'qil) from their real and original meaning to another and false meaning, namely argumentation and debate over contradictions and requisites, which is scholastic theology. Consequently the Sufis could not tell that men have erred in this terminology, especially since it has not been possible to remove that from their minds in view of its current and well established usage. As a result they disparaged reason and rationalism. Could it be imagined, however, that the light of the insight, through which Allah is known and the truthfulness of His Apostle is recognized, will ever be disparaged or belittled when Allah Himself praised it? And if it were ever disparaged what other thing could be praised? But if the praiseworthy knowledge be the law, by what is its truth known? If it were known through the blameworthy and unreliable

intellect, that the law itself is blameworthy. No attention, however, is paid to him who says that the law is known through certainty itself ('Ayn Al-Yawing) and the light of belief rather than through intellect, because we mean by intellect what he means by certain sight and the light of belief, namely the inner characteristics by which man is distinguished from the animal and through which he comprehends reality.

Most of these wild errors have arisen from the ignorance of some who sought realities in words and erred wildly therein, because of the confusion which exists in the technical terminologies of men.

CHAPTER ONE: THE EXPOSITION OF THE CREED OF THE ESTABLISHED COMMUNITY OF SUNNAH AS MANIFESTED IN THE TWO STATEMENTS OF TESTIMONY WHICH FORM THE FIRST OF THE PILLARS OF ISLAM.

The Meaning Of The First Word Of Testimony

We say, putting our trust in Allah: Praise be to Allah the beginner and restorer of creation, the Doer of what He wills, Whose throne is glorious and Whose power is mighty, Who guides the elite among His servants to the straight path and the right way, Who grants them benefit once they affirm His Oneness by safeguarding their creeds from the darkness of suspicion and hesitation, Who leads them to emulate His chosen Apostle and to copy the guidance of his honoured Companions by directing their footsteps to the way of truth, Who rises to them with His Glory in His Essence and Acts by His beautiful attributes which none perceives barring he who inclines his ear in contemplation, and makes known to them that He is one in His Essence without any partner, single One without any compeer, eternal without any opposite, uniquely separate without any rival, and that He is one, eternally ancient with nothing prior to Him, perpetual without any beginning before Him, never-ending with none after Him, undying without any end, subsisting without cessation, abiding without termination.

He has not ceased and He will not cease to be described by the epithets of majesty. At the end of time He will not be subject to dissolution and decay: on the contrary, "He is the first and the last, the Evident and the Hidden, and He has full knowledge of all things." (Al-Hadid 3)

﴿ هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّاهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ ﴾

1- Transcendence (Tanzih): He is not a body having a certain form, nor a limited or restricted substance: He does not resemble other bodies either in limitation or in accepting division, nor is He a substance since by no means could substances exist in Him, nor is He an accident since in no way could accidents exist in Him. Nay! He resembles no entity and no entity resembles Him: "nothing is like unto Him and He is not like anything" (Ash-Shura 11)

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ ﴿١١﴾﴾

No measure could limit Him and in no way could boundaries contain Him; no direction could surround Him and neither the earths nor the Heavens bound Him. Truly, He is seated on the throne in the very way He described and in the sense in which He willed: in a state of equilibrium far removed from contact, firmness, stability, envelopment, and change. The throne does not support Him, but the throne and those who carry it are supported by the grace of His power

and are controlled by His Hand.

He is above the throne and above the Heavens and above everything to the limits of the earth in such a way as to bring Him not nearer to the throne and the Heavens, nor make Him farther from the earth. No, He is highly exalted above the throne and the Heavens, just as He is highly exalted above the earth. nonetheless He is near to every existing being and is "nearer to a creature than his jugular vein"; and "He is witness over everything since His nearness is not similar to the nearness of bodies, just as His essence is not similar to the essence of bodies. He does not exist in anything, just as nothing exists in Him: exalted and Hallowed be He far above any place to imply Him, and sanctified be He far above time to limit Him. Nay! He had been before He created time and place, and He is now in the same and very way He was. He is distinct from His creatures by virtue of His attributes.

There is nothing in His essence besides Him, nor is His essence in any other besides Him. He is far removed from change of state or location. Events have no place in Him and misfortunes do not befall Him. No, He does not cease, in the epithets of His Majesty, to be far removed from decay, and in the attributes of His perfection He has no need of an increase in perfection. In His essence His existence is known by reason; His essence is seen with the eyes, a favour and a grace He will grant to the righteous in the everlasting abode, and a perfection of bliss from Him through seeing His gracious Countenance.

2- Life and Power: We bear witness that He is ever living, All-powerful, All-Compelling, and all-subduing; no inadequacy nor weakness befall Him; no slumber nor sleep overtakes Him; no dissolution nor death does not prevail over Him. He is the Lord of the Kingdom and Dominion, be it visible or invisible, the Lord of Power and Might: His are dominion, subjugation, creation, and command; the Heavens are rolled in His right hand and created things are constrained by His hand. He is Unique in creating and inventing; He is alone in bringing into existence and innovating. He created all creatures and their deeds, and decreed their sustenance and their lives; nothing preordained escapes His hand and the mutations of things are not beyond His power. What He decrees is beyond calculation and What He knows has no end.

3- Knowledge: We bear witness that He knows all things which knowledge implies, encompasses all that happens from the limits of earth to the highest of the heavens; not an atom's weight in the earth or in Heaven is beyond His knowledge. therefore, He knows the creeping of the black ant upon the solid rock in the darkest night, and He learns the motion of the molecule in the midst of the air. He knows the secrets and that which is more shrouded in secrecy; He has knowledge of the suggestions of the minds, the movements of the thoughts, and the concealed things of the inmost by virtue of a knowledge which is eternally ancient by which He is persistently described through the ages, not by a renewed and acquired knowledge which arises in His Essence through experience.

4- Will: We bear witness that He is the Willer of all things that are, the Master

and Disposer of all originated things: nothing happens, whether in the dominion of visible or unseen, no matter meager or abundant small or great, good or evil, of use or disadvantage, belief or unbelief, knowledge or ignorance, success or failure, increase or decrease, obedience or disobedience, unless it is by His Will. What He wills is and what He does not will is not: there is not a glance of the eye nor a stray thought of the heart but that it is subject to His will. He is the originator of creation, the Restorer of creation, the Doer of whatever He wills. There is none that cancels His command, none that enhances His decrees.

There is no way for a servant to flee away from disobeying Him, unless it is by His help and mercy, and none has power to obey Him unless it is by His will. If men and jinns, angels and devils gather to move or to render still an atom's weight in the world, without His will, surely they would fail. His will exists in His essence as one of His attributes, by which He is persistently described from eternity, the Willer, in His infinity, of the existence of things at their appointed time which He has decreed. So they come into existence just at their appointed times even as He has willed in His infinity without precedence of sequence. They come to pass in accordance with His knowledge and will without variation or change. He does not direct things through arrangement of thought and awaiting the passage of time, and this is why one thing does not distract Him from another.

5- Hearing and Seeing: We bear testimony that He is All-Hearing, All-Seeing. He hears and sees all things in such a way that no audible thing, however faint is beyond His hearing, and no visible thing, however minute, is hidden from His sight. Distance does not hinder His hearing, nor does darkness obstruct His seeing. He sees without eyes and hears without ears in the same way as He perceives without a mind, grips without a hand, and creates without an instrument, since His attributes are, in no way, similar to these of created things, just as His essence is, by no means, similar to the essence of created things.

6- Speech: We bear witness to the fact that He speaks, commanding, forbidding, promising, and threatening, with a speech which is eternal, ancient, and self-existing, unlike the speech of created things, it is not a sound which is caused by the passage of air or the friction of bodies, nor is it a letter which is pronounced by the movement of the lips and tongue. We bear testimony to the fact that the Qur'an, the Bible, the Gospel, and the Psalms are His books revealed to His Messengers, that the Qur'an is recited by the tongue, written down in copies, and preserved in the heart. Nevertheless it is eternally ancient, subsisting in the essence of Allah, not subject to division and separation by its being transmitted to the heart and (transcribed on) leaves. We bear witness to the fact that Moses heard the speech of Allah with no sound nor word, just as the righteous will see the essence of Allah in the hereafter, with no substance nor accident. As long as He has all of these qualities, He is living, knowing, willing, hearing, seeing and speaking with life, power, knowledge, will, hearing, seeing, and speech, not only through the Essence.

7- Acts: we bear witness to the fact that there is no entity besides Him,

except that it originates by His Action and proceeds from His Justice, in the most beautiful and perfect and complete and just of ways. We bear testimony to the fact that He is wise in His actions, just in His Commandments; and in no way could His Justice be comparable with that of men, since prejudice might be expected from the latter in his dealing with the property of anyone else other than him, but in no way could injustice be expected from Allah, for as long as He does not encounter any property of another besides Him, He is not unfair in his dealing with it. Everything besides Him, men and jinns, angels and devils, Heaven and earth, animals, plants, and inanimate things, substance and accident, as well as things perceived and things felt, are all originated and created by His power from nothing and made from naught, since He existed in eternity by Himself and there was none along with Him. So He originated the creation thereafter just to demonstrate his Power and realize such of His Will as had preceded and such of His word as existed in eternity, not because He had any need or necessity for it.

We bear testimony to the fact that He is Generous in creating, inventing and enjoining obligations, which He has not done by necessity, and that He is gracious in beneficence and reform, which he has not done because of any need. His are generosity and kindness, beneficence and grace, since He is able to bring upon His creatures all ways of torture and to shower upon them all kinds of pain and affliction, and should He even do this, it would be out of His Justice, and not out of wickedness nor of tyranny. He rewards His believing servants for their acts of obedience out of His Generosity and encouragement rather than in accordance with their merit and desert. For in no way is He under obligation to anyone and injustice is not expected from Him. Furthermore, none has any claim against Him. His claim to obedience is obligatory and binding upon all creatures because He enjoined it upon them on the tongues of His prophets and not by reason alone. But He sent His apostles and demonstrated their truthfulness by way of explicit miracles and they conveyed His commands and prohibitions, His promises and threats. So it became obligatory upon all creatures to have faith in what they brought.

The Meaning Of The Second Word Of The Testimony

The second word of the testimony is that which affirms the Apostleship to all the Prophets and Messengers "Peace be upon them", and asserts the fact that Allah Almighty sent the unlettered Quraishi Prophet Muhammad "Allah's blessing and peace be upon him", as a Messenger to all the Arabs and non-Arabs, to both jinns and men. By his law He abrogated all the previous laws, except such of them as He confirmed. He gave him preference over all other prophets and made Him the chief of mankind, and rendered incomplete such of faith as affirms only the Allah's Oneness, i.e. "There is no god (to be worshipped) but Allah" unless it is followed by the testimony to the apostleship of the Prophet "Allah's blessing and peace be upon him", i.e. that Muhammad is the Messenger of Allah.

Moreover, he made it obligatory upon all the creatures to have faith in him, in all the things which he related (from his Lord) concerning the affairs of this world and the hereafter, in such a way that He will not accept the faith of any creature until he believes in that which the Messenger of Allah "Allah's blessing and peace be upon him" related concerning these which will happen after death, the first of which is the question of Munkar and Nakir. These are two awful and terrible creatures who will make the dead one sit up in the grave, both soul and body and will ask him about the Allah's Oneness and about the Apostleship, saying: "Who is your Lord? What is your religion? Who is your Messenger?" They are the two trial-causers of the grave and their questions are the first trial one will encounter after death.

One should have faith in the punishment of the grave and that it is real and that His Commandment pertaining to the body and soul is just and in accordance with His will.

He should have faith in the balance of acts and deeds with both its scales and tongue, the magnitude of which is like the firmaments of the Heavens and the earth, in which the deeds are weighed by the power of Allah Almighty, and its weights will be as minuscule as atoms and mustard-seeds, in establishment of exact justice. The records of the good deeds will be placed in a good manner in the scale of light, by which the balance will be weighed down according to the measure of their degrees in the Sight of Allah and by His grace, while the records of the evil deeds will be displayed in an ugly manner in the scale of darkness, by which the balance will be light by virtue of Allah's Justice.

One should also have faith in the bridge and that it is real: it is a bridge stretched over Hell, sharper than the sword's edge and finer than a hair, on which the feet of the unbelievers slip, according to the Commandment of Allah, and they fall into the Fire, whilst the feet of the faithful believers stand firm, by the grace of Allah, and thus they will be made to pass into the eternal abode and the everlasting life.

One should also have faith in the frequented fount-lake, i.e. the tank of Muhammad, from which the faithful believers will drink before being admitted to the Garden and after having crossed the bridge. Whoever gets a single sip therefrom will never become thirsty again. Its width is (as long as is the distance which is covered in) a month-journey, its water is whiter than milk and sweeter than honey, around which there are utensils as numerous as the stars of the heaven, into which flow two canals which stem from (the river of) Abundance (Kawthar).

One should also have faith in the reckoning and the differences between men concerning it: some will be directly questioned, some will be treated compassionately and some will be admitted to the Garden with no reckoning, and these are Allah's nearest devotees. Allah will ask such of Messengers as He likes about the conveyance of His message, and such of infidels as He likes about their rejection of the Messengers. He will ask the innovators about such of laws as they innovated, and the Muslims about their deeds.

One should also have faith in the fact that the monotheists will be released from the Fire of Hell after retribution has been exacted from them so that no monotheist will remain in the fire of Hell. One should have faith in the intercession of the Messengers, followed by the learned men of knowledge, then by the martyrs, and then by all the faithful believers, each according to his dignity and rank in the Sight of Allah Almighty. Such of believers as remains and has no intercessor will be released by Allah's Grace. That's because no believer will abide in the fire of Hell, and whoever has in his heart an atom's weight of faith will be brought out from the fire.

One should believe in the excellence of the holy Companions with their different ranks, and that the most excellent of mankind, after the Messenger of Allah "Allah's blessing and peace be upon him", is Abu Bakr, then Umar, then Uthman, and then Ali "Allah be pleased with them". One should think well of all the Companions and praise them, just as Allah and His Apostle "Peace be upon him" praised them.

All this is narrated in the Prophetic traditions transmitted from the Messenger of Allah "Allah's blessing and peace be upon him" and from his Companions. He who abides by all this and has faith in it with no suspicion will be of the people of truth and the right Law, and by so doing will keep himself far from the followers of error and the party of heresy.

We ask Allah Almighty, by His mercy, to make us perfect in certainty of faith and steadfast in religion; and this we ask for ourselves and for all the Muslims throughout the world. Verily, He is the most merciful of those who are merciful. And Allah's blessing and peace be upon the well-chosen, His servant Muhammad, our chief and master.

CHAPTER TWO: ON THE WAY OF PROGRESSION TO RELIGIOUS INSTRUCTION; AND THE SEQUENCE OF THE STAGES OF FAITH

It should be known that what we have already stated under the Exposition of the Creed should be presented to the child in his early years in order that he may memorize it, and its meaning will gradually be uncovered to him little by little as he grows older. The first step is to retain it in memory, after which he will come to understand it, then believe in it, then attain certainty of faith and acceptance, and all of this is obtained during childhood without proof. It is out of Allah's Grace upon mankind that He Almighty has expanded his heart to have faith from the very beginning without the necessity of any argument or proof. How can this fact be denied since all the creeds of the laymen are based on pure dictation and simple approval on authority of others? It is true that a belief which results from simple approval on authority of others may not be free of some weakness at the beginning, in the sense that it can be shaken and annulled by its opposite once it is mentioned; and it is for this that it should be strengthened and assured in the heart of the child and the layman until it is well established and unshakeable.

But even, the way of strengthening and assuring it does not lie in learning the art of argumentation and speculation so much as it lies in the recitation and

learning the interpretation of the Qur'an, in the study of the Prophetic traditions and their meaning, and in the performance of religious duties and acts of worship. Henceforth, a child's belief continues to increase in strength through such of the proofs and arguments of the Qur'an as falls on his ears, such of the illustrations of tradition and their advantages as he receives, such of the lights of the acts of worship and the fulfillment of the duties thereof as rises upon him, as well as through watching the righteous, sitting in their company, listening to their words, and observing their mark and manner in submission to Allah, feeling afraid of Him, and humbling themselves before Him. Such commencement of dictation are then like the sowing of the seed in the heart, while these actions will serve to water and irrigate the seed until it grows up and becomes strong and develops into a good and firm tree the roots of which are well grounded in the earth, and the branches of which rise up towards the sky.

Such listener should be strictly guarded as possible as it could be from argumentation and speculation, because the damage resulting from argumentation is greater than reform, and the resulting corrupt is greater than improvement. Indeed, the process of strengthening the faith of the child through argumentation is like striking a tree with an iron mallet for the purpose of strengthening it. Breaking its limbs in this way will destroy it, if not damage it fully. Watching is sufficient for you in this respect. If you compare the creed of the righteous and pious among the laymen with that of the speculators and those given to argumentation, you will find that the faith of the layman is as firm as the lofty mountain which is never moved either by storm or lightning, while the creed of the speculator who guards his belief with the syllogisms of controversy is like a thread hanging in the air, blown to and fro by the winds. But, an exceptio is made of those who have heard the proof of faith and have admitted it o authority of others, just as they have taken hold of faith itself and admitted it on authority of others, since there is no difference as far as approval on authority of others is concerned between the proof and the thing proved. That's because learning the proof is one thing, and arriving at it through independent thinking is another.

But if the child is brought up on this creed and is to pursue a worldly activity in order to earn his livelihood, nothing beyond it would be opened to him, though he would, in the opinion of the people of the truth, be saved in the hereafter, as long as the Law has not enjoined upon the ruffian Arabs to do anything more than a verbal approval of the literal meaning of these creeds. But they are not required to study, inquiry, and bring out of proofs. Nevertheless, if he hopes to be one of the followers of the way to the hereafter and be lucky enough to attain success in this respect, so that he could continue to act (upon his knowledge), sticking to piety, "restraining his soul from lust", and be given to self discipline and self-mortification, avenues of guidance would be opened for him which would disclose to him the realities of this creed through a Divine Light cast into his heart by self-mortification, in fulfillment of the promise of Allah Almighty about which He says: "And he who strives for us in Our ways We

will guide them; for Allah is assuredly with those who do right." (Al-Ankabut 69)

﴿ وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾ ﴾

Verily, this is the precious and valuable gem which is the ultimate goal of the faith of the saints and Allah's nearest devotees, to which the secret which rested in the bosom of Abu Bakr As-Siddiq and by which he excelled all others referred. The revelation of this secret, nay, these secrets, has different stages, in accordance with the degree of self mortification and the degrees of the purity and freedom of the inner self from anything other than Allah Almighty, as well as in accordance with the attainment of guidance by virtue of the light of faith.

This is similar to the differences of men in the comprehension of the mysteries of medicine, jurisprudence and the other sciences, which vary in accordance with their diligence, and their true nature in intelligence and good sense; and just as the former variations are beyond limitation, so are the latter.

A question: If you say that the study of argumentation and scholastic theology is blameworthy, like astrology, or that it is permissible or commendable, then, you should know that in this particular respect men go as far in both sides as to exceed the due bounds: some say that it is an innovation and thus it is unlawful and that it is better for the servant to face his Lord guilty of any sin, apart from the sin of polytheism, than to meet Him with that of scholasticism; and others say that it is an obligation whose duty is either collective or binding upon everyone, and that it is the best form of deed and the highest kind of obligation, in which there lies the confirmation of theology and the protection of Allah's religion. Among those who hold it unlawful are Ash-Shafi'i, Malik, Ahmad Ibn Hanbal, Sufyan and all these of sunnah among the predecessors and forefathers.

Ibn Abd Al-A'la' said: "I heard Ash-Shafi'i having said, On the day he was debating with Hafs Al-Fard, one of the Mu'tazilites: 'It is better for a servant to meet his Lord guilty of any sin, apart from the sin of polytheism, than to stand before Him with a bit of scholasticism.' I have also heard Hafs saying things which I cannot repeat." Ibn Abd Al-A'la reported also that Ash-Shafi'i said: "I have discovered among the scholastic theologians things which have never been expected from them. It is better for a servant to be put to the trial of violation of all of Allah's orders, with the exception of the sin of polytheism, than to devote himself to scholasticism."

Al-Karabisi narrated that Ash-Shafi'i was once asked about something belonging to scholasticism thereupon he grew angry and said: "Ask Hafs Al-Fard and his followers about this "Might Allah dishonour them"." When Ash-Shafi'i fell ill, Hafs visited him and said: "Who am I ?" Ash-Shafi'i replied: "You are Hafs Al-Fard: Might Allah neither keep nor make you prosper until you give up your sins." Ash-Shafi'i said: "If men but knew whatever lurks in scholastic theology they would have fled away from it in the same way as they flee away from a lion." He added: "Whenever I hear a man saying that the name is what is named or something else other than what is named, I bear witness that he is a

scholastic theologian and has no faith."

Az-Za'farani narrated that Ash-Shafi'i said: "My judgment concerning the scholastic theologians is that they should be beaten with palm leaves and carried while being in that state round among the tribes and clans, with the statement that this is the punishment of those who reject the Qur'an and the Prophetic sunnah, and rather address themselves to scholastic theology."

Ahmad Ibn Hanbal said: "A scholastic theologian never prospers. You can find none having delved into scholastic theology, but that his heart is corrupt." He was so strong in criticizing it that he abandoned Al-Harith Al-Muhasibi, in spite of his asceticism and godliness, because he composed a work on the refutation of heresy, telling him: "Woe to you! Do you not first declare their heretical beliefs in order to be able to reply to them, thereby forcing men to study these heresies and consider these suspicious matters, all of which will draw them into speculation and controversy." Ahmad Ibn Hanbal also said: "The scholastic theologians are heretics."

Malik said: "Have you seen how a theologian will reject his religion for a new one everyday when one of stronger argument confronts him?" In other words, the position of the theologians is changeable. Malik also said: "It is impermissible to accept the testimony of sectarians and heretics." In interpretation of this, some of his friends said that he meant by sectarians the scholastic theologians, no matter to what doctrine they might belong.

Abu Yusuf said: "He who seeks knowledge through speculation will become a heretic." According to Al-Hassan: "'Argue not with sectarians nor mix with them, nor hearken to them." Thus the traditionists among the Forefathers have unanimously agreed (upon their criticizing scholastic theology). The many restrictions which came down to us from them are incalculable. They have said that the companions did not refrain from scholastic theology, although they were better informed and more eloquent phrase-makers than anyone else, but because of their knowledge of the resulting evils. For this reason the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hairsplitters be destroyed! Let the hairsplitters be destroyed! Let the hairsplitters be destroyed!" By this he meant those who are excessive in investigation and research. They (the earlier traditionists) also protested that had it (scholastic theology) been an integral part of religion the Messenger of Allah "Allah's blessing and peace be upon him" would have commanded (his Companions to address themselves to) it, and would have taught (them) its various ways, and would have praised it and commended its protagonists, seeing that he taught them abstersion and exhorted them to study the law of the obligatory shares of inheritance and commended (its teachers and learners). On the other hand he forbade them to delve into divine decrees saying: "Refrain from speculation on Divine decrees." The holy Companions continued to refrain from such speculations. To be sure, it is unfaithful and unjust to add to what the teacher set forth; and of a surety, the holy Companions are our teachers and the example which we should imitate, and we are their followers and disciples.

The other group protested that if the dangers of speculation result from such terms as essence and accident and the other strange terms with which the Companions were not familiar, it would not be difficult to explain, because there is not a branch of knowledge but that new terms have been introduced therein for making its meanings more understandable , as say, the science of Hadith, the science of exegesis, and the science of jurisprudence. Had those people to encounter such terms as refutation, invalidation, composition, deduction , and false collocation „ as well as the other questions which are produced by analogy they would not be able to understand them. Therefore the introduction of new terms to signify a definite meaning is as legal as the invention of utensils and containers of new shape and form for usage in permissible things.

If it is the meaning of such terms which causes dangers, we intend to attain through them nothing but the knowledge of the proofs for the origination of the universe, the Allah's Oneness of the Creator, and (the essence of) His Attributes as they have come down to us in the Law. From which time, then, has the knowledge of Allah by proof been unlawful?

But if the main concern should be with sectarianism, fanaticism, sowing the seeds of enmity, hatred, and all that speculation and controversy give rise, then those are unlawful and should be avoided, against which it should be strictly guarded, in the same way as pride, conceit, hypocrisy, and the desire for power which the sciences of Hadith, exegesis and jurisprudence produce are unlawful and should be avoided, against which it should be strictly guarded. But even, let not that to which a branch of knowledge might lead prevent anyone from seeking that knowledge: How should the mention of the proof and the desire for learning and investigating it be forbidden in the presence of Allah's statement: "Say: Give your proof if you speak the truth" (Al-Baqarah 111)

﴿ قُلْ هَاتُوا۟ بُرْهَـٰنَكُمْ إِن كُنتُمْ صَـٰدِقِينَ ﴿١١١﴾ ﴾

And: "... that he who would perish might perish by clear proof, and he who would live might live by clear proof" (Al-Anfal 42)

﴿ لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ ﴿٤٢﴾ ﴾

And: "Do you Have any authority for this?" (Yunus 68)

﴿ إِنْ عِندَكُم مِّن سُلْطَـٰنٍۭ بِهَـٰذَآ ﴿٦٨﴾ ﴾

I.e. any evidence or proof for this. And: "Say: 'The absolute evidence is Allah's.'" (Al-An'am 149)

﴿ قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَـٰلِغَةُ ﴿١٤٩﴾ ﴾

And: "Have you not considered him who disputed with Abraham about his Lord, because Allah had given him dominion? When Abraham said: 'My Lord is He who gives life and death,' he said: 'It is I who give life and death,' Abraham said: 'Since Allah brings the sun from the East, do then bring it from the West.' The unbeliever was confounded, for Allah guides not the evil doers." (Al-Baqarah

258)

﴿ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ (٢٥٨) ﴾

In this quotation, Allah Almighty mentions, by way of commendation, the controversy which broke up between Abraham and his opponent and how Abraham argued with and silenced him. Allah Almighty says too in this context: "This is our argument which we granted Abraham against his people." (Al-An'am 83)

﴿ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ (٨٣) ﴾

He Almighty further says: "They said: 'O Noah! Already have you disputed with us, and increased our disputation.'" (Hud 32)

﴿ قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا (٣٢) ﴾

He also says in the story of Pharaoh: "Said (Pharaoh): "And what is the 'Lord and Cherisher of the worlds'?" (Moses) said: "The Lord and Cherisher of the heavens and the earth, and all between, if you want to be quite sure." (Pharaoh) said to those around: "Do you not listen (to what he says)?" (Moses) said: "Your Lord and the Lord of your fathers from the beginning!" (Pharaoh) said: "Truly your messenger who has been sent to you is a veritable madman!" (Moses) said: "Lord of the East and the West, and all between! If ye only had sense!" (Pharaoh) said: "If you put forward any god other than me, I will certainly put you in prison!" (Moses) said: "What if I show you that which shall be a proof of my mission?" (Ash-Shu'ara' 23:30)

﴿ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ (٢٣) قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنتُم مُّوقِنِينَ (٢٤) قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ (٢٥) قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ (٢٦) قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ (٢٧) قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِن كُنتُمْ تَعْقِلُونَ (٢٨) قَالَ لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ (٢٩) قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ (٣٠) ﴾

In short the Qur'an, from its beginning to its end, is an argument with the unbelievers.

The fundamental proof adopted by theologians for the Allah's Oneness is the statement of Allah Almighty: "Had there been in either (Heaven or earth) gods besides Allah, both would have surely gone to ruin." (Al-Anbiya 22)

﴿ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا (٢٢) ﴾

Their fundamental proof for the Apostleship lies in His statement: "And if you are in doubt as to that which We have sent down to Our servant, then produce a Surah like it." (Al-Baqarah 23)

﴿ وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ (٢٣) ﴾

Their fundamental proof for the resurrection is: "Say: He shall give life to them who first gave them life." (Ya Sin 79)

﴿ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴾

Thus the Messenger of Allah "Allah's blessing and peace be upon him" did not cease to argue and dispute with the unbelievers. Allah Almighty says: "Dispute with them in the kindest manner." (An-Nahl 125)

﴿ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ﴾

The Companions, too, used to argue and dispute with the unbelievers, but only at the time of need. At the time of the companions the need for disputation was little.

The first to lay the foundation of bringing the innovators back to the truth by means of argumentation was Ali Ibn Abu Talib when he sent Ibn Abbas to the Khawarij. Ibn Abbas argued with them saying: "for which reason do you have hatred against your imam?" They said: "He has fought, but did get no war prisoners nor booty." Ibn Abbas said: "War prisoners and booty are taken only in war against unbelievers: Had A'ishah been taken as captive on the Day of the Camel and had fallen to the lot of anyone of you, would he have regarded it lawful to deal with her in the same way as he would deal with his own property (and ignore) that she is, according to the expression of the Qur'an, your mother?" They answered in the negative, and consequently two thousand of them surrendered by virtue of his argumentation with them.

It is narrated that Al-Hassan once debated with a Qadarite with the result that the latter retracted from his error. Ali Ibn Abu Talib "Might Allah honour him" once debated with a Qadarite. It is narrated that Abdullah Ibn Mas'ud argued with Yazid Ibn Amrah on the topic of faith. Abdullah(Ibn Mas'ud) said: "If I say that I am a believer it is just like my statement that I belong to the inhabitants of the Garden." Yazid Ibn Amrah said to him: "O Companion of the Messenger of Allah! This is but a slip on your part! What is faith unless it is to believe in Allah, His angels, books and apostles, as well as in resurrection and the balance (of both acts and deeds), to perform obligatory prayer, observe the obligatory fasts, and practice regular charity. Nevertheless, we have sins which we commit, and if we but know that they would be plotted out of us, we would know that we will be of the inhabitants of the Garden. For this reason we say that we are believers, but we do not say that we belong to the inhabitants of the Garden." Ibn Mas'ud replied: "By Allah, you have said the truth: this is a slip on my part."

It should be said that they (the Companions) did not devote themselves but a little to that (speculation), which they did briefly and only at the time of need. They did not delve into it for the purpose of writing about or teaching it, nor did they take it up as a profession. It is then said that they did not devote themselves to it but a little because there was no significant need for it, since no heresy had appeared at that time. They addressed themselves to it briefly because their only purpose was to silence the opponent and force him to recognize his error. Their objective was to reveal the truth and get rid of suspicious matters. Therefore, had the confusion of the opponent persisted or he proved unrelenting on his error,

they would have prolonged their argument, without reckoning, as it were, the need with weight or measure once they had entered into their (debate). Furthermore, they did not undertake the process of teaching and writing about it for it was their custom with regard to such sciences as jurisprudence, exegesis and Hadith.

If it is permissible to compose books on jurisprudence and to work out rare hypothetical cases which seldom happen, therewith to get ready for the time of need, or simply to sharpen the wits, it is also permissible for us to classify the methods of argumentation to get ready for the time of need, with the rising of suspicious matters or the uprising of an innovator, or to sharpen the wits or have the argument ready perchance at the time of need it will be within the reach of all, as the preparation of armaments for war before the day of battle.

This is all that might be said about both parties. But, if you ask me what I think of this, let me say that the truth of the matter is that those who condemn it absolutely and utterly and those who praise it absolutely and unconditionally are wrong. The question should be more carefully explained as follows:

It should be known that from among the prohibited things, there is firstly that, considered unlawful in its very nature, such as wine or (the flesh of the) dead. What I mean by 'its very nature' is that the cause of prohibiting it is a quality inherent in it: intoxication (in the case of wine) and putrefaction (in the case of the flesh of the dead). If we are asked concerning these two things, we would not be reluctant to say that they are absolutely unlawful, regardless of the possibility of making permissible the eating of the flesh of the dead at the time of need, or the drinking of wine when a person chokes over a morsel and finds nothing to swallow it with other than wine.

Secondly there is, from among things, those which may be rendered unlawful for some other reason, like making a transaction in opposition to one's Muslim brother during the period of choice, practicing traffic during Adhan, or eating earth which is rendered unlawful because of its harmful effect. Such things are divided into those which are harmful both in their small or large quantities and are absolutely unlawful, like, say, poison which is fatal whether in small or large quantity; and those which are harmful only when taken in excess like, say, honey, which is harmful to the feverish patient when it is taken in excess. The same applies to eating earth. nevertheless, rendering wine and eating earth absolutely unlawful, and honey lawful applies only to the most general cases.

In an event having opposing cases, , it will be far better, and much safer from falling into confusion to be analyzed independently and uniquely, which thus brings us back to theology, to say that it has points of advantage and disadvantage, merit and harm. As far as its merit is concerned, whenever it is useful it is either lawful, or commendable, or obligatory, as the occasion demands. As far as its harm is concerned, whenever it is harmful it is unlawful. Its harm lies in arousing doubts and destroying the creeds by moving them out from the realm of certitude and determination. These things are lost at the

beginning and their restoration by means of proof is doubtful; and it varies with the difference of individuals.

Such is its harm in the established faith. But even, it has another harmful effect which is represented in setting firm the belief of the heretics in their heresies and installing them in their hearts so that their claims become stronger and they grow more obstinate in their insistence on them. But such harm results from the fanaticism which disputation fires up. For this reason you see that a lay heretic can, by means of pleasant manner, be easily dissuaded from his error within a quick time, unless he were brought up in a town where disputation and fanaticism flourish, and in this case, if both the foremost and the last gather and exert combined effort to remove the heresy from his heart they will fail. On the contrary, passion, fanaticism, hatred of the opponents of debaters and non-conformist groups possess his heart and prevent him from grasping the truth. So even if he were told, "Do you want Allah to remove for you the veil and to disclose to you, by means of personal observation, that the truth is on the side of your opponent?" he would dislike it for fear that his opponent would become glad because of it.

This is the chronic disease which has become widespread among men all over the land. It is a kind of corruption inflamed by the debaters through their fanaticism. This is sufficient for its harm.

As to its benefits it is thought that it is of good benefit in disclosing facts and knowing them as they really are. But how far from the truth this is, because the fulfillment of such noble desire is beyond argumentation. Indeed, the perplexity and confusion brought about by argumentation prevail over anything it might disclose or unfold. If you were to hear that from a traditionist or a half-scholar you might think that they have fallen victims of that because of their ignorance, for men are the enemies of that which they know not. Take it from one who is well-versed in speculation, and, came to abandon it after a careful study and a thorough investigation of it in which he exceeded the extremities of its masters and went further to study in great detail other relevant subjects, and has become sure of the fact that the way to the realities of knowledge from this direction is closed.

By my life, argumentation might be of use in revealing, unfolding, and clarifying but a few things, yet this is very rare and only occurs in simple and clear matters which are readily understood even before going on any deep study of the art of argumentation. It has only one benefit: it preserves the creed for the laymen and guards it against the confusion of innovators by different kinds of argumentation. However, a layman is apt to be influenced by the argument of the innovator no matter false the argument might be; and to confront a false position with its counterpart might repel it. People are expected to follow this creed which we have already mentioned because the Law has ordained it for the good of their lives in this world and the hereafter, and because the righteous Fathers agreed on it. The learned men are expected to watch over it for the laymen from the ambiguities of the innovators, just as the magistrates are expected to well-guard

their property from the attacks of the wrongdoers and ravishers.

Since both its harm and benefit are clearly evident, one should be like the skillful physician who is careful of using dangerous drugs, which he does not apply except to the right place and only at the time of need, and as much as it is just needed.

To explain further, the laymen and the common folk who are engaged in crafts and trades should be let alone in the veracity of their beliefs which they have accepted when they have been instructed in the established faith which we have already stated. To teach them the art of argumentation and disputation is definitely harmful to them since it might arouse doubts in their minds which will shake their faith. Once these doubts are aroused it will be difficult to treat their shaken faith.

As to the layman who has faith in a certain innovation, he should be called back to the truth by way of thoughtfulness and delicacy and not through fanaticism: in other words, through nice words which have the power to convince the soul and have a positive effect on the heart, words much closer to those of the arguments of the Qur'an and the tradition, mixed with a few amount of admonition and warning. This is much better than debate along the line set down by the scholastic theologians, since the layman, on hearing such arguments, thinks that they are a kind of technique in disputation which the disputant has learned in order to force men to adopt his belief. so, if the layman fails to reply to these arguments he will assume that the scholastic theologians of his doctrine ar more capable of refuting them. Disputation with both this man and the former unlawful. Likewise it is unlawful to argue with one who has fallen victim t doubt, since doubt should be removed by way of thoughtfulness through admonition and understandable proofs free of excessive speculation and continual debate.

Verily, argumentation is of only one benefit, namely, when a layman has been convinced to believe in an innovation by means of a certain kind of argument, in which case it should be countered by the same kind of argument in order to bring the man back to the truth. This applies to him who, because of his liking of disputation, is no longer satisfied with the ordinary admonitions and warnings, but has reached such a state of suffering as from which nothing barring debate will heal him. For this reason it is permissible to argue with him. But in a country where heresy is rare and only a single doctrine prevails, it is sufficient to declare the creeds which we have already mentioned, without any attempt to take up the question of proofs. The person should wait until something questionable arises before he takes up the question of proofs which he should present as much as it is required, and in proportion with the need.

If the heresy is Common and there is fear that the children might be deceived by it, there would be no harm to instruct them in what is similar to what we have included in the book entitled Ar-Risalah Al-Qudusiyyah (The Holy Message), as a means for adverting the effect of the disputations of innovators in case such effect should confront the children. This is a brief amount which

we have included in this book because of its conciseness. If he (the child) is intelligent enough and well-aware of a certain question or falls skeptic of something in his mind, then the dangerous disease has appeared and its trouble has become visible. In this case, there will be no harm to promote him (the child) to what is similar to the amount which we have included in the book entitled Al-Iqtisad Fi Al-I'tiqad (The Economy In Faith), nearly fifty folios in which there is no departures from the foundations of the creeds to the other investigations of the scholastic theologians.

Should this satisfy him (the child) he might be let alone; otherwise, the disease has become chronic, its trouble aggravated, and the epidemic widespread. Let the physician be as thoughtful and tactful as possible, and let him await the will of Allah until, by virtue of His Grace, the truth shall be disclosed to the child. Otherwise he will persist in his doubt and skepticism as long as it is so ordained.

It is from this amount contained in that book and its like that benefit can be expected. The books which deal with anything other than this are of two kinds:

The first deals with things other than the foundations of the creeds, such as those which discuss propensities, transmutations, and perceptions, or discoursing on vision: whether it has or has not opposite which is called obstruction or blindness, and in case this obstruction exists, then it will be an obstruction (which hinders the eye) from (seeing) all invisible things, or affirmation of proof of obstruction for every visible thing that can be seen, in proportion to its number, in addition to other misleading nonsense.

The second is concerned with an additional expansion of the same arguments in their application to other subjects, with further questions and answers, i.e. details which add nothing but more perplexity and ignorance to him who has not already been satisfied with the previous amount. For many are the things which turn to be more abstruse with dilation and expansion.

If one says that the investigation into the rules of perceptions and propensities is of a great use for whetting the mind which is the instrument of religion just as the sword is the instrument of holy war, and consequently there is no harm in whetting it, it will be like saying that since playing chess whets the mind, it is a part of religion. This is out of madness because the mind may be whetted through the other sciences of Law in which there is no fear of harm or injury.

In this way, you know the amount of scholastic theology which is blameworthy and that which is praiseworthy, the conditions under which it is condemned and these under which it is praised, and the persons who might benefit from it and the persons who might be harmed.

A question: If you say that 'since you admit the need for it in refuting the arguments of the innovators, and since innovations have now risen and calamities have become widespread, the need for it has become urgent, undertaking this science should inevitably become a collective duty, just as taking up the protection of property and other rights and fulfillment of the duties of justice and government and their like. Furthermore, unless the learned men address

themselves to disseminating and teaching this science and making investigations in it, it will not survive, and if it were entirely left, it would vanish. To be sure, there is no sufficient capability, in human nature by itself, of overcoming the suspicious matters of innovators unless this topic is learnt and studied. For this reason, it should be taught, and investigation into it is now one of the collective duties, which was not customary at the time of the Companions when there was no urgent need for it.'

It should be known to you that the truth in which there is no doubt is that in every town, there should be somebody, who would undertake this science and address himself to it, in order to refute the suspicious matters of the innovators which are in circulation in such town. This undertaking should be accomplished by way of education, but it is not right to be taught to the laymen in the same way as the sciences of jurisprudence and exegesis are taught to them. That's because this (argumentation) is like drugs, and jurisprudence is like food: the harm of food is not dangerous but the harm of drugs is dangerous as we have already mentioned.

This science should not be taught but to men who have the following three characteristics: The first is wholehearted devotion to and passion for knowledge: for the working man is detained by his work from mastering the subject in full as well as from removing the doubts when they arise. The second is shrewdness, intelligence, and eloquence, because the stupid one gets no advantage from his understanding and the dull one gains nothing from his argument: on the contrary such a man is more apt to be harmed by disputation and expects no good from it. The third is that the man should, by nature, be righteous, religious, and pious: he should not be possessed by passions, because the wicked man would deviate from religion on his feeling of the least suspicion. Furthermore, passions would eliminate all preventions and remove the barrier which stands between him and worldly pleasures. He would not be keen on driving out anything questionable, but rather would seize upon it to free himself from any obligation. The things which such a student will spoil would be greater than those which he would reform.

When you know these divisions you would realize that, in disputation the praiseworthy argument is like those of the Qur'an: kind words which influence the hearts and convince the minds without going deeply into syllogisms and analyses which most people do not understand; and even if they understand them they render them trickeries and artifices which their advocate has learnt in order to make things abstruse. Should he be confronted by one of his professional colleagues he would resist him.

You also know that Ash-Shafi'i and all the forefathers were forbidden from delving into disputation as their main concern , because of the harm inherent in it to which we have already referred. The reports of Ibn Abbas's argumentation with the Khawarij and Ali's concerning free will show that their disputation belonged to the clear and evident kind, done only at the time of need. Such disputation is praiseworthy in all cases. Verily, the need for disputation varies

with the time, and this applies to the rule which governs it.

Such is the rule of the creed which Allah imposed on man and the method of defending and preserving it.

As to dispelling doubts, revealing truths, knowing things as they really are, and comprehending the mysteries which the words of this creed signify, there is no way to attain any of them except by means of self-mortification and overcoming passions, seeking Allah wholeheartedly and persisting in thoughts which are free from the defects of disputation. They are a mercy from Allah which comes only to those who expose themselves to its beneficence according to what Allah ordained to them and the extent to which they had exposed themselves to it as well as the capacity of their hearts and the degree of their purity. This is the sea whose depth cannot be reached, and whose water can not be traversed.

A question: If you say that this discussion refers to the fact that these sciences have external as well as internal meanings some of which are obvious and understandable at the first glance, while others are hidden and become gradually evident by means of self-mortification, self-discipline, solemn desire, pure thinking and a heart which is wholly devoted to what is sought for, and of course this is almost contrary to the Law since the Law does not have external and internal meanings, secret and manifest, but the external and the internal, the secret and the manifest in it are all the same, then you should know that the classification of these sciences into hidden and obvious is not denied by anyone of true insight but is denied only by those short of knowledge, who have obtained some knowledge in their youth, at which they stopped and made no further advance and consequently failed to promote to the lofty heights, where lie the high ranks of the learned men and saints.

This is clear from the indications of the Law. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily the Qur'an has an external as well as internal meaning, a scope as well as a point." Ali said, pointing to his breast: "Verily herein lies abundant knowledge; would that there were carriers to (comprehend and) transmit it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "We assembly of prophets were commanded to communicate with everyone in proportion to his faculty of understanding." He further said: "No one has ever recited a tradition to a people which their minds have failed to understand but that it is a cause of temptation for them." Allah Almighty says: "These similitudes do We set forth to men, which none understands except those endued with knowledge." (Al-Ankabut 43)

﴿ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily of knowledge there is that which is like a well-guarded thing, which none perceives but those who are endued with knowledge of Allah Almighty…" to the end of the Hadith as we have narrated it in the Book of Knowledge. He further said: "If you only know what I know, you would laugh little and weep much." If

this had not been a secret which he was forbidden to disclose to them because the minds were short of grasping it, why then did he not divulge it to them, putting in consideration that they would have surely believed him had he mentioned it?

In his comment on the statement of Allah Almighty "It is Allah who has created seven heavens and as many earths; the (divine) command comes down among them" (At-Talaq 12)

﴿ ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ ﴾

Ibn Abbas said: "Had I told you its interpretation, you would have stoned me to death" or " you would have said: 'He is a blaspheme'" according to another narration. Abu Hurairah said: "I have retained from the Messenger of Allah "Allah's blessing and peace be upon him" two things, one of which I have divulged, and had I to divulge the other, this throat (of mine) would be cut off." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not by more fasting nor by much prayer that Abu Bakr has excelled you, but by a secret which rested in his bosom." There is no doubt that this secret was attached with the foundations of the creeds and not departed from it. However, what belonged to the foundations of religion could not have been hidden from the other Companions through its outward form.

Sahl At-Tastari said: "The learned man possesses three kinds of knowledge: exoteric knowledge which he conveys to these of what is exoteric; esoteric knowledge which he cannot reveal but to its own people; and a knowledge which stands between him and His Lord and which he cannot disclose to anyone." One of the Gnostics said: " To divulge the secret of Lordship is (as sinful as is the) unbelief." Another said: "Lordship has a secret, and if it is revealed, Prophethood will become invalid; Prophethood has a secret, and if it is disclosed, knowledge will become pointless; and the learned men of Allah have a secret, and if it is divulged, the law will become ineffective." If he who said this did not imply the uselessness of Prophethood as far as the feeble-minded are concerned because of their failure to understand, then what he said is wrong. Rather, what is true is that in which there is no contradiction. The perfect man is he whose knowledge does not destroy his piety, and the way to attain piety is Prophethood.

A question: If you say: "These verses and traditions may be subject to several interpretations. Show us, then, how their exoteric meaning differs from the esoteric, for if the esoteric is contradictory to the exoteric, it will make invalid the Law, which is the situation of those who say that reality is contrary to the Law, and of a surety, this is clear unbelief because the Law represents the exoteric and reality represents the esoteric. If the one is neither contradictory nor dissimilar to the other, then both are the same so, the division (of knowledge into exoteric and esoteric) will be of no use and the Law will have no secret meaning which should not be disclosed. But, both the hidden and the evident will be identical."

It should then be known to you that this question gives rise to a serious matter and leads to the science of Revelation which is an essential departure from the

purpose of the science of practical religion which is the topic of these books. The creeds which we have already mentioned are included within the deeds of the heart which we are required to admit with consent, by setting the heart firm on and sticking to them, not by striving to grasp their realities, since this is not binding upon all people. Had it not been an integral part of practical religion we would not have mentioned it in this book, and had is not been one of the external deeds of the heart we would not have mentioned it in the first half of the book.

The true revelation is characteristic of the essence of the heart and its inward part. But should the discourse lead to arousing doubt or the shadow of doubt as to the disagreement of the exoteric with the esoteric, it will be then necessary to present a brief explanation. For he who says that reality disagrees with the Law and the esoteric contradicts the exoteric is closer to unbelief than to belief. In fact, the secrets whose comprehension is unique to Allah's nearest devotees whose practice is restricted to them apart from the majority and which they do not divulge to the audience may be divided into five categories:

The first category is that the thing in itself is subtle and beyond the faculty of understanding of most minds. This means that its comprehension is restricted to the elite who should not divulge it to those who have no power to understand it lest it becomes a source of distress to them in case their minds fail to comprehend it or to perceive the concealed secrets of the spirit,. The Messenger of Allah "Allah's blessing and peace be upon him" himself refrained from explaining this part. That is because minds fail to grasp its reality and the imaginations are short of perceiving its truth. But think not that this was not disclosed to the Messenger of Allah "Allah's blessing and peace be upon him", for he who does not know the spirit does not know himself, and he who does not know himself does not know his Lord. It is not improbable that this was disclosed to many saints and learned men even though they were not prophets. But they exercised themselves in the etiquette of the Law and kept silent from the matters of which the Messenger of Allah "Allah's blessing and peace be upon him" himself was silent.

Indeed, the attributes of Allah have many hidden ones which are beyond the faculty of understanding of the audience. The Messenger of Allah "Allah's blessing and peace be upon him" mentioned nothing of them except those that are evident to the minds, such as knowledge and power and their like, which men understand in terms of something of the same kind they have and then suppose that they are able to perceive them through their own knowledge and power, putting in consideration that they have such qualities as are called knowledge and power. Thus, they arrive at that by means of analogy. But had the Messenger of Allah "Allah's blessing and peace be upon him" mentioned some of the attributes of Allah of which men have no like and which are similar, even a little, to anything they have, they would not have understood them. Thus, if the pleasure of sexual intercourse is mentioned to the child or to the impotent, it will not be understood by them except in terms of the pleasure of eating which they

understand, even though this kind of understanding is not obtained from real experience.

However, the difference between Allah's knowledge and power and human knowledge and power is so much greater than the difference between the pleasure of sexual intercourse and the pleasure of eating. In short, man has no power to understand but himself and his own attributes inherent to him at present or in the past. By comparison and analogy with these he comes to understand the attributes of others. He will also realize that there is a difference between his attributes and those of Allah in nobleness and perfection. Therefore it is not within the power of men but to ascribe to Allah what has been attributed to himself, such as action, knowledge, and power as well as other attributes, and to acknowledge that in the case of Allah they are more perfect and more noble. The most part of his emphasis would be on his own attributes rather than on those of majesty which belong absolutely to Allah Almighty.

For this reason the Messenger of Allah "Allah's blessing and peace be upon him" said: "I could not reckon Your Praises as they should be, for You are really praised just in the same way as You have praised Yourself." This does not refer to the failure to express what I comprehend so much as it is rather an admission of the failure to comprehend the essence of the majesty of Allah. So, someone said: "No one has truly known Allah except Allah Himself." Abu Bakr As-Siddiq said: "Praise be to Allah who has given men no way to know Him except through their failure to know Him." Let us now desist from this kind of discourse and rather return to the main topic, namely that one of these categories constitutes that which the minds fail to understand, such as the spirit and some of the attributes of Allah Almighty.

Perhaps the Messenger of Allah "Allah's blessing and peace be upon him" referred to something alike when he said: "Verily Allah has seventy veils of light. Had He removed them, the majesty of His face would have burnt everyone whose sight might happen to perceive His glory."

The second category of those hidden matters which Prophets and the saints refuse to mention or divulge implies those things which, being intelligible in themselves and the minds do not fail to understand, will be harmful to most hearers if they are mentioned although not harmful to the Messengers and saints. The mystery of the Divine decree which the learned men were forbidden to divulge belongs to this part. So, it is not improbable that certain truths may be harmful to some people just as the light of the sun is harmful to the eyes of bats and the rose perfume is harmful to black beetles. How could this be considered differently when we know that our statement that unbelief, adultery, sin, and evil exist all by the will of Allah, which in itself is true, but even, it has been harmful to some people who were moved to have the false impression to use it as an evidence for folly, recklessness, and approval of evil and wickedness? In this way Ar-Rawandi, as well as several separatists, have deviated from the right path by following such heresies.

Similarly, if the secret of the Divine decree were disclosed, the majority of

people would imagine (even falsely) that Allah is lacking in power, because their minds are short of comprehending anything which should remove that false impression. On the other hand, if someone talks about the day of Judgement arguing that it will come after a thousand years, or a few years after or before, his statement would be understood. But even, the appointed time of the day of Judgement has not been made known for the interest of men and for fear of any resulting harm. The interval may be long and the appointed time very far, with the result that people would become careless and heedless, putting in mind that the time of punishment and retribution is still very far, even though it might be, in Allah's knowledge close at hand., On the other hand, if the appointed time is made known, people would be severely frightened with the result that they would neglect their works and deals and the world would be vulnerable to ruin. Had this to happen as such and come true, it would be exemplary of this category.

The third category applies to such of things as will be understood causing no harm in the case it is mentioned clearly, although it is referred to by way of metaphor or allegory perchance it should have stronger and deeper effect on the heart of the listener. Its importance is as far as it leaves a greater impression on the heart.

Thus if a person had said that he had seen a man placing pearls around the necks of swine and his words were taken metaphorically to express the conveying knowledge to, and disseminating learning among those who are unworthy, the (ordinary) listener would readily understand its literal meaning while the thorough and careful listener, when he examines and finds that the man had no pearls and was not surrounded by swine, would see through and comprehend the inner and esoteric meaning. Consequently men differ in this respect. An example of this kind of speech is the following: A weaver and a tailor toil On either side of Spica Virginis: one is weaving shrouds for the dead, The other fashions swaddling clothes.

The poet expressed the celestial phenomena of the rising of the stars and their setting metaphorically through the parable of two artisans.

This kind of (metaphor) belongs to the principle of expressing a certain meaning through a picture which contains the same meaning or a similar meaning.

Belonging to the same kind are the words of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Verily the mosque will shrink when people spit on its courtyard just as the piece of skin will shrink when it is placed over the fire." You can readily understand that the courtyard of the mosque does not actually shrink when people spit on it. What the words of the Messenger of Allah "Allah's blessing and peace be upon him" really mean is that the atmosphere of the mosque, being honoured and exalted, has been dishonoured and belittled by spitting, which is as opposed to the idea of the mosque as fire is to the integrity of the particles of skin. Belonging to the same kind are the words of the Messenger of Allah "Allah's blessing and peace be upon

him" when he said: "Is he who raises his head from prostration before the imam not afraid that Allah will transform his head into that of a donkey?" This, however, will never take place literally but only metaphorically since the head of the donkey is proverbial, not for its form and shape, but for its characteristic stupidity and foolishness. Thus, whoever would raise his head from prostration before the imam, his head would become like that of a donkey in stupidity and foolishness. It is this which is meant and not the shape which the literal meaning (of the words) indicates. For it is utterly foolish to place following the imam and preceding him together because they are contradictory. The knowledge that, in such cases, there are inner meanings which differ from the outward significations, can only be determined by either rational or legal evidence. The rational is when any interpretation according to the outward meaning is impossible, as in the words of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "The heart of the believer lies between two of the fingers of the Merciful (Allah)." When we examine the hearts of the believers we shall not find them surrounded with fingers, and consequently we shall know that the words are used metaphorically for power which is inherent in figures and constitutes their hidden life. Furthermore, power was metaphorically represented by the fingers because such a metaphor conveys the idea of power more completely. Of the same kind is the instance where Allah expresses the idea of His power metaphorically by saying, "Our words to a thing when We will it is but to say, 'Be,' and it is." (An-Nahl 40)

﴿ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَآ أَرَدْنَـٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ﴿٤٠﴾ ﴾

The outward meaning of this verse is not possible because if the saying of Allah 'Be' was addressed to the thing before that thing came into existence, then it would simply be an impossibility since the non-existent does not understand address and, therefore, can not obey. And if it was addressed to the thing after the thing has come into existence, then it would be superfluous, since the thing is already in existence and does not need to be brought into being. But whereas this metaphor has been more impressive upon the minds in conveying the idea of the greatest power, recourse has been made to it.

Those cases where the inner meaning is determined by means of legal evidence are the cases which can be interpreted according to their literal and outward signification, but, on the authority of tradition, a meaning other than the outward was intended, as is the case in the interpretation of the words of Allah when he said: "He sends down the water from Heaven: then flow the torrents in their due measure, and the flood bears along a swelling foam." (Ar-Ra'd 17)

﴿ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ ﴾

Here the word water stands for the Qur'an which the torrents represent the hearts. Some of the hearts receive and hold much; others receive much and hold little; while others still receive much and hold nothing at all. The foam represents

unbelief and hypocrisy, which, although it rises to and floats upon the surface of the water, does not last; but guidance which benefits men, endures. Into this part a group of men went deeply and interpreted the things which were mentioned in connection with the hereafter, such as the balance, the bridge, and the like. All this, however, is innovation because it was not handed down by tradition, especially since its literal and outward interpretation is not impossible. Therefore it should be interpreted literally.

The fourth category is where man comprehends the thing in a general way and then through further investigation and experimentation, he understands its particulars so that it becomes a part of him. Thus the two kinds of knowledge differ. The first, (i.e. the general) resembles the husks, while the second (i.e. the particular), resembles the pith. The first is the exoteric or outward, the second is the esoteric or inward. This is just like the example of the man who sees a person in the dark or from a distance and acquires a certain picture of that person. But when he sees him from a close range or after the darkness is gone, he realizes certain differences (between this second picture and the first). This last picture, however, is not opposed to the first but complementary to it. The same is true of knowledge, faith, and belief. For a man may believe in the existence of love, sickness, and death even before any of them occur. But to believe in their existence after they have taken place is more complete than believing in their existence before they take place.

In fact man has, with regard to passion and love as well as the other conditions, three different stages and three distinct degrees of comprehension. The first is to believe in the existence of the thing before it takes place; the second is to believe in its existence at the time of its occurrence; and third is to believe in its existence after it has taken place. To recognize the existence of hunger after it is gone is different from recognizing its existence before it is gone. Similarly, there are some of the sciences of religion which mature by experience and their mature state as compared with their premature state is like the esoteric as compared to the exoteric. Hence there is a difference between the sick man's knowledge of health and the healthy man's knowledge of it. In short, men differ in these four parts; yet in none of them is there an esoteric meaning which contradicts the exoteric. Rather the exoteric meaning completes and perfects the esoteric just as the pith completes the husk.

The fifth category is where concrete words are used figuratively. The feeble minded will regard the literal and exoteric meaning sensible and will not go beyond it; but the man who has an insight for realities will comprehend the secret it contains. This is like the words of him who said: "The wall said to the peg, 'why do you split me?' The peg replied, ('How do I know?). As him who is hitting me and does not let me go. Go see the mallet which is behind me' " This is, undoubtedly, figurative. Of the same kind are the following words of Allah, "Then He applied Himself to the Heaven, which was then but smoke: and to it and to the Earth He said: 'Come ye, whether in obedience or against your will? And they both said: 'We come obedient" (Fussilat 11)

﴿ ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ ﴾

The stupid one, because of his lack of understanding, would assume that both 'the Heaven and the earth possess life, intellect, and the ability to understand speech. He would also assume that they were addressed by a speech of actually enunciated words which both could hear and reply to with enunciated words saying, "We come obedient." But he who has insight would realize that this was a figurative (use of language), and that Allah only expressed the idea that the Heaven and earth are subject to His will. Of the same kind, too, are the words of Allah when He said: "Neither is there aught which does not celebrate His praise." (Al-Isra' 44)

﴿ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ ﴾

The stupid one, because of his lack of understanding, would assume that the inanimate things possess life, intellect, and the ability to speak and enunciate words, so that they would have to say, "Praise be to Allah" in order that His praise might be established. But he who has insight would know that no actual utterance with the tongue was meant by that, but merely that everything, through his own existence, praises Allah, and in its own essence sanctifies Him and attests to His Oneness. As has been said: In everything He has a song Which declares that He is one.' In the same way it is said: "This masterpiece testifies that its maker possesses fair ability and perfect knowledge." This does not mean that the masterpiece actually utters the words, "I testify..." etc. but merely that, through its form and state, (it testifies to the ability and knowledge of its maker). Similarly everything does, in itself, stand in need of a creator to create and sustain it, to maintain its attributes and to move it to and fro in its different states. And through its need it testifies to its Maker by hallowing Him. Such a witness is comprehended by those who have insight, not those who stand still and venture not beyond externals. For this reason Allah said: "But their utterances of praise ye understand not." The feeble minded do not understand this at all, while Allah's nearest devotees and the versatile learned men do not understand it perfectly because everything hallows Allah and praises Him in many ways and each comprehends according to his intellect and insight. The enumeration of these witnesses is not becoming under the science of practical religion. In this part too those who cling to externals differ from those who have insight, and in it the disagreement between the esoteric and the exoteric becomes evident. In this connection people are either extremists or followers of the middle-road. As extremists, some have gone so far in the (allegorical) interpretation of words that they have explained away all or most of their outward and literal meaning. They have taken the words of Allah, "Yet shall their hands speak unto us and their feet shall bear witness" (Ya Sin 65)

﴿ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم ﴾

And: "And they shall say to their skin, 'Why do you witness against us?' They

shall say, 'Allah who gives a voice to all things, has given us voice'"(Fussilat 21)

﴿ وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ ﴾

And the conversation which takes place between Munkar and Nakir, and in the balance, the bridge, and the judgment day together with the debate between the people of Hell and the people of Heaven when (the former) said: "Pour upon us some water, or of the refreshments Allah has given you" (Al-A'raf 50)

﴿ أَفِيضُوا۟ عَلَيْنَا مِنَ ٱلْمَآءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ ﴾

And claimed that all this was figurative.

On the other hand some went to the opposite extreme and forbade any but the literal interpretation. Among those was Ahmad Ibn Hanbal who went as far as to forbid the allegorical interpretation of the words of Allah "'Be' and it is." (An-Nahl 40)

﴿ كُن فَيَكُونُ ﴾

(His followers) have claimed that these words were words of actual speech with enunciated letters and sounds brought into existence by Allah every moment He created a created thing. I have even heard one of his followers say that (Ahmad Ibn Hanbal) forbade the allegorical interpretation of all but three traditions, namely the words of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "The Black Stone (al-Hajar Al-Aswad) is the right hand of Allah in the earth;" and, "The heart of the believer lies between two of the fingers of the Merciful (Allah);" and "Verily I shall find the soul of the Merciful (Allah coming) from the direction of Al-Yaman." (Even here) the literalists have been inclined to forbid any allegorical interpretation. It is assumed, however, that Ahmad Ibn Hanbal knew that ascending (I?') is not fixity of location, and descending is not change of location; nevertheless he forbade allegorical interpretation for the good and welfare of people, since whenever it is allowed matters become worse and go out of control, overstepping the limits of moderation. Things which go beyond the limits of moderation are beyond control. Therefore there is no harm done by such a prohibition which is also attested by the lives of the Fathers who used to say, (when discussing verses and traditions), "Take them literally as they have been (revealed and) handed down." Thus Malik, on being asked about ascending, went so far as to say, "The fact of ascending is known but its manner is not; to believe in it is an obligation, to inquire about its manner is a heresy." Another group advocated the middle of the road position and permitted allegorical interpretation in everything which relates to the attributes of Allah but have taken the things which pertain to the hereafter in a literal sense and forbade their allegorical interpretation. The advocates of this position are the Ash'arites. The Mu'tazilites go further. They explain away the possibility of seeing Allah and His being possessed of hearing and sight. They also explain away the ascension of the Messenger of Allah "Allah's blessing and

peace be upon him" and claim that it had not taken place bodily, the punishment of the grave, the balance, the bridge, and other eschatological representations. Nevertheless they confess the resurrection of the body, Paradise with its food, perfume, and sex as well as other sensual pleasures, and Hell with burning first which scorch the skin and melt the fat.

The philosophers go still further. They interpret all eschatological representations as allegories denoting mental and spiritual pain, and mental and spiritual delight. They deny the resurrection of the body but believe in the immortality of the soul and that it will be punished or made happy by punishment and delight of non-sensual nature. They are extremists.

The true middle-road between this complete allegorization and the rigidity of the Hanbalites is subtle and obscure. It is found only by those who enjoy divine guidance and comprehend things by the aid of divine light, not by hearsay. Then when the mysteries of things are revealed to them, so that they see them as they are, they go back to (the Qur'an) and traditions and their wording; whatever agrees with what they see with the light of certainty they affirm, and whatever disagrees with it they interpret allegorically.

But he who bases his knowledge of these things on mere hearsay will thereby fail to secure a firm foothold or gain a well-defined position therein.

Such a man who confines himself to mere hearsay would do better to follow the position of Ahmad Ibn Hanbal.

But a closer examination and definition of the middle-road position in these things belongs to the vast subject of revelation which we must leave aside.

Our aim was only to make clear that the esoteric and exoteric may be in harmony with one another and that no disagreement exists between them. At any rate many things have been unfolded through (our discussion) of these five parts. It is our opinion that for the common people the explanation of the creed which we have already given is sufficient for them and that nothing further will be required of them in the first degree (where they stand). But if any fear of disturbances arises on account of the spread of heresies, then, in the second degree, recourse may be had to a (statement of the) creed wherein a brief and abridged outline of the obvious proofs is presented. We shall, therefore, present these obvious proofs in this book and shall confine ourselves therein to what we have issued to the people of Jerusalem, entitled Al-Risalah Al-Qudusiyyah Fi Qawa'id Al-'Aqa'id (The Jerusalem Epistle on the Foundations of the Articles of Faith) and contained in the third chapter of this book.

CHAPTER THREE: ON THE OBVIOUS PROOFS OF THE CREED WRITTEN IN JERUSALEM

We say: In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah who distinguished the community of the faithful with the lights of certainty and favoured the people of truth by guiding them to the forts of faith; who saved them from the errors of the unrighteous and the wickedness

of the unbelievers, and with His grace led them to follow the example of the chief Apostle; who directed their footsteps in the way of the honoured Companions of the Messenger of Allah "Allah's blessing and peace be upon him" and enabled them to emulate the righteous Fathers, so that they protected themselves against the dictates of (sheer) reason with the strong cord (of Allah), and against the lives and beliefs of the ancients with the clear beaten track (of the Fathers), combining thereby the products of reason and the ordinances of the traditional Law. Furthermore they found out that mere verbal repetition of the words "There is no god but Allah, Muhammad the Messenger of Allah "Allah's blessing and peace be upon him"" is of no avail unless they completely understand what fundamental principles the words of the witness involve. They also have known that the two words of the witness, despite their brevity, contain an affirmation of the existence of Allah Himself, His attributes, and His works, as well as an affirmation of the truthfulness of the Messenger of Allah "Allah's blessing and peace be upon him". They have also known that faith is founded upon four pillars each of which involves ten principles (signal).

The first pillar is the knowledge of the essence of Allah and involves ten principles. They are the knowledge that Allah exists and that He is ancient and subsisting; that He is neither substance nor body nor accident; that He is not limited by direction nor fixed in location; that He is seen and that He is one.

The second pillar deals with the attributes of Allah and comprises ten principles. They are the knowledge that He is living, knowing, powerful, willing, possessed of hearing, seeing, and speaking; that He is removed from being a substratum for originated properties or a locus of phenomena; and that His words, knowledge and will are ancient and eternal.

The third pillar relates to the acts of Allah Almighty and involves ten principles. They are : that men's actions are created and willed by Allah and acquired by men; that Allah has been gracious to create and to invent; that He is free to impose unbearable obligations and to punish the innocent, while taking into consideration that which is salutary is not obligatory upon Him; that there is nothing obligatory except by Law; that the sending of prophets is possible and the prophecy of our Prophet Muhammad is true, being confirmed by miracles.

The fourth pillar is on the things accepted on authority and involves ten principles. They are the affirmation of the day of resurrection and the day of judgement, the inquisition (of the dead by) Munkar and Nakir, the torment of the grave, the balance, the bridge, the creation of Paradise and Hell, the nature of the imamate, that the excellence of the Companions is in accordance with the chronological order, the qualifications of the imamate, and that even though piety and knowledge are not possible to obtain (in the incumbent), his imamate is considered legitimate and binding.

The First Pillar Is The Knowledge Of The Essence Of Allah And That He Is One And It Includes Ten Principles

The first pillar is the knowledge of the existence of Allah Almighty: The first light which should be used for illumination and the first thing to be followed on the road of admonition are the instructions of the Qur'an, since no explanation is better than that of Allah. Thus He says: " Have We not made the earth as a wide expanse, And the mountains as pegs? And (have We not) created you in pairs, And made your sleep for rest, And made the night as a covering, And made the day as a means of subsistence? And (have We not) built over you the seven Firmaments, And placed (therein) a Light of Splendour? And do We not send down from the clouds water in abundance, That We may produce therewith corn and vegetables, And gardens of luxurious growth?" (An-Naba 6:16)

﴿ أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا (٦) وَٱلْجِبَالَ أَوْتَادًا (٧) وَخَلَقْنَٰكُمْ أَزْوَٰجًا (٨) وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا (٩) وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا (١٠) وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا (١١) وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا (١٢) وَجَعَلْنَا سِرَاجًا وَهَّاجًا (١٣) وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا (١٤) لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا (١٥) وَجَنَّٰتٍ أَلْفَافًا (١٦) ﴾

And: "Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth, (here) indeed are Signs for a people that are wise." (Al-Baqarah 164)

﴿ إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَأَيَٰتٍ لِّقَوْمٍ يَعْقِلُونَ (١٦٤) ﴾

He also says: "Do you not see how Allah has created the seven heavens one over the other? And made the moon a light in their midst, and made the sun as a (Glorious) Lamp? And Allah has produced you from the earth, growing (gradually), And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)?" (Nuh 15:18)

﴿ أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا (١٥) وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا (١٦) وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا (١٧) ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا (١٨) ﴾

And: "Do you then see? The (human Seed) that you throw out, Is it you who create it, or are We the Creators? We have decreed Death to be your common lot, and We are not to be frustrated. From changing your Forms and creating you (again) in (Forms) that you know not. And you certainly know already the first form of creation: why then do you not celebrate His praises? See you the seed that you sow in the ground? Is it you that cause it to grow, or are We the Cause?

Were it Our Will, We could crumble it to dry powder, and you would be left in wonderment, (Saying), "We are indeed left with debts (for nothing): "Indeed are we shut out (of the fruits of our labour)." See you the water which you drink? Do you bring it Down (in rain) from the Cloud, or do We? Were it Our Will, We could make it salt (and unpalatable): then why do you not give thanks? See you the Fire which you kindle? Is it you who grow the tree which feeds the fire, or do We grow it? We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts." (Al-Waqi'ah 58:73)

﴿ نَحْنُ جَعَلْنَـٰهَا تَذْكِرَةً وَمَتَـٰعًا لِّلْمُقْوِينَ ﴿٧٣﴾ ﴾

Any one with the least traces of brain in his head will, on considering the significance of these Holy Verses and examining the wonders of Allah's handiwork, in Heaven and on earth as well as the beauties of nature in animal and plant, realizes that this wonderful (universe) with its consummate order requires a creator to direct it and a maker to govern it and watch it over. Human nature, in tact, testifies that it is subject to the will of Allah and governed in accordance with His law. For this reason Allah Almighty says: "Is there any doubt concerning Allah, the Creator of the Heavens and of the Earth?" (Abraham 11)

﴿ أَفِى ٱللَّهِ شَكٌّ فَاطِرِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ﴾

The Messengers were, therefore, sent in order to call men to monotheism, that they may say, "There is no god but Allah." They were not, however, commanded to say, We have a god and the world has another," because such a thing is inborn in their minds from the time of their birth. For this reason Allah Almighty says: "If indeed you ask them who has created the heavens and the earth and subjected the sun and the moon (to His Law), they will certainly reply, "Allah." How are they then deluded away (from the truth)?"" (Az-Zumar 38)

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ﴾

And: "So set you your face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not." (Ar-Rum 30)

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ
وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ ﴾

Therefore there is in human nature and the testimonies of the Qur'an what will render the task of citing proofs unnecessary. Nevertheless, by way of preparation and following the example of the learned theologians, we say: One of the accepted axioms of the mind is that an originated phenomenon can not come into existence without a cause. Since the world is an originated phenomenon, it can not come into existence without a cause. That originated phenomena can not come into existence without a cause, is obvious. For every originated

phenomenon belongs to a certain definite time the precedence or the subsequence of which may be assumed. Its being definite in time and distinct from what preceded it and what succeeded it, will naturally require one who renders things definite (in time). As to one saying that the world is an originated phenomenon, its proof is found in the fact that bodies are not independent of motion and rest. Both states are originated phenomena; and whatever is not independent of originated things is itself originated. The proof comprises three claims.

The first is that bodies are not independent of motion and rest. This is readily understood and requires neither meditation nor thinking, for he who conceives of a body in neither the kinetic state nor in the static state is both ignorant and foolish.

The second claim is our saying that both motion and rest are originated phenomena, the proof of which is found in the alternation and in the appearance of the one after the other is gone. This is true of all bodies, those that have been seen as well as those that have not been seen. For there is not a static object the potential motion of which is not required by the mind, and there is no moving object the potential rest of which is not required by the mind. The novel is originated because of its emergence and the anterior because of its extinction since if its eternity were established its extinction would have become impossible, as we shall show and prove in establishing the subsistence of the Maker.

The third claim is our statement that whatever is not independent of originated things is itself originated. Its proof lies in the fact that if it were not so, then there would be, before every originated phenomenon, other originated phenomena which have no beginning; and unless these originated phenomena come to naught in their entirety, the turn for the present originated phenomena to come into being immediately would never arrive. But it is impossible for that which has no end to come to naught. Furthermore if the celestial spheres have revolutions, the numbers of which have no end, it is inevitable that their numbers be either odd or even, or both odd and even, or neither odd nor even. But it is impossible that their numbers be both odd and even at the same time, or neither odd nor even for this would be a combination of both the negative and the affirmative, since in the affirmation of the one is the negation of the other, and in the negation of the one is the affirmation of the other.

Furthermore they can not possibly be even because the even number becomes odd with the addition of one; and how could that which has no end be wanting one? Nor can they possibly be odd because the odd number becomes even with the addition of one; and how could it be wanting one when its number has no end? (Again they can possibly be neither odd nor even for this will mean that they have an end). Therefore the conclusion is that the world is not independent of originated phenomena, and that which is not independent of originated phenomena is itself originated. And when its being an originated phenomena has been established, its need for an originator becomes axiomatic.

The second principle is the knowledge that Allah Almighty is eternally

ancient: He has no beginning, but He is the beginning of everything and before anything living or dead. The proof of this is found in supposing that if Allah were originated and not ancient, He would have been in need of an originator Himself. In turn His originator would also need an originator and so on to infinity. And that which goes on and on endlessly will never reach an ancient originator which is the first cause. This is the required thing which we have called the Maker of the world and its Creator and Fashioner.

The third principle is the knowledge that Allah, besides being without beginning, is also everlasting without end. He is the first and the last, the visible and the invisible, since that of which the eternity is established its coming to an end is impossible. Its proof lies in the realization that if it came to naught it is inevitable that it should come to naught either by itself or through an opposing annihilating agency. And if it were possible for a thing, which is conceived of as self-subsisting, to come to naught, it will be possible for a thing, which is conceived of as self-annihilating, to come into being. And just as the sudden emergence of existence requires a cause, so does the emergence of extinction require a cause. That it will come to naught through an opposing annihilating agency is false, because if that annihilating agency were ancient, existence side by side with it would be inconceivable. But we have learnt in the two previous principles of the existence and eternity of Allah. How then did He exist in eternity with His opposite? If, however, the opposing annihilating agency were an originated phenomenon, its existence from eternity would be impossible because for the originated phenomenon to oppose the ancient and destroy its existence is less likely than the ancient to oppose the originated and prevent its existence. In fact prevention is easier than destruction while the ancient is stronger and more pre-eminent than the originated.

The fourth principle is that Allah is not a substance which can be isolated. Rather He transcends everything which resembles isolation. The proof of this lies in the fact that every substance which is definite is limited by its own place and is inevitably either quiescent in it or moving away from it. Therefore it is not independent of motion or quiescence. But both these are originated, and that which is not independent of originated phenomena is itself originated.

If an ancient definite substance were conceivable the eternity of the substances of the world would have been reasonable. And if a person should use the term substance (for Allah) and not mean thereby a definite substance, he would be mistaken as far as the use of the term is concerned, not as far as the meaning for which he had used it.

The fifth principle is that Allah is not a body composed of different substances, since the body is that which is composed of substances. When His being a substance limited by place is refuted, His being a body is also refuted, because every body is limited by place and is composed of substances.

But it is impossible for the substance to be free from division, composition, motion, quiescence, form, and quantity, all of which are

characteristic of originated phenomena. And if it were possible to believe that the Maker of the world is a body, it would also be possible to believe in the Divinity of the sun and the moon as well as other heavenly bodies. If, therefore, one should dare and call Allah a body but not mean thereby a composition of substances, he would be wrong as far as the name is concerned, but not in negating the idea of body.

The sixth principle is the knowledge that Allah is not an accident subsisting in a body or existing in a substratum; because an accident is that which exists in a body. But every body is inevitably originated and as such its originator exists before it. How then could (Allah) exist in a body when He has existent in eternity alone, with no other besides Himself, and then originated the bodies and the accidents after Himself. (Again how could He exist in a body) when He is a knowing, and able, and willing Creator as shall be discussed later. It is impossible for these attributes to exist in accidents.

On the contrary they are impossible except in a self-existing and self-sufficient being. The conclusion derived from these principles is that (Allah) is a self-existing being, neither substance, nor body, nor accident; that the whole world is made of substances, accidents, and bodies, and consequently He resembles nothing and nothing resembles Him. He is the living, the subsisting, there is none like unto Him. For how could the created resemble its creator, the ordained he who ordained it, and the fashioned, he who fashioned it. All bodies and accidents were created and made by Him; hence it is impossible that they be like unto Hin or (in any way) resemble Him.

The seventh principle is the knowledge that Allah is removed from being limited by any direction because a direction is either above or below, right or left, before or behind. All these He had created and originated through the creation of man whom he made with two extremities, the one rests on the earth and comprises his feet, while the opposite extremity is his head. Consequently the term above was originated to indicate the direction of the head and the term below, the direction of the feet. This is true even of the ant which creeps on the ceiling with the result that the directions, in relation to it, are reversed-what we consider above is to it below, and what we consider below is to it above. Similarly man was created with two hands, the one usually stronger than the other. The term right was therefore originated to indicate the direction of the stronger hand and the term left to indicate the opposite direction. Consequently the right hand side is called the right and the opposite direction thereof is called the left. Man was also created with two (other) directions from one of which he sees and toward which he moves. Consequently the term before was originated to designate the direction toward which he moves, while the term behind was originated to designate the opposition.

Therefore the directions are originated through the creation of man; and had he not been created along these lines, but rather created round like a sphere, these directions would never have existed. How then could Allah have been

limited by any direction in eternity when every direction is originated.

Or how could He have become limited by any direction when He never had any direction above Him when He created man; for that will mean that He has a head, since above designates the direction above the head. But Allah is too exalted (above His creatures) to have a head (like their heads). Again how could He have become limited by any direction when He never had any direction below Him when he created man; for that will mean that He has feet, since below designates the direction below the feet. But Allah is too exalted (above His creatures) to have feet (like their feet). All this is impossible (to imagine) in the mind.

For whatever the mind conceives is definite is so far as it is limited by place, in the same way as substances are limited, or by substances, in the same way as accidents are. But the impossibility of His being a substance or an accident has been established; consequently His being limited by direction becomes impossible.

If therefore anything else is meant by the term direction other than these two meanings then the usage will be wrong in terminology and signification; because if Allah were above the world He would be opposite to it, and everything which is opposite to a body is either equal to it in size, or smaller or larger. All this implied measurement which necessarily requires an object or measurement. But Allah the One Creator and Ruler of the world is too exalted above such things.

As to the raising of hands heavenward at the time of petition it is because Heaven is the direction of supplication and implies a description of the one to whom the supplications are offered, such as majesty and grandeur, employing thereby the direction of height to represent the quality of glory and exaltation. For Allah is above in all dominion and power.

The eighth principle is that Allah is seated upon the throne in the sense which He willed by that state of equilibrium-a state which is not inconsistent with the quality of grandeur and to which the symptoms of origination and annihilation do not permeate. It is exactly what has been mean by the Comprehension of the sky in Allah's Design in the Qur'an as shown from the statement of Allah Almighty: "Moreover, He comprehended in His design the sky, and it had been (as) smoke." (Fussilat 11)

﴿ ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ ﴿١١﴾ ﴾

This is only through dominion and power, as the poet said: "Bishr has gained dominion over Iraq, With neither sword nor shedding of blood." Thus were the people of truth compelled to pursue such a figurative and allegorical interpretation just as these of the esoteric knowledge were compelled to interpret the statement of Allah Almighty: "And He is with you wheresoever you may be. And Allah sees well all that you do." (Al-Hadid 4)

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾ ﴾

This has been taken, by agreement, to mean thorough comprehension and knowledge just as the words of the Messenger of Allah "Allah's blessing and peace be upon him", “The heart of the believer lies between two of the fingers of the Merciful (Allah)”, have been taken to mean might and power, while his statement “The Black Stone is the Right Hand of Allah on earth” has been taken to mean veneration and honour, because if they were taken literally, the result would have been impossible. Similarly the sitting of Allah upon the throne, if it were left to mean fixity of location and stability, would necessitate that He who is seated upon the throne be a body in contact with the throne, and be either equal to it in size, or larger or smaller. But all this is impossible, and what leads to the impossible is itself impossible.

The ninth principle is that Allah, although removed from form and quantity and unlimited by directions and climes, is nevertheless seen with the eyes in the hereafter, the everlasting abode. For He Almighty says: "On that day shall faces beam with light, looking towards their Lord." (Al-Qiyamah 22:23)

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾

But He cannot be seen in this world according to His statement: “No vision can grasp Him. But His grasp is over all vision: He is above all comprehension, yet is acquainted with all things” (Al-An'am 100)

﴿ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَصِفُونَ ﴿١٠٠﴾ ﴾

And according to His statement in His conversation with Moses: "By no means can you see Me (direct); but look upon the mount; if it abide in its place, then shall you see Me." (Al-A'raf 143)

﴿ قَالَ رَبِّ أَرِنِيٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِي وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِي ﴿١٤٣﴾ ﴾

Would that I knew how the Mu‘tazilites knew the attributes of Allah that Moses himself did not know; or how Moses asked to see Allah Almighty when seeing Him was impossible. Ignorance is more likely to be rampant among heretics and sectarians than among the Messengers.

The acceptance of the Holy Verse (which speaks) of seeing (Allah) literally (is justified) because it does not lead to anything impossible.

For vision is a kind of revelation and knowledge, although it is more complete and clearer than knowledge. And if it is possible to know Allah without reference to distance or direction is also possible to see Him with reference to distance or direction. And just as it is possible for Allah to see men without confrontation, it is possible for men to see Him without confrontation; and just as it is possible to know Him without modality or form, it is possible to see Him likewise.

The tenth principle is the knowledge that Allah is one without any associate, single without any like. He is separate in creating and innovating; He is alone in bringing into existence and inventing. There are none like Him to rival or equal Him, and none opposite Him to contest or contend with Him.

The proof of this is found in the statement of Allah Almighty: " If there were,

in the heavens and the earth, other gods besides Allah, there would have been confusion in both! But glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!" (Al-Anbiya 22)

﴿ لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ۚ فَسُبْحَـٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴾

This will be readily illustrated (by the fact) that had there been two gods and the first of them willed a certain thing, the second, if he were under compulsion to aid the first, would be a subordinate and impotent being rather than an almighty Allah; and if the second were able to contradict and oppose the first, he would be a powerful and dominating being while the first would be weak and impotent rather than an almighty Allah.

The Second Pillar Concerning the Attributes of Allah Almighty, and it includes Ten Principles

The first principle is the knowledge that the Maker of the world is almighty and that, in His statement: "He has power over all things."

He is truthful, because the world is perfect in its making and orderly in its composition. For he who would see a garment of silk, fine in its weave and texture, symmetrical in its embroidery and ornamentation, and would imagine that it was woven by a dead man that has no life, or by a helpless man that has no power, would be completely lacking in intellect and utterly foolish and ignorant.

The second principle is the knowledge that Allah is omniscient knowing all things and comprehending all things; nothing in Heaven or on earth is ever hid from His knowledge. He is truthful when He says, "And He knows all things." (Al-Baqarah 29)

﴿ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴾

Furthermore evidence of His truthfulness is found in His statement: "Should He not know, He that created? And He is the One that understands the finest mysteries (and) is well-acquainted (with them)." (Al-Mulk 14)

﴿ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴾

He has led you, through His creation, to arrive at the knowledge that you can not doubt the evidence which this intricate and orderly creation, even in insignificant and meager things, offers to the knowledge of the Maker of how to bring order and how to arrange. And what Allah Himself says is the last word in guidance and in revealing knowledge.

The third principle is the knowledge that Allah is living, because he whose knowledge and power are established, his being possessed of life will, of necessity, become established. If it is possible to conceive of the existence of an able, knowing, doing and ruling being yet lifeless, it will be possible to doubt the life of animals, despite their movements, as well as the life of all craftsmen and artisans, all of which is utter ignorance and error.

The fourth principle is the knowledge that Allah is willing. He wills all His

works and nothing exists which does not depend upon, and proceed from His will. He is the Creator, the Restorer, the Doer of whatsoever He wills. And how could He not be a Willer when, in everything which has proceeded from Him, He could have willed its opposite; and wherever there is no opposite He could have caused the Same thing to proceed from Himself before or after the time in which it has proceeded. His power is equal to coping with both opposites and both times in the same way. Therefore, it is necessary that there should be a will which directs His power to one or the other possible thing. And if knowledge would, in specifying the thing known, render the will needless, so that it could be said that a thing has come into being at a time when its existence had already been known, it would be possible for knowledge to render power needless, so that it could be said that a thing has come into being without (the instrumentality of) power, but simply because its existence had already been known.

The fifth principle is the knowledge that Allah is hearing and seeing. Neither the cogitations of the innermost heart nor the secret thoughts and reflections are hid from His sight; the sound of the creeping of the black ant upon the solid rock in the darkest night is not beyond His hearing. And how could He not see and hear when seeing and hearing are (attributes of) perfection not of defect? Could the created be more perfect than the creator, the thing made more magnificent and more complete than the maker? Or how could they ever be equal, no matter how much He might diminish in perfection while His creation and handiwork increase therein? And again how could the argument of Abraham against his father, who ignorantly and erroneously worshipped idols, be sound? Abraham addressed his father saying: "O my father! why worship that which hears not, and sees not and can profit you nothing?" (Maryam 42)

﴿ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنكَ شَيْـًٔا ﴿٤٢﴾ ﴾

But if these defects which characterized the idols of his father characterized his god as well, his argument would have been invalid and his evidence worthless, and the statement of Allah Almighty "This is Our argument which We furnished Abraham against His people" (Al-An'am 83)

﴿ وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَـٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ﴾

Would have been false. And just at is has been possible for the mind to conceive of His being a doer, although He has none of the physical senses, and knowing, although He has neither heart nor brain, so it is possible to conceive of Him as seeing, although He has no eyeballs, and hearing, although He has no ears, for all cases are the same.

The sixth principle is that Allah speaks with a speech which is a self-existing attribute. It is neither a sound nor a letter; it does not resemble the speech of other beings, just as His existence does not resemble theirs. In reality genuine speech is the speech of the soul although sounds were built into words merely as symbols, just as gestures and signals are often used to represent the same thing. How then has this fact not been known by a group of ignorant people while it

has been known by ignorant poets.

Said their spokesman: "Genuine speech is that of the heart; Our words are its outward expression." As to him whose intellect does neither deter nor restrain him from saying that his tongue is an originated thing, but what originates in it by means of his originated power is ancient, (you have no reason to expect that he will ever be sane again, and, therefore, shun all discussion with him. Similarly pay no attention to him who does not understand that the ancient is that thing before which nothing existed. (Thus in the phrase "Bism Allah" (In the Name of Allah) the b precedes the s and consequently the s cannot be ancient). For Allah has a secret (reason) for leading some men astray; "And whom Allah causes to err, none shall guide." (An-Nisa 88)

﴿مَنْ أَضَلَّ ٱللَّهُ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿٨٨﴾﴾

As to him who deems it improbable that Moses could have, in this world, heard a speech which was neither sound nor phone, let him deny that in the hereafter he could see a being who has neither body nor colour. But if it has been possible to conceive of seeing that which has no colour, or body, or size or quantity, while until now nothing else has been seen, the same thing would be possible in the case of hearing, just as it has been in the case of seeing. And if it has been possible to conceive of Allah as having one knowledge, which is the knowledge of all existent things, it would also be possible to conceive of Him as having one attribute, which is a speech comprising all that He has represented with words. And if it has been possible to conceive of the existence of the Seven Heavens, and Paradise and Hell, written all on a small piece of paper and preserved in a minute part of the heart, and seen with a part of the eyeball not exceeding the size of a lentil seed, without the Heavens and Earth, Paradise and Hell actually existing in the eyeball, or the heart, or the paper, it would also be possible to conceive of the speech of Allah as being read with tongues, preserved in the hearts, and written in books, without the actual existence of that speech in these things. For if the very speech (of Allah) should actually exist on the leaves of a book, Allah Himself, through the writing of His name on these leaves, would exist actually thereon. Similarly the very fire of Hell, through the writing of its name on the leaves, would exist actually thereon and (the leaves) would be consumed.

The seventh principle is that the self-existing speech (of Allah), as well as His other attributes, is ancient from eternity; since it is impossible that He be a substratum for originated phenomena and subject to change. On the contrary His attributes demand the same external nature which His essence demands. Change does not overtake Him and mishaps do not befall Him. Nay, He does not cease, in His eternal nature, to be described with the commendable attributes, and in His everlasting nature, to be far removed from change. For whatever is a substratum for originated phenomena is not free therefrom, and whatever is not free from originated phenomena is itself originated. The description of bodies with the epithet of origination was established because of the fact that they are

subject to change and variation in properties. How, then, could their Creator share with them (the property of) accepting change.

We conclude from this that the speech of Allah is ancient from eternity and self-existing. Only the sounds which represent it are originated. For just as it is possible to conceive that a child's desire for learning and his wish for it are existent in the personality of the father before the child is born-so that when he is born and attains maturity, having been given by Allah (a predilection for that) knowledge which is related to the father's desire, he becomes bound by that same desire which existed in the personality of his father and persisted until he has acquired the knowledge related to it-it is likewise possible to conceive that the divine command, which the words "Take off your shoes" represent, has existed in the personality of Allah (from the beginning), and that these words were addressed to Moses after he was born, having been given by Allah (the predilection for) their knowledge and an ability to hear that ancient speech (of Allah).

The eighth principle is that His knowledge is ancient. He has not ceased to know Himself and His attributes, as well as everything which He creates.

Everything which He creates is not novel to Him, rather it comes into being with His eternal knowledge. Thus if we were given foreknowledge of the coming of Zaid at sunrise, and that foreknowledge persisted until the sun had risen, then the coming of Zaid at sunrise would have been known to us through that foreknowledge without any necessity for its renewal. This is, then, how the eternal nature of the knowledge of Allah should be understood.

The ninth principle is that His will is ancient. In its eternal nature it governs the origination of phenomena in their appointed times in accordance with the eternal foreknowledge (of Allah). For if His will were originated (and not ancient), it would have become a substratum for originated phenomena.

Furthermore if the will of Allah should happen in other than Himself, He would not be the Willer of it, just as you would not yourself execute an action which is not in yourself. No matter what hypothesis you may assume, its presence requires another will, and likewise the other will requires a third, and so on to infinity. And if it were possible for a will to come into being without (another) will, it would be possible for the world to come into being without a will.

The tenth principle is that Allah is living possessing life, powerful possessing might, willing possessing a will, a speaker with the ability to speak, a hearer who can hear, and seeing possessing sight. He has the qualities of these ancient attributes. To speak of a knower but without knowledge is like speaking of one who is wealthy but without wealth, or of knowledge without a knower, or a knower without something known. For knowledge, the knower, and that which is known are inseparable just as murder, the murdered, and the murderer are inseparable. And just as it is impossible to conceive of a murderer without murder and one murdered, or of one murdered without a murderer and murder, it is impossible to conceive of a knower without knowledge, and of knowledge

without something known, and of something known without a knower. These three are inseparable and the one is inconceivable without the other. Whoever would deem it possible that a knower would exist independently of knowledge, he would have to deem it possible that a knower could exist independently of that which is known, and that knowledge could exist independently of a knower, since there is no difference between these qualities.

The Third Pillar Concerning The Knowledge Of The Acts Of Allah Almighty, And It Includes Ten Principles

The first principle is the knowledge that every originated phenomenon in the world is of His make, creation, and invention. There is no other creator of it besides Him, and there is no innovator of it except Him. He created men and made them, and He brought into being their freedom and actions (sing. . . All the works of His servants are created (by Him) and for Him, and are connected with His power, confirming thereby His statement: "That is Allah, your Lord! There is no god but He, the Creator of all things; then worship you Him; and He has power to dispose of all affairs" (Al-An'am 102)

﴿ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡۖ لَآ إِلَٰهَ إِلَّا هُوَۖ خَٰلِقُ كُلِّ شَيۡءٖ فَٱعۡبُدُوهُۚ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ ١٠٢ ﴾

And "But Allah has created you and your handiwork!" (As-Saffat 96)

﴿ وَٱللَّهُ خَلَقَكُمۡ وَمَا تَعۡمَلُونَ ٩٦ ﴾

"And whether you hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts. Should He not know, He that created? And He is the One that understands the finest mysteries (and) is well-acquainted (with them)." (Al-Mulk 13:14)

﴿ وَأَسِرُّواْ قَوۡلَكُمۡ أَوِ ٱجۡهَرُواْ بِهِۦٓۖ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ١٣
أَلَا يَعۡلَمُ مَنۡ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ١٤ ﴾

He commanded His servants to be careful in their words, works and secret thoughts and intentions, because He knows the orientation of their works, having arrived at this knowledge through (the act of) creation. And how could He not be a creator of the works of man when His power is complete and free of any impotence. Furthermore His power is connected with the actions of the bodies of men. These actions are similar to one another and the connection of the power of Allah with them is essential. What then would prevent its connection in the case of some actions and would not prevent it in the case of others, when all are similar? For how could the animal be capable of invention by itself? The spider and the bee as well as the other animal's product fine works which amaze the minds. But how could they have invented these things alone without the Lord of Lords, when actually they are not aware of the benefits they produce? Let all creatures be abased, for Allah, the Lord of Heaven and Earth, is the sole ruler of the visible and the invisible worlds.

The second principle is the fact that Allah, being the sole inventor of the actions of His servants, does not prevent them from doing voluntary actions by

way of acquisition, for Allah has created will as well as the willed, choice as well as the chosen. Will is a quality with regards to man and a creation of Allah rather than an acquisition; whereas actions are a creation of Allah and an acquired quality of man. They were created voluntary through His will which is one of His attributes. Furthermore they are related to another quality which is called freedom. Consequently in this relation, they are called an acquisition. And how could they be the result of complete compulsion when the difference between the voluntary actions and the involuntary reflexes is instinctively comprehended by man? Or how could they be a creation of man when he does not know the different parts of acquired actions and their numbers? Thus when the two extreme positions are disproved, (namely the position that actions are the result of compulsion and the position that they are the result of volition), there remains nothing except the middle-road position which asserts that they are voluntary through the will of Allah by invention and through the will of the servant by another connection which is expressed by the term acquisition. The connection between the will and the willed need not necessarily be one of invention only, since the will of Allah in eternity was connected with the world although the world was not yet invented, and at the time of invention the connection is of a different nature. Hence it is evident that the will is not limited by the necessity that the willed should obtain.

The third principle is that the works of the servant, although they are his acquisition, are nevertheless willed by Allah. Neither a twinkling of an eye nor a stray thought of a heart ever occur, either in the visible or the invisible world except through His decree and will. He is the source of good and evil, benefit and harm, belief (Islam) and disbelief, knowledge and ignorance, success and failure, orthodoxy and heresy, obedience and disobedience, monotheism and polytheism. There is none that rescinds His Commands, none that supplements His decrees. He leads astray whom He wishes and guides whom He wishes. "He cannot be questioned for His acts, but they will be questioned (for theirs)." (Al-Anbiya 23)

﴿ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾ ﴾

This is attested in tradition by the statement which has a catholic consent of all the faithful, namely, "What He wills is and what He wills not is not" as well as the statement of Allah Almighty "that, had Allah (so) willed, He could have guided all mankind (to the Right)" (Ar-Ra'd 31)

﴿ أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾ ﴾

And: "Had we pleased we had certainly given to every soul its guidance." (As-Sajdah 13)

﴿ وَلَوْ شِئْنَا لَـَٔاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾ ﴾

As to the evidence for it from reason (we know) that since Allah does neither like nor will sins and crimes, they must be in accordance with the will of the enemy, the devil (Iblis), who is the enemy of Allah, and consequently what takes place in accordance with the will of the enemy will be greater than what takes place in accordance with the will of Allah. How on earth would a Muslim deem it possible that the authority of the most powerful Allah, He of the majesty and honour, be reduced to a state (so weak) that if the authority of a village chieftain were reduced to it, he would scorn and adjure it, since if the enemy of the village chieftain can achieve in the village itself more than the chieftain himself, the latter would abjure his rank and resign his office? But his prevails among men, and according to the innovators, its prevalence is contrary to the will of Allah. This would be the limit in weakness and impotence. Allah, the Lord of Lords is high exalted above the blasphemous words of the transgressors.

Furthermore when it becomes evident that the works of men are, in relation to Allah, created, it follows that they are also, in the same way, willed by Him. If it should then be asked, "How does Allah forbid what He has willed and enjoin what He does not will?" we would say that the question is not that of will. Therefore if a master strikes his slave and is reprimanded by the sultan, he justifies his action by the rebellion of the slave against him. But the sultan disbelieves him. So he attempts to prove his contention by ordering the slave to do something which the slave would refuse in the presence of the sultan. Therefore he tells the slave to saddle a mount. Now the master ordered the slave to do something the fulfillment of which he did not really desire. If he had not given his order, he would not have been able to justify himself; and if had really desired its fulfillment he would have desired destruction for himself, which thing is impossible.

The fourth principle is the knowledge that Allah is generous in creating and inventing and gracious in imposing obligations upon men. Neither creation nor imposing obligations were necessary for Him although the Mu'tazilites hold that these were necessary for the welfare of men. But this is impossible since He is the sole cause, the only being to enjoin and to forbid. How then can He be subject to any necessity or exposed to any need or petition.

The obligatory means one of two things: First an act in the neglect of which is harm, either remote as is the case when we say that it is necessary for men to obey Allah if they want to escape torment by fire in the hereafter, or immediate as is the case when we say that it is necessary for him who is thirsty to drink lest he dies. Secondly, it means anything the non-existence of which would lead to an impossibility. Thus it is said that the existence of that which is known is necessary since its non-existence will lead to an impossibility, namely knowledge becoming ignorance.

If the adversary, by saying that the act of creation is necessary for Allah, should mean the first signification, he would expose Allah to harm. If he should mean the second signification, he would then be a Muslim, since when

knowledge of thing obtains, its existence will be inevitable. But if he should mean a third signification, that thing is unintelligible. As to his statement that (creation and imposing obligation are necessary for the welfare of men, it is worthless since if no harm would overtake Allah for neglecting the welfare of men, the assertion that (creation and imposing obligation) are necessary, as far as Allah is concerned, is meaningless. Furthermore, the welfare of men demands that Allah should create them in Paradise; to create them in the world of misery and to expose them to sin, lay them open to the dangers of punishment, and to the terrors of resurrection and the day of judgment, spell no bliss in the opinion of the intelligent.

The fifth principle is that, contrary to the position of the Mu'tazilites, Allah is free to impose on men obligations which are beyond their power to fulfill, For if this were not contingent, it would be impossible for men to ask Allah to spare them that burden. But as a matter of fact they have beseeched Allah to spare them that burden when they said." "O our Lord! Lay not on us that for which we have no power (to endure)." (Al-Baqarah 286)

﴿ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ﴿٢٨٦﴾ ﴾

Furthermore Allah has informed His prophet that Abu-Jahl would not believe Him, nevertheless Allah commanded the Messenger of Allah "Allah's blessing and peace be upon him" to command Abu-Jahl to believe in all the statements of Allah. But among the statements of Allah were those that Abu Jahl (Father of Ignorance) would not believe Him. How then would he believe Him by not believing Him? The existence of such a thing is absolutely impossible.

The sixth principle is that, contrary to the position which the Mu'tazilites hold, Allah is free to inflict pain on men and to torment them, without their having previously committed any offence, and without the necessity of compensating them with future rewards. For He has freedom of action among His subjects and its inconceivable that His subjects would oppose His freedom therein. Tyranny is dispensing with the possessions of others without their permission.

But this is impossible in the case of Allah, because He does not confront possessions belonging to others besides Himself whereby His dispensing with these possessions could be tyrannous.

The existence of such a thing proves its contingency. Thus the slaughter of animals is an infliction of pain on them, and the various kinds of torture which man imposes upon them have not been preceded by any offence. If it should be said that Allah will raise them from the dead and will reward them according to the amount of pain which they suffered, and that such action is necessary, and, therefore, incumbent upon Allah to perform, we would say that anyone who would claim that it is incumbent upon Allah to bring every ant which was killed under the feet and every bug which was crushed between the fingers back to life, so that He might reward them for the pains which they suffered, would violate

the dictates of the Law and reason, since He would regard resurrection and reward necessary and therefore incumbent upon Allah. If he means thereby that Allah will suffer some harm through its neglect, then it is impossible; and if he means something else, we have already said that it will be intelligent whenever it does not conform to (any of) the (two) meanings of the term necessary mentioned above.

The seventh principle is that Allah does with His servants whatever He wishes and does not have to take into consideration that which is salutary for His servants, because of what we have already mentioned regarding the fact that there is nothing necessary and, therefore, incumbent upon Allah. In fact it is not reasonable to think of necessity in connation with Allah. "He cannot be questioned for His acts, but they will be questioned (for theirs)." (Al-Anbiya 23)

﴿ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴾

I wonder what answer would the Mu'tazilites give when, in connation with his statement that it is incumbent upon Allah to do what is salutary and good, we place before Him the following (hypothetical) problem: It is supposed that in the hereafter an argument takes place between two persons, a child and an adult, both of whom died Muslims. Now, according to the Mu'tazilites, Allah exalts the rank of the adult and gives him preference over the child, because the former toiled and labored in acts of worship after he attained maturity. In fact this is incumbent upon Allah according to the Mu'tazilites. Suppose then that the child says, "O my Lord! Why have you exalted his rank above mine?" And Allah answers, "Because he has attained maturity and has labored in acts of worship." Thereupon the child rejoins, "But Lord, it is you who have caused me to die a child. You should have prolonged my life until I attained maturity; then I would have labored in Your worship. But You, O Lord, have deviated from justice by favouring him with long life. O Lord! Why have You so favoured him?" Allah would reply: "Because I knew that if you had lived to attain maturity, you would have committed the sins of polytheism and disobedience. Hence it was salutary for you to die a child." Such will the apology of the Mu'tazilite be for Allah. But then the unbelievers will cry up from the midst of Hell-fire saying: "O Lord! Have you not known that if we had lived to attain maturity we should have committed the sin of polytheism? Why then have you not caused us to die in childhood before we could sin? We should have been content to enjoy in Heaven a lesser rank than that of the Muslim child." What kind of answer could be given for this? In the face of this situation, is it not imperative to conclude that divine matters, in view of their majesty, transcend the evaluation and judgment of the followers of the Mu'tazilite school ? If it should be said that since Allah can consider that which is salutary for men but instead he inflicts upon them all manner of torment, His action is undesirable and unworthy of wisdom, we should then say that the undesirable is that which does not promote the satisfaction of one's desire. But a thing may be undesirable to one person and desirable to the other if it disagrees with the desire of the one and promotes that

of the other. Thus a family would deem the murder of their child undesirable but their enemies would welcome it. Hence if that which does not promote the satisfaction of the desire of Allah is what is meant by the word undesirable, then it is impossible, because Allah has no desire and, therefore, it is impossible to conceive of anything undesirable proceeding from Him, just as it is impossible to conceive of Allah being tyrannous, because it is impossible to conceive of Him acting freely with the possessions of others, (since He does not confront possessions belonging to others besides Himself). But if that which does not promote the desire of some other than Allah is what is meant by the word undesirable, then why did you say that it was impossible for Him? Is it not merely wishful thinking, disproved by what we have postulated in the debate of the adult and the child and the plea of the unbelievers from the midst of Hell-fire? Furthermore the wise is he who knows the realities of things and capable of harnessing them in accordance with his will. It is here where the consideration of that which is salutary is imperative. And as to the wise among us, he takes into consideration that which is salutary as far as he himself is concerned, in order to gain there with praise in this world and reward in the hereafter, or to prevent some evil from befalling him-all of which are impossible in the case of Allah.

The eighth principle is that the knowledge of Allah and obedience to Him are obligatory upon men, not, as the Mu'tazilites say, on account of reason, but on account of the ordinance of Allah and His Law. For if reason renders obedience obligatory, it does so either for nor purpose, which thing is impossible, or for some purpose or desire. This must refer either to Allah, which thing is impossible since Allah is free of all desires and wants (in fact belief and unbelief, obedience and disobedience, are, the same in relation to Allah), or to the desire of the creature, which is also impossible, since the creature has no desire at the time, but rather he is worried by reason and is deterred from his desires because of it; and he has no desire except reward or punishment in the hereafter. But how could it be known that Allah rewards man for obedience and disobedience and does not punish him for them when both, in relation to Him, are the same. Furthermore He has no inclination to the one or to the other and is not characterized by the one or the other. The knowledge of how to distinguish between them was arrived at through the Law; while he who arrives at it through drawing an analogy between the creator and the creature errs, as the creature distinguishes between gratitude and ingratitude on the basis of the amount of joy, gladness, and pleasure which he derives from the one or the other.

If it should be said that if study and knowledge are not rendered obligatory except through the Law, which does not become fixed and defined unless the person who is required to fulfill its obligations studies and examines it, and if that person should say to the Messenger of Allah "Allah's blessing and peace be upon him" that reason does not place upon him any such obligation, and, therefore, he is not going to pursue the study of the Law despite the fact that it becomes fixed and defined only through such study, with the result that the Messenger of Allah "Allah's blessing and peace be upon him" is silenced, we would then say that this

argument is the same as that of the person who, on being warned by another that there is a wild lion standing behind him, and that unless he runs away the beast will devour him, and that he can ascertain that the warning is true if he will only look behind, says to the one who warned him that the truth of the warning can be established only if he looks behind him, yet he is not going to do so unless the truth of the warning is first established. This will reveal the foolishness of the man and will accomplish nothing besides exposing him to the danger of being devoured. It will not, however, cause the Warner any harm. The same is true of the Messenger of Allah "Allah's blessing and peace be upon him" who says, "Beware, for death is lurking behind you and further beyond wild lions and consuming fire await you. If we do not take heed for yourselves and admit my truthfulness by acknowledging my miracle, you will surely perish. He who will take notice will realize the dangers, take the necessary precautions, and will consequently be saved but he who will not take notice and persists in his stubbornness will die and perish. But I shall suffer no harm even though all men may perish, because my duty is confined to warning." The Law declared the existence of the wild lions beyond death, while reason aids in understanding the words of the Messenger of Allah "Allah's blessing and peace be upon him" and in realizing that what he foretells is possible, and nature urges that precautions be taken against injury and harm. A thing is necessary because its neglect causes injury and harm; while is reason that which renders a thing necessary because it makes known the impending harm. But reason in itself does not lead to the knowledge that when a person follows his appetite he will expose himself to harm after death.

This then is the meaning of the Law and reason as well as their part in determining that which is necessary. For had it not been for the fear of punishment for the neglect of things enjoined, necessity would not have been established, since the term necessary would be meaningless if no harm in the hereafter were consequent upon its neglect in this world.

The ninth principle is that sending prophets is not impossible. This is contrary to the Brahmans who say there is no use in sending prophets since reason renders it unnecessary. (This is false) because reason does not guide men to works which lead to salvation in the hereafter, just as it does not guide them to discover medicines which are useful in the health. Therefore the need of men for prophets in just like their need for physicians. The integrity of the physician is known through experience while the truthfulness of the principle is known through miracles.

The tenth principle is that Allah sent Muhammad as the last of the Messengers so as to abrogate all previous Laws before him; the laws of the Jews and the Christians and the Sabians; He upheld him with unmistakable miracles and wonderful signs such as the splitting of the moon, the praise of the pebbles and causing the mute animal to speak, as well as water flowing from between his fingers and the unmistakable sign of the glorious Qur'an with which he challenged the Arabs For the Arabs, in their struggle with the Messenger of Allah

"Allah's blessing and peace be upon him", did everything to check mate him but despite their distinguished ability and excellence in eloquence and rhetoric, they were not able to oppose him with anything like the Qur'an, because it was not within the power of human beings, (in their writings), to combine the succinctness of the phrases of the Qur'an and the smoothness of its style (notwithstanding the richness of the Qur'an in narratives of early history and the fact that the Messenger of Allah "Allah's blessing and peace be upon him" himself was unlettered (unfamiliar with books) with the prediction of unknown future events the subsequent occurrence of which established the truthfulness of the Messenger of Allah "Allah's blessing and peace be upon him". Examples of this are found in the words of Allah when He said: "Ye shall surely enter the sacred Mosque, if Allah will, in full security, having your heads shaved and your hair cut;" and again: "Alif, Lam, Mim. The Greeks have been defeated in a land hard by; but after their defeat, they overthrow their foes in a few years."

The reason why a miracle attests the truthfulness of apostles is because everything which human beings can not do must be the work of Allah. Whatever is linked by the Messenger of Allah "Allah's blessing and peace be upon him" with a challenge enjoys the same position as that to which Allah says "You are right." This is like the case of the person who, standing before the king announces to the subjects that he is the king's messenger, and in order to prove that he is right asks the king to stand upon his throne and sit down three times contrary to his usual practice. The king obliges and the subjects know, beyond the shadow of doubt, that the king's action takes the place of his saying You are right."

The Fourth Pillar Concerning the Accepted Things and Believing in what the Messenger of Allah "Allah's blessing and peace be upon him" told Concerning them, and it includes Ten Principles

The first principle is the belief in the resurrection of the dead and the day of judgment both of which have been mentioned in tradition. They are real and belief in them is obligatory, because, according to reason, they are possible. They signify restoration to life after death which, like the first act of creation, is within the power of Allah. Allah says: "And he makes comparisons for Us, and forgets his own (origin and) Creation: he says, "Who can give life to (dry) bones and decomposed ones (at that)?" Say, "He will give them life Who created them for the first time! for He is well-versed in every kind of creation!." (Ya Sin 78:79)

﴿ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُۥ قَالَ مَن يُحْيِ ٱلْعِظَٰمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ
وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ﴾

Therefore the ability of Allah to restore the dead to life is deduced from His ability to perform the first act of creation.

Allah says: "Your creation and quickening (hereafter), are but as those of a single individual." (Luqman 28)

﴿ مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ﴾

Restoration to life is nothing but a second act of creation, and is possible like the first act of creation.

The second principle is the belief in the inquisition of Munkar and Nakir. This is mentioned in tradition, and should be accepted, because it is possible, since it does not require anything except the restoration to life of that part (of the body) with which dialogues are understood. This is possible in itself and neither the apparent stillness of the dead man's corpse nor our failure to hear the questions put to him will refute it. For the sleeping person is outwardly still and motionless, but he perceives inwardly pains and pleasures the effects of which he feels once he is awake. Furthermore the Messenger of Allah "Allah's blessing and peace be upon him" used to hear the voice of Gabriel and to see him while those who were around neither heard nor saw him. For "naught of His knowledge shall they encompass, barring what He wills." (Al-Baqarah 255)

﴿ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ﴾

Thus if Allah Almighty does not create for men hearing and seeing, they will not know Him.

The third principle is the belief in the punishment of the grave which is mentioned in tradition. Allah Almighty says: " In front of the Fire will they be brought, morning and evening: and (the Sentence will be) on the Day that Judgment will be established: "Cast you the People of Pharaoh into the severest Penalty!"" (Ghafir 46)

﴿ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴾

It was also well known that the Messenger of Allah "Allah's blessing and peace be upon him" and the righteous Fathers were wont to seek refuge in Allah from the punishment of the Grave. This punishment of the grave is possible and the fact that the corpse may be dismembered and scattered in the bellies of lions and the gizzards of fowls does not prevent the belief in it, because the bodily members which feel the pains of punishment are those particular members to which Allah ordains the restoration of sense perception and feeling.

The fourth principle is the belief in the balance which is real. Allah Almighty says: "Just balances will we set up for the day of Judgement" (Al-Anbiya 47)

﴿ وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ ﴾

And: "Then those whose balance (of good deeds) is heavy, they will attain salvation: But those whose balance is light, will be those who have lost their souls; in Hell will they abide..." (Al-Mu'minun 102:103)

﴿ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟
أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ ﴾

The manner in which this is done is that Allah causes to exist in the balance sheets of men's works a weight in proportion to the value of these works in His sight. Consequently the value of the works of men becomes known to them so that the justice of Allah in punishment, His grace in forgiveness, and generosity in reward might become evident.

The fifth principle is the belief in the bridge, which is stretched over Hell; it is finer than a hair and sharper than the edge of the sword. Allah said: "And guide them to the road for Hell, and set them forth: they shall be questioned." This is also possible and belief in it is obligatory. For Allah who is able to make the birds fly in the air is also able to make man walk over the bridge.

The sixth principle is the belief that Paradise and Hell are created. Allah Almighty says: "Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous." (Al Imran 133)

﴿ ۞ وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ١٣٣ ﴾

The word of Allah 'prepared' proves that both Paradise and Hell are created. Therefore the literal meaning of the verse should be accepted, especially since it is not impossible. Nor will it be said that there is no use in their creation before the day of judgment because "He (Allah) cannot be questioned for His acts, but they will be questioned (for theirs)." (Al-Anbiya 23)

﴿ لَا يُسۡـَٔلُ عَمَّا يَفۡعَلُ وَهُمۡ يُسۡـَٔلُونَ ٢٣ ﴾

The seventh principle is that the rightful imams after the Messenger of Allah "Allah's blessing and peace be upon him" are Abu-Bakr, then 'Umar, then Uthman, and then 'Ali. No clear designation of an imam was ever made by the Messenger of Allah "Allah's blessing and peace be upon him". For had there been any such designation it would have had a much better chance to become known and survive than the designation of a local imam in some part of the land by unknown governors and army commanders. In the latter case the designation became known and survived. How then did it not become known and survive in the case of the Messenger of Allah "Allah's blessing and peace be upon him"? If it were really made, how then did it disappear and why was it not transmitted to us? Accordingly Abu Bakr was not an imam except through election and through the oath of allegiance To hold that someone other than Abu Bakr was designated would amount to the same thing as accusing all the Companions of contradicting the Messenger of Allah "Allah's blessing and peace be upon him" and of violating the principle of catholic consent. No one dares fabricate such an accusation except the Rafidites. The belief of the established community of sunnah requires the vindication of all the Companions as well as their praise just as Allah and His Apostle have praised them. As to the struggle which took place between Mu'awiyah and Ali, it was the result of different points of view in independent interpretation rather than a struggle wherein Mu'awiyah disputed Ali's right to the imamate. 'Ali deemed that the surrender of the assassins of 'Uthman, because of

their many relatives among the tribes and the fact that these relatives were scattered all over the army, would lead to disturbances which would endanger the safety of the imamate in its early days. He, therefore, saw fit to postpone their surrender. On the other hand, Mu'awiyah thought that any delay in the surrender of the assassins to justice would, in view of the enormity of their crime, incite further attacks on the lives of imams and would lead to the shedding of blood. One of the celebrated learned men said that every independent interpreter of the law was right in his own interpretation; while others said that he who is right is one. No one of learning and intelligence, however, has charged ‘Ali with error (in his interpretation).

The eighth principle is that the excellence of the Companions is in accordance to their chronological order in which they succeeded the Messenger of Allah "Allah's blessing and peace be upon him". For real excellence is that which is excellent in the sight of Allah and no one will have knowledge of it except the Messenger of Allah "Allah's blessing and peace be upon him". Several verses in praise of all the companions were revealed and a number of traditions which recite their honour have been handed down. Yet the subtle distinction of excellence and precedence is not grasped except by those who were eye-witnesses to revelation and had the opportunity to observe it in its setting and to watch its development. Had they not understood that so well they would not have arranged matters as they did, since they did not use to abandon the way of Allah because of threat of pressure and nothing would turn them away from truth.

The ninth principle is that, in addition to Islam, the qualifications of the imamate are five: male sex, being of age , piety, learning, competence, and membership in the Quraish tribe, because the Messenger of Allah "Allah's blessing and peace be upon him" said: "The imams should be of the Quraish." When these qualifications obtain in several candidates, the imam will be the one who receives the homage and allegiance of the majority of Muslims, and he who contradicts the (will of the) majority is a trespasser who should be brought back into line with the majority.

The tenth principle is that if neither piety nor knowledge obtain in the claimant, yet any attempt to oust him will result in perilous and unbearable strife, we hold that his imamate should be considered legitimate and binding because of the grave dilemma which confronts us. Thus we have either to replace him by another and consequently stir strife, in which case the evil that will afflict the Muslims will surpass any loss they may incur because of the claimant's lack of piety and knowledge, qualifications designed to promote the public welfare; but no one will destroy the means of welfare in order to promote and enhance it, for this will be just like the person who will erect a single house and demolish a whole town; or we have to declare that there is no imam and consequently there is neither law nor equity in the land, which thing is impossible. We declare that the authority of unjust rulers should be enforced in their land because of the urgent need for authority therein. How, then, do we not declare an imamate legitimate when the need for it is great and urgent ? These then are four pillars

which comprise the forty principles which pertain to the foundations of the creeds. He who believes therein will be in harmony with the established community of sunnah and the enemy of all heretics. Might Allah guide us by His grace and drive us into the right path of truth.

CHAPTER FOUR:
ON FAITH AND ISLAM; THE POINTS OF SIMILARITY AND DIFFERENCE BETWEEN THEM AND THE INCREASE OR DECREASE OF BELIEF; AND THE FOUNDATIONS WHICH THE FOREFATHERS LAID DOWN THEREIN

This chapter includes three questions:

Question One

People differed concerning Islam, whether it was identical with faith or different therefrom; and, in the event it was different, whether it was independent from faith and could exist without it, or inseparable from it and does not exist without it. Some have said that they are one and the same thing, others that they are two different things wholly unrelated, and still others that although they are two different things, they are closely related to each other. Abu Talib Al-Makki had something to say in this connection; yet what he said was greatly confused and extremely long. Let us, therefore, proceed to declare the truth without bothering about what is useless.

To begin with, this discussion comprises three considerations: first concerning the literal meaning of the two terms Islam and belief; second the technical meaning of the two terms in the Qur'an and tradition; and third the functions which they fulfill in this world and the next. The first is one of language, the second is one of interpretation, and the third is one of jurisprudence and Law.

The first consideration concerning the literal meaning of the words. Belief means literally acceptance. Allah said: "But you will not believe us" which is the same as His saying that he will not accept their word. Islam on the other hand means submission, and surrender to Allah through yielding and compliance; and henceforth abjuring rebellion, pride, and stubbornness. Acceptance lies in the heart while the tongue serves as its interpreter. But submission is more comprehensive and pervades the heart, the tongue and the senses. For every acceptance with the mind is a submission and a disapproval of pride and unbelief. The same is true of verbal confession as well as of obedience and compliance with the senses. According to the dictates of language Islam is the more general term, while belief is the more specific. Therefore belief represents the noblest part of Islam. Consequently every acceptance is submission, but not every submission is acceptance.

The second consideration treats of the technical meaning of the two terms in the Qur'an and tradition. The truth of the matter is that the Law i.e. the Qur'an and tradition, has used the two terms as synonyms interchangeably, as different terms of different meaning, and as related terms the one being a part of the other.

Their use synonymously is shown in the statement of Allah Almighty: " Then we evacuated those of the Believers who were there, But We found not there any

just (Muslim) persons except in one house." (Adh-Dhariyat 35:36)

﴿ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ۝ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ۝ ﴾

Yet as a matter of fact there was only one family. Allah Almighty further says: "Moses said: "O my people! If you do (really) believe in Allah, then in Him put your trust if you submit (your will to His in Islam)." (Yunus 84)

﴿ وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓاْ إِن كُنتُم مُّسْلِمِينَ ۝ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Islam has been built upon five pillars." At another time the Messenger of Allah "Allah's blessing and peace be upon him" was asked what belief was and he gave the same answer, namely the five pillars.

The use of the terms Islam and belief to signify different meanings is shown in the statement of Allah Almighty: " The desert Arabs say, "We believe." Say, "You, have no Faith, but you (only) say, 'We have submitted our wills to Allah (in Islam), 'for not yet has Faith entered your hearts." (Al-Hujurat 14)

﴿ ۞ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُواْ وَلَٰكِن قُولُوٓاْ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ﴾

This means that they have surrendered outwardly only. In this case the Messenger of Allah "Allah's blessing and peace be upon him" used belief for acceptance with the mind only and used Islam for surrender outwardly through the tongue and senses.

(Similarly when Gabriel assumed the aspect of a stranger) and interrogated the Messenger of Allah "Allah's blessing and peace be upon him" concerning belief the latter replied saying, "Belief is to believe in Allah, His angels, books, apostles, the last day, the resurrection of the dead, the judgment, and in the decrees of Allah, the good and the evil." Gabriel then asked what Islam was, to which the Messenger of Allah "Allah's blessing and peace be upon him" replied by citing the five pillars. He thus used Islam for submission outwardly in word and deed.

According to a tradition related on the authority of Sa'd (Ibn Abu Waqqas) the Messenger of Allah "Allah's blessing and peace be upon him" once gave a certain man a gift and to another he gave nothing.

Whereupon Sa'd said: "O Apostle of Allah, you have given this man nothing although he is a believer;" to which the Messenger of Allah "Allah's blessing and peace be upon him" added, "Or a Muslim." Sa'd repeated his question and again the Messenger of Allah "Allah's blessing and peace be upon him" added, "Or a Muslim." Their use as related terms, the one being a part of the other is shown by what has been related concerning the Messenger of Allah "Allah's blessing and peace be upon him" when he was asked what works were best and he replied: "Islam"; and when he was asked which type of Islam was best he answered. "Belief ".This proves the use of Islam and belief both as different terms and as related terms the one being a part of the other, which latter use is the best linguistically, because belief is in reality a work-in fact the best of works. Islam on

the other hand is submission either with the mind, or with the tongue, or with the senses; but the best is the submission with the mind. It is that acceptance which is called belief.

The use of the terms Islam and faith as two different words of different meanings, as related terms, the one being a part of the other, and as synonyms, does not overstep the possibilities which the language allows. Their use as different terms of different meanings makes belief signify acceptance with the mind only, which signification conforms to the dictates of language; it makes Islam signify submission outwardly, which thing is also in harmony with the requirements of language. For the submission in part is also called submission, since the universal application of a term is not a necessary prerequisite for its use. Thus he who touches another with but a part of his body is nevertheless called contiguous despite the fact that the whole of his body is not in contact with that of the other. Hence the application of the term Islam to outward submission, although the inward submission is lacking, is in complete harmony with the rules of language. In this sense Allah Almighty used the following statement: The desert Arabs say, "We believe." Say, "You, have no Faith, but you (only) say, 'We have submitted our wills to Allah, 'for not yet has Faith entered your hearts." (Al-Hujurat 14)

﴿ ۞ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَـٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَـٰنُ فِى قُلُوبِكُمْ ﴾

The same is true of the use of the two words (Islam and) in the traditio related by Sa'd (Ibn Abu Waqqas) where the Messenger of Allah "Allah's blessin and peace be upon him" added "Or a Muslim." He did that because he preferrec the one to the other. What is meant by the use of the two terms as different words of different meanings is that the terms contend for superiority and vie with each other in excellence.

Their use as related terms, the one being a part of the other, is also in harmony with the rules of language. It is the use of Islam for submission with the mind as well as with word and deed; while using belief for a part of Islam, namely acceptance with the mind. This is what we meant by the use of Islam and belief as related terms, the one being a part of the other. It satisfies the rules of language with respect to both the specific application of belief and the general use of Islam, which is all inclusive. (The one is specific and particular while the other is general and universal). It was in this sense that the Messenger of Allah "Allah's blessing and peace be upon him" used the term belief when he replied to the question put to him as to which type of Islam was best, thereby making it a particular aspect of Islam and a part of it.

The use of the two terms synonymously, thereby using the word Islam for both inward and outward submission, would make it all submission; the same is true of belief , which may be used freely and its particular meaning extended, thereby making it general and including under it outward (as well as inward) submission. This is quite possible because the outward submission through word and deed is the fruit and result of inward submission. Thus the name of a

certain tree is freely used to signify both the plant itself as well as the fruit of the plant. Similarly the signification of the term belief may be extended so as to become general, thereby making it synonymous with the term Islam and in exact agreement with it. It was in this sense that Allah used the following statement: "Then we evacuated those of the Believers who were there, But We found not there any just (Muslim) persons except in one house:." (Adh-Dhariyat 35:36)

﴿ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ﴿٣٦﴾ ﴾

The third consideration deals with the legal rules which govern the two terms. Islam and belief have two functions, one which pertains to the hereafter and one which pertains to this world.

The function which pertains to the hereafter is for the purpose of bringing men forth from Hell fire and preventing them from remaining there for ever.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire." People disagreed concerning this function and concerning its fulfillment, and have asked what things comprised faith. Some have taught that it is simply an inward adherence and verbal confession. Others add a third element, works according to the pillars of Islam.

We shall then draw the veil off and declare that there is no disagreement at all that anyone who combines in himself all these three elements will have his final abode in Paradise. This is the first degree.

The second degree is that where a person has the first two elements and a part of the third, namely inward adherence and verbal confession together with some works (according to the pillars of Islam), but commits one or several (mortal) sins. According to the Mu'tazilites, the person (by committing such mortal sins) departs from the true belief but does not thereby become an unbeliever. He simply becomes a reprobate. (He is neither a believer nor an unbeliever) but occupies an intermediary position between the two, and will remain eternally in Hell fire. This, however, is false as we shall show.

The third degree is where the person fulfils the inward adherence and verbal confession but fails to perform the works (according to the pillars of Islam). Men have disagreed concerning it. Abu-Talib Al-Makki held that works were a part of belief and the latter is incomplete without them. He also claimed that catholic consent back his position and cited in its support proofs and evidence which tend to confirm the contrary, such as the statement of Allah Almighty: "Those who believe and do righteous deeds." (At-Talaq 7)

﴿ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ﴿١١﴾ ﴾

This quotation would indicate that works are something over and above belief rather than a part of it. Otherwise the reference to works would be a repetition, which is redundant.

It is strange that Abu-Talib Al-Makki should claim the support of catholic

consent for this position of his and yet relate the following tradition, "No one would be declared an unbeliever unless he should deny what he has professed," and finds fault with the Mu'tazilites because they insist that a person who commits a mortal sin will remain eternally in Hell fire. Yet he who holds such views holds the same views the Mu'tazilites hold, since if he were asked whether or not a person, who accepted Islam with his heart and testified with his tongue thereto and then died would be in Paradise, he would necessarily say 'Yes', thereby asserting that belief could exist without works. We would then add another question and ask him whether or not that person, if he had lived until the time of prayer had arrived, but neglected to perform his prayer and died immediately after, or if he had committed fornication and died whether or not he would remain eternally in Hell fire? If he should answer, 'Yes', he would agree with the Mu'tazilites; but if he should say, 'No', it would amount to a declaration that works are neither a part of belief itself nor a prerequisite for its existence. Neither are the necessary for gaining the reward of Paradise. But if he should say that what he meant was that the person (would remain eternally in Hell fire) only if he had lived a long time without either praying or attempting any of the works prescribed by the Law, we would ask, "Exactly how long is that period, and how many say, those good works through the neglect of which belief is rendered worthless? How many of the mortal sins would, if committed, annul belief?" Such a thing is impossible to determine and no one has ever done so.

The fourth degree is represented in the case of the person who accept (Islam) inwardly with his mind but dies before either confessing it verbally with his tongue or performing any of the works which its pillars prescribe. Would it be said that such a person died a believer? People differ on this question. Those who insist on verbal confession as a prerequisite of belief would say that he died before fulfilling the conditions of belief. But this is false because the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire." This person's heart overflows with belief; how then would he remain eternally in Hell fire? Furthermore when Gabriel interrogated the Messenger of Allah "Allah's blessing and peace be upon him" concerning belief , the only condition set forth was to believe, (i.e. verbal confession) in Allah, His angels, His books, the last day, the resurrection of the dead, the judgment, and in the decrees of Allah, the good and the evil), as has already been mentioned.

The fifth degree is when a person accepts (Islam) in his mind and lives long enough to be able to confess the two words of the witness with his tongue and to know that they are obligatory upon him, but for some reason, he does not so confess them. It is possible that his failure to confess them with his tongue is like his failure to pray. Concerning such a person we will say that he is a believer not doomed to Hell fire eternally. For belief is simple acceptance and the tongue is its interpreter. It is certain, therefore, that belief exists in its entirety even before its verbal confession with the tongue, so that the tongue can interpret it. This is the most plausible position, since there is no choice but to follow the exact meaning

of terms and to satisfy the dictates of language. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire". The heart does not become void of belief because of the failure of the person to fulfill the duty of confessing that belief with the tongue, just as it does not become void of belief because of the failure of the person to perform obligatory works. Some men have said that to confess the two words of the witness with the tongue is indispensable because it is not merely an outward expression of the inward (belief), but rather the sealing of a contract and the commencement of a life of witness and obligation. The first position is the more correct. In this connection the Murji'ites have gone to the extreme, declaring that no one who professed to be a Muslim will ever enter Hell fire, and that a believer, even if he should sin, is sure of salvation. We shall see to it that their position is refuted.

The sixth degree is to say with the tongue that there is no god but Allah and that Muhammad is the Messenger of Allah "Allah's blessing and peace be upon him", but disbelieve it in his mind.

We have no doubt that the fate of such a person in the hereafter is with the unbelievers and infidels, and that he will remain eternally in Hell fire.

On the other hand we are sure that in this world, the affairs of which are entrusted to imams and governors, he will be reckoned among the Muslims, because we have no access to his heart and have, therefore, to give him the benefit of the doubt and assume that he adheres in his mind to what he had professed with his tongue.

We, however, have our doubts concerning a third matter, namely the status which exists in this world between such a person and his Allah, in the event that one of his relatives should die, and as a result of his relative's death he accepts Islam in his mind as well. Having thus accepted Islam in his mind as well, he sounds the learned men concerning his status saying, "I did not accept Islam with my mind, (although I had confessed it with my tongue), until my relative died. Having fallen heir to his property, I wish to know whether or not it is lawful for me to receive it ?" Or in case he had married a Muslim woman (while he yet disbelieved in his mind), but upon his marriage he came to accept Islam in his mind; would he be required to go through the marriage contract again? These questions are controversial and leave room for different opinions. Thus it may be said that the decisions of this world, whether they be manifest or hidden, depend upon the express confession of Islam. It may also be said that, in so far as they pertain to the individual in his relations to other men, these decisions depend upon the outward confession of Islam, because the mind of the individual is not known to others besides himself and Allah. The more correct position, and Allah knows best, is that it is unlawful for that person to receive the inheritance of his deceased relative, and that he must go through the marriage contract a second time. For this reason, Hudhaifah used to stay away from the funerals of

hypocrites, and it was customary for 'Umar to follow his example and absent himself whenever Hudhaifah did so. Nevertheless prayer over the dead is a formal ceremonial, although it is also one of the acts of worship. To guard oneself against what is unlawful is, like prayer, among the obligations of the individual towards Allah. This is not contradictory to our saying that inheritance is the law of Islam. Islam is surrender, in fact complete surrender is that which includes both outward and inward (acts). These are doubtful problems in jurisprudence, based upon the outward meaning of words, vague generalities, and mechanic-cal analogies. Consequently no one immature in knowledge should think that he could arrive at absolute certainty in any of these cases, although it has been customary to cite them under those parts of scholastic theology where absolute certainty is the desired goal. For no one who follows the common practices and conventional formalities will ever succeed.

If you should say: "What then are the fallacies of the Mu'tazilites and the Murji'ites, and what are the proofs that their position is false?" I would then say that their fallacies arose from (their failure to understand) certain generalities mentioned in the Qur'an. As to the Murji'ites, they said that no believer would enter Hell fire, although he might commit every possible sin. They based their position on the statement of Allah Almighty: " And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short (account) or of any injustice." (Al-Jinn 13)

﴿ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ ۖ فَمَن يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾ ﴾

And: " And those who believe in Allah and His Messengers, they are the Sincere (Lovers of Truth), and the Witnesses (who testify), in the eyes of their Lord: they shall have their Reward and their Light. But those who reject Allah and deny Our Signs, they are the Companions of Hell-Fire." (Al-Hadid 19)

﴿ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ ۖ وَالشُّهَدَاءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾ ﴾

And: " Almost bursting with fury: every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, `Allah never sent down any (Message): you are in nothing but an egregious delusion!'" (Al-Mulk 8:9)

﴿ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ
فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ ﴾

His saying: "every time a Group is cast therein" is inclusive and therefore every one who was cast into Hell fire must have rejected the warner. They rely also upon the statement of Allah Almighty "None shall be cast into it but the most wretched who has belied the truth and turned their back." (Al-layl 15:16)

﴿لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ﴿١٥﴾ ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾﴾

In this verse we find a specification, as well as an affirmation and a negation. They also point out the following statement: " If any do good, good will (accrue) to them therefrom; and they will be secure from terror that Day." (An-Naml 89)

﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾﴾

But belief is the beginning of good works, as they quote: "And Allah loves these who do good." (Al Imran 134)

﴿وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾﴾

Allah also says: “As to those who believe and work righteousness, verily we shall not suffer to perish the reward of any who do a (single) righteous deed.” (Al-Kahf 30)

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾﴾

But they have no proof in any of these verses, because when belief is mentioned in them it means belief coupled with good works. We have shown that belief is used to signify Islam, which is in conformity with the mind, word, and deed. Supporting this interpretation are many traditions, concerning the punishment of sinners and the extent of their penalty. Furthermore the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his heart the weight of an atom of belief will be brought from Hell fire." But, how could anyone be brought forth from Hell fire if he had not first entered therein? We also find in the Qur'an the following statement of Allah: “Allah forgives not (the sin of) joining other gods with Him; but He forgives whom He pleases other sins than this: one who joins other gods with Allah, has strayed far, far away (from the right).” (An-Nisa 116)

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ
فَقَدْ ضَلَّ ضَلَـٰلًۢا بَعِيدًا ﴿١١٦﴾﴾

The fact that Allah may exempt from punishment according to His will, signifies discrimination. He also says: "And for he who will rebel against Allah and His Apostle is the fire of Hell. They shall remain therein always,-forever.” To declare such a person an unbeliever is, nevertheless, unjust. Allah also says: "Verily the unjust are in lasting torment.” (Ash-Shura 45)

﴿أَلَآ إِنَّ ٱلظَّـٰلِمِينَ فِى عَذَابٍ مُّقِيمٍ ﴿٤٥﴾﴾

And: “And if any do evil, their faces will be thrown headlong into the Fire: Do you receive a reward other than that which you have earned by your deeds?” (An-Naml 90)

﴿وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾﴾

All these generalities contradict theirs. Therefore it is inevitable to resort to specification and interpretation on both sides; especially when traditions are clear in their pronouncements that the sinners will be punished. In fact the statement of Allah Almighty: "Not one of you but will Pass over it: this is, with your Lord, a decree which must be accomplished" (Maryam 71)

﴿ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ﴾

Is almost an express declaration that punishment is inevitable to all, because every believer cannot help but commit an offence. Furthermore, by the phrase "Who will enter the Great Fire, in which he will then neither die or live."

﴿ ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾ ﴾

Allah meant certain particular men, since the appellation' the most wretched' refers to a particular person.

Again in His statement every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, `Allah never sent down any (Message): you are in nothing but an egregious delusion!'"." (Al-Mulk 8:9)

﴿ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَـٰلٍ كَبِيرٍ ﴿٩﴾ ﴾

Allah meant a special group of unbelievers.

At any rate the particularization of the general is not difficult. Because of this last verse Al-Ash'ari as well as several other scholastics was misled into denying the general application (of anything at all), and said that such terms must await the development of (new) contexts which will determine and clarify their significations.

The fallacy of the Mu'tazilites arose from failure to understand the following statement of Allah. (They have thus failed to grasp the real meaning of) the statement of Allah Almighty: " But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, in fine, are ready to receive true guidance." (Ta Ha 82)

﴿ وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَـٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾ ﴾

And " By (the Token of) Time (through the Ages), Verily Man is in loss, Except those who have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy." (Al-Asr1-3)

﴿ وَٱلْعَصْرِ ﴿١﴾ إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْرٍ ﴿٢﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ﴾

And also: "Not one of you but will Pass over it: this is, with your Lord, a decree which must be accomplished" (Maryam 71)

﴿ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ﴾

And He adds: "But we shall save those Who guarded against evil, and we shall leave the wrongdoers therein, (Humbled) to their knees." (Maryam 72)

﴿ ثُمَّ نُنَجِّي ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّـٰلِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾ ﴾

Also the statement of Allah: " for any that disobey Allah and His Messenger- for them is Hell: they shall dwell therein forever." (Al-Jinn 23)

﴿ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَـٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾ ﴾

They also failed to understand every verse wherein Allah Almighty mentions good works coupled with belief, and also such statements of Allah as His saying: " If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (An-Nisa 93)

﴿ وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَـٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ
وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾ ﴾

These generalities are also specific as is proved by the statement of Allah Almighty: "But other sins He will forgive to him whom He will." (An-Nisa 116)

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ ﴿١١٦﴾ ﴾

Therefore freedom to forgive men sins, other than the sin of polytheism, must be left to Allah. Similarly the statement of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire," prove the same thing. So also does the statement of Allah Almighty: " As to those who believe and work righteousness, verily we shall not suffer to perish the reward of any who do a (single) righteous deed." (Al-Kahf 30)

﴿ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾ ﴾

And "Verily Allah suffers not the reward of the righteous to perish." (At-Tawbah 120)

﴿ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴾

How then would Allah suffer the reward of belief itself as well as that of good works to be lost because of one single offence? As to the statement of Allah Almighty "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever)" (An-Nisa 93)

﴿ وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَـٰلِدًا فِيهَا ﴾

They mean whoever shall kill a believer because of his belief, and the words have been revealed for that particular purpose.

You may say: "What has already been said will lead to the conclusion that belief obtains without good works although it is well known that the Fathers said that belief comprises inward adherence, verbal confession and good works; explain to us therefore the meaning of all this." I shall then say: It is not unlikely that good works be considered a part of belief, because they perfect and complete it, just as it is said that the head and hands are part of man. It is evident that a person will cease to be human if his head no longer exists; but he will not cease to be a human being if one of his hands is lost through amputation. Similarly both the magnificent and the praise (at the beginning of prayer) are considered a part of prayer, although it is not annulled with their omission. Therefore acceptance with the mind stands in relation to belief as does the head in relation to the existence of man (in this life), since the one depends for its existence upon the other and ceases to exist when the other no longer is. The remaining good works are like the limbs of the body, some are more important than the others. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer is no longer a believer when he commits fornication." Furthermore the Companions held the same opinion as the Mu'tazilites concerning the fact that a person ceases to be a believer when he commits the sin of fornication. When this really means is that such a person is no longer a real believer possessing a complete and perfect belief, just as the deformed individual whose limbs have been amputated is described as being no longer a human being; in other words he lacks that perfection which is beyond actual humanity.

Question Two

You may say, "The Fathers have agreed that belief is subject to increase and depreciation-increasing with obedience and good works, and decreasing with disobedience and sin." In that case I shall say that the Fathers are just witnesses, and no one has any right to depart from their judgment.

What they have said is true; but the important thing is to grasp its meaning. It proves that good works are not an integral part of belief nor a basic thing for its existence. Rather they are a super-addition which augments belief. Both the surplus and the deficit exist, but nothing increases in itself. Thus it cannot be said that man's head is an addition or a surplus which increases his stature or size; but his beard and corpulence are. Similarly it is not permissible to say that prayer is augmented and increased by kneeling and prostration; rather it is augmented by the manner of its execution and the usages followed therein. This, therefore, is a clear declaration that belief as such does exist, and that once it exists, it may vary, subject to increase and depreciation.

If you then say that the ambiguity lies in the problem of acceptance; how could it increase and diminish when it is always the same? I shall then say that if we put aside all hypocrisy and ignore the opposition of adversaries and then lift the veil off the exact meaning of the word, all ambiguity will be removed. We consequently say that belief is a common noun used in three different ways.

The first usage denotes an acceptance with the heart, a belief based on the authority of others without the benefit of revelation and an open heart. This is the belief of the common folk; in fact it is the belief of all people except the elite. This belief is, as it were, a knot bound around the heart, sometimes tightened and made stronger and sometimes loosened and made weaker, just like the knot of any string.

Do not consider this unlikely but remember the tenacity of Jews in holding fast to their doctrine, how they cannot be shaken or moved from it either by threatening, or warning, promising or admonishing, examining or proving. The same is true of Christians and heretics among whom exist some who can be made to doubt with the least word, and can be made to move from their belief with the least attraction or threat, although, like the Jews, they do not doubt the veracity of their own doctrine, yet they differ in the degree of their determination. Such variations in the degree of determination do also exist in the true belief, and good works influence the development and growth of this determination, just as irrigation influences the growth of trees.

Allah says: "Whenever there comes down a Surah, some of them say: which of you has had his Faith increased by it? yea, those who believe, their Faith is increased, and they do rejoice. But those in whose hearts is a disease, it will add doubt to their doubt, and they will die in a state of unbelief." (At-Tawbah 124:125)

﴿ وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَٰفِرُونَ ﴿١٢٥﴾ ﴾

And: "(He it is who sends down tranquillity into the hearts of the believers) that they might increase in faith." (Al-Fath 4)

﴿ هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ ﴿٤﴾ ﴾

According to one tradition the Messenger of Allah "Allah's blessing and peace be upon him" said: "Belief is subject to increase and depreciation." This is accomplished by the influence of good works upon the heart, a thing which is not perceived except by him who meditates over his different inner states during the hours of worship and applies himself solely to it through the presence of the heart at the time of inactivity and languor, as well as realizing the variations which are inherent in devoting oneself in these states to the articles of belief, so that the tie which binds him to his belief might become firmer and consequently harder to undo for the person who wishes to loosen it with doubt. In fact if the person, who believes that the orphan offers him the opportunity to reveal the quality of mercy, will act according to his belief and show kindness toward the orphan, he will be assured within himself of the real existence of mercy as well as of its manifold increase through its active operation. Similarly if the person who

believes in modesty will, in accordance with his belief, humble himself before another person, he will sense the quality of modesty within himself at the time he performs the act. The same is true of all the qualities of the heart : all bodily actions proceed from them, and then the very influence of these actions react upon them, thereby confirming (their existence) and increasing (their strength). This subject will be discussed in both the Quarter on the Saving Matters of Life and the Quarter on the Destructive Matters in Life when we take up the relation of the inward to the outward and that of works to beliefs. This relation is of the same nature as that of the relation between the visible world and the invisible world. By the visible world which is also called 'Alam Al-Shahadah', I mean the world which is perceived by the senses; and by the invisible world which is also called 'Alam Al-Ghaib', I mean the world which is perceived by the light of the mind. The heart belongs to the invisible world while the members of the body as well as their activities belong to the visible world.

The subtlety and fineness of the interdependence of the two worlds have led some men to think that they are closely connected, while others thought that there was no world except the visible (lam Al-Shahadah) which is made of the concrete and tangible bodies. One who has perceived the two worlds and realized first their independence and then their interdependence expressed his observation in the following manner: "The glass was fine, the wine was clear, like a single body they seemed to appear.

So confusion spread: to some it seemed Nothing but glass; while others swore 'This is but wine, no glass is here'." Let us go back to the main purpose of our discussion, especially since the invisible world is outside the scope of the science of practical religion. Nevertheless the two worlds are connected and interdependent. For this reason the science of revelation extends its scope every now and then into the realm of practical religion and does not withdraw until it imposes some obligations. This then is how belief, in accordance with this usage, increases through good works. For this reason 'Ali said: "Verily belief will loom as a single white spot in the heart of man. If the man will do that which is good, the white spot will grow and spread until the whole heart is white. On the other hand hypocrisy makes its first appearance as a black blotch in the heart of man. If the man will do that which is unlawful, the black blotch will grow and spread until the whole heart is black, and blackness becomes man's second nature." Allah Almighty says: "By no means! But on their hearts is the stain of the (ill) which they do!" (Al-Mutaffifin 14)

﴿ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴾

The second usage of the term belief denotes both acceptance and works, just as the Messenger of Allah "Allah's blessing and peace be upon him" stated when he said: "Belief comprises over seventy branches." The same thing is also seen in

the words of the Messenger of Allah "Allah's blessing and peace be upon him" when He said: "A believer is no longer a believer when he commits fornication." And when works become an integral part of belief, it becomes evident that it is subject to increase and depreciation. Does this, however, affect belief which is mere acceptance? The question is one of opinion, and we have already stated that it does.

The third usage of the term belief denotes certain acceptance resulting from revelation and an open heart as well as from seeing (truth) with the light of the mind. This last is the least to lend itself to increase. I shall, however, say that the way in which the mind accepts certain things which are free of doubt differs. Thus the way the mind accepts the fact that two are greater than one is unlike the way it accepts the fact that the world is created and originated, although there is not the slightest doubt of the certainty of either fact. For the certain things differ in the degrees of their clarity and in the degrees to which the mind accepts them. We touched on this subject in the section on certainty in the Book of Knowledge under the characteristics of the learned men of the hereafter; therefore there is no need to go over it again. In all these usages it became evident that what they have said concerning the increase and depreciation of belief was true. How could it not be true when we have the express testimony of tradition that "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire." According to another tradition, "He will be brought forth from Hell fire, who has in his heart the weight of a Dinar of belief." Why then should the amount differ if the belief in the heart does not vary?

Question Three

You may ask, "What then have the Fathers meant with the saying, 'If it be the will of Allah I am a believer?'" A qualification implies doubt, and to entertain doubts concerning the veracity of belief amounts to unbelief. Yet all the Fathers used to refrain from giving a definite reply concerning belief, and were extremely careful not to commit themselves. In this connection Sufyan Ath-Thawri said: "He who says, 'I am a believer in the sight of Allah', is a liar; and he who says, 'I am really a believer', is an innovator." But how can he be a liar when he himself knows that he is a believer? For he who is a believer in himself is a believer in the sight of Allah, just as he who is big and generous in himself and is aware of this fact, will be big and generous in the sight of Allah. The same is true of him who is likewise glad, or sad, or hearing, or seeing. On the other hand if man were asked whether or not he was an animal it would not be fitting for him to reply, "If it be the will of Allah, I am an animal." When Sufyan made this statement he was asked, "What then shall we say?" Thereupon he replied: "We believe in Allah, and that which has been sent down to us." And what is the difference between sayings, "We believe in Allah and that which has been sent down to us" and saying, "I am a believer?" Once upon a time Al-Hassan (Al-Basri) was asked, "Are you a believer ?" To which he replied: "If it be the will of Allah."

Thereupon he was told, "O Abu Sa'id ? Why do you qualify your belief?" He answered and said: "I fear saying, 'Yes', and then Allah will say, 'You have lied, Hassan.' Then I shall rightly merit His punishment." He also used to say, "I fear that Allah may find out that I have done something abominable to Him and will consequently abhor me and say, 'Go away. I accept none of your works.' Then I shall be toiling in vain." Ibrahim Ibn Adham once said: "Whenever you are asked, 'Are you a believer?' say, 'There is no god but Allah'." At another time he said: "Say, 'I do not doubt belief; your question to me is an innovation'." 'Alqamah was once asked, "Are you a believer ? To which he replied: "I do hope so. If it be the will of Allah." (Sufyan) Ath-Thawri said: "We believe in Allah and in His angels, books, and apostles. But we do not know what we are in the sight of Allah." (You may ask all this and say), "What then is the meaning of all these qualifications?" The answer to your question is that these qualifications are correct and are put forward for four reasons, two of which arise from doubt, not of the reality of belief itself, but of its end and perfection; and two do not arise from doubt at all.

The first reason which does not arise from any doubt at all is the care not to be decisive for fear of self-justification and making one's self out to be pure. Allah Almighty says: "Assert not your own purity." (An-Najm 32)

﴿فَلَا تُزَكُّوٓاْ أَنفُسَكُمۡ ۝٣٢﴾

And: "Have you not turned your vision towards those who claim sanctity to themselves?" (An-Nisa 49)

﴿أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم ۝٤٩﴾

And: "Behold how they invent a lie against Allah but that by itself is a manifest sin!" (An-Nisa 50)

﴿ٱنظُرۡ كَيۡفَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَۖ وَكَفَىٰ بِهِۦٓ إِثۡمٗا مُّبِينًا ۝٥٠﴾

A certain wise man was once asked, "What is detestable truth?" He replied: "Man's praise of himself." Belief is one of the highest forms of praise and to be definitely certain of it amounts to absolute justification. The formula of qualification (i.e. if it be the will of Allah) is nothing but an attempt to temper and tone down such justification, just as when the man is told that he is a physician, or a jurisprudent, or a commentator, he will say: "If it be the will of Allah," not because he doubts the fact but simply to avoid being boastful. This formula is that of disavowing and disclaiming the fact itself and means disclaiming one of the implications of the fact which is self-justification. Following this interpretation, when the person is asked concerning something uncomplimentary, it will not be fitting for him to put forth any such qualification.

The second reason for the use of these qualifications is courtesy) by remembering Allah at every time and under all conditions, and by submitting all things unto His Will. Thus Allah instructed His Prophet in courtesy and said to

him: "Say not of a thing, 'I will surely do it tomorrow' without, 'if it be the will of Allah'." (Al-Kahf 23)

﴿ وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ ﴿٢٤﴾ ﴾

Nor has Allah limited (the use of the qualifying phrase) to those things the occurrence of which is subject to doubt. On the contrary He says: "You shall surely enter the sacred mosque, if it be the will of Allah, in full security, having your heads shaved and your hair cut: ye shall not fear" (Al-Fath 27)

﴿ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ
وَمُقَصِّرِينَ لَا تَخَافُونَ ﴿٢٧﴾ ﴾

Although He had full knowledge that they were to enter undoubtedly therein and that He had willed their entrance.

What Allah had meant was to instruct the Messenger of Allah "Allah's blessing and peace be upon him" in the use of the qualifying formula. Consequently the Messenger of Allah "Allah's blessing and peace be upon him" learned the lesson and showed his courtesy by the use of that formula in connection with everything he had said, whether that thing was known with certainty or doubtful; so that when he entered the cemetery, he said: "Peace be upon you, the believing inmates of this abode. Verily, if it be the will of Allah, we shall follow you." This he said, notwithstanding the fact that death is not subject to any doubt, because courtesy demands that Allah be always remembered and that all things be made dependent upon Him.

This formula indicates such a thing and has become, by virtue of its common use, representative of the expression of desires and wishes. Thus when you are told that such and such a person is about to die and should happen to say, "If it be the will of Allah," you betray your desire and not your doubt. The same is true when you are told that a certain person will recover from his sickness and you say, "If it be the will of Allah," by way of expressing your earnest desire. The phrase has thus been transferred from one expressing doubt to one which signifies desire. In the same way also is its transfer to express courtesy and respect for remembering Allah under all conditions.

The third reason for the use of those qualifications arises from doubt and means, "If it be the will of Allah, I am truly a believer," since Allah spoke of some particular men as being truly believers. Consequently believers are divided into two groups: (those who are described as truly believers and those who are not). This arises from doubt concerning the perfection of belief and not its reality. Every person doubts the perfection of his belief, yet this doubt does not constitute unbelief. Doubting the perfection of belief is right and justified for two reasons: The first is because hypocrisy militates against the perfection of belief, and hypocrisy is something hidden while freedom from it

is readily discerned or determined. The second is because belief is perfected through the fulfillment of good works which are not known to exist in their perfect form.

As to acts, Allah says: " Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: such are the sincere ones.." (Al-Hujurat 15)

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾ ﴾

The doubt would, therefore, be concerning this truthfulness. Similarly Allah says: "But righteousness is to believe in Allah, the last day, the angels, the Books, and the Messengers." (Al-Baqarah 177)

﴿ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ ﴿١٧٧﴾ ﴾

Thus Allah laid down twenty qualities, such as the fulfillment of promises and fortitude under hardships, as conditions for belief, and then said (of those who possess them), "These are they who are true." (Al-Baqarah 177)

﴿ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ﴾

Allah also said: "Allah will raise those of you who believe; and those to whom knowledge is given, to lofty ranks." (Al-Mujadilah 11)

﴿ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ ﴿١١﴾ ﴾

He further says: "And what cause have ye why ye should not spend in the cause of Allah? For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought, before the Victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards, but to all has Allah promised a goodly (reward). And Allah is well acquainted with all that ye do." (Al-Hadid 10)

﴿ وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ ﴾

He Further says: "They are of varying ranks in the Sight of Allah." (Al Imran 163)

﴿ هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ ۗ ﴿١٦٣﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Belief is like unto a nude who should be clothed with piety." And again, "Belief

comprises over seventy divisions, the least of which is to clear the road of obstacles." This shows the dependence of the perfection of belief on good works. Its dependence on freedom from hypocrisy and concealed polytheism is shown by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Four things, if they obtain in a person make him an utter hypocrite, no matter how much he prays, and fasts, and claims that he is a believer; he who lies when he speaks, breaks a promise when he pledges his word, betrays a confidence when he is trusted, and deviates from justice when he enters a controversy," According to another version "And when he makes a compact with his neighbour, he defrauds him." A tradition related on the authority of Abu Sa'id Al-Khudri, says, "The hearts are of four kinds: a sealed heart, which is the heart of the unbeliever; a double-faced heart, which is the heart of the hypocrite; a clean heart from the midst of which a radiant lamp sheds its radiant light; and a heart which contains some belief and some hypocrisy. The belief it contains is like unto the vegetable which receives its nourishment from fresh waters. The hypocrisy it contains is like unto an ulcer which feeds on pus and blood, whichever of the two substances will prevail will determine its fate." According to another version "whichever will prevail will seal his doom." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The worst hypocrites of this people are its Qur'an readers." According to another tradition, "Polytheism among my people is more subtle than the creeping of the ant on the rock " Hudhaifah said: "At the time of the Messenger of Allah "Allah's blessing and peace be upon him" there were things which made the man who repeated them a hypocrite as long as he lived. Now, however, I hear these same things repeated ten times a day, and no one seems to mind." A certain learned man said: "The person closest to hypocrisy is he who deems himself free thereof." Hudhaifah also said: "Hypocrites are more numerous today than they were at the time of the Messenger of Allah "Allah's blessing and peace be upon him". At that time they used to conceal their hypocrisy; now they (are not ashamed to) reveal it." Such hypocrisy militates against the reality of belief as well as against its perfection. It is something concealed and subtle: the farthest removed from it are those who are constantly afraid of it, while those who deem themselves free of it are they who are nearest to it.

Al-Hassan Al-Basri was once told, "There is no more hypocrisy nowadays." To which he replied: "Brother ! Were the hypocrites to perish from the land you would feel lonely on the way." Again either Al-Hassan himself or someone else said: "Were tails to grow (by a miracle) on the backs of the hypocrites and trail behind them, our feet would no longer be able to touch the earth." Once upon a time Ibn 'Umar, on hearing a man speak disparagingly of Hajj, told him, "Would you speak disparagingly of him if he were here present?" The man answered, "No." Thereupon Ibn 'Umar said: "We used to consider this hypocritical at the time of the Messenger of Allah "Allah's blessing and peace be upon him". The

Messenger of Allah "Allah's blessing and peace be upon him" said: 'He who is double-tongued in this world will, in the hereafter, be made double tongued by Allah'." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The worst man is the double-faced who meets one people with one face and another people with another face." Al-Hassan Al-Basri was once told, "There are some who say-that they do not fear hypocrisy." Thereupon he answered, "By Allah, I would rather be sure that I am free of hypocrisy than have all the world's contents gold." Al-Hassan also said: "Among the different kinds of hypocrisy are the disagreements between the tongue and the heart, between the secret and the public, and between the entrance and the exit." A certain person told Hudhaifah: "Verily I fear I am a hypocrite." Hudhaifah replied: "Fear not. If you were a hypocrite you would not have feared hypocrisy. Verily hypocrisy does not fear hypocrisy." Ibn Abu Mulaikah said:" I have known one hundred and thirty (and according to another version one hundred and fifty) of the Companions of the Messenger of Allah "Allah's blessing and peace be upon him", all of whom feared hypocrisy." It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" was once sitting with a group of his Companions who were discussing a certain man and praising him to the skies.

Suddenly, while they were in the midst of their discussion, the man himself appeared before them with his face still wet with the water of ablution, carrying his shoes in his hands and his forehead covered with dust from prayer. Thereupon they said to the Messenger of Allah "Allah's blessing and peace be upon him" "Behold. This is the man whom we were discussing." The Messenger of Allah "Allah's blessing and peace be upon him", turning to them, said: "I see on his face the mark of Satan." Then the man arrived and, after greeting the group, sat in their midst. The Messenger of Allah "Allah's blessing and peace be upon him" then addressed him and said: "Tell me, I beseech you by Allah, have you not said to yourself when you approached the group that there was no one among them who was better than you?" The man replied. " O my Allah ! Yes, I have." In his prayer the Messenger of Allah "Allah's blessing and peace be upon him" said: " O Allah, I seek refuge with you from the evil of things I did and things I left undone." He was then told: "Are you afraid O Apostle of Allah?" To which he replied: "What could make me feel secure when the heart lie between two of the fingers of the Merciful (Allah), and He does with them what He wills? Allah Almighty says: "And there shall appear to them, from Allah, things they have never reckoned on." (Az-Zumar 47)

﴿ وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ ﴿٤٧﴾ ﴾

This was interpreted in commentaries to mean that men have done things which they thought were good but (on the day of judgment) these things appeared in the balance in the scale of evil.

As-Sari As-Saqati once said: "If a person enters a garden containing trees of every kind and on these are birds of every kind, and then each bird calls to him in a different language saying, 'Peace be upon you, O friend of Allah', and as a result he feels very well pleased and satisfied, he becomes a captive in their hands." These traditions and narrations reveal to you the gravity of the matter, particularly because of the subtle nature of hypocrisy and hidden polytheism, and bring out the fact that no one can be safe against them. This led Umar Ibn Al-Khattab to ask Hudhaifah about himself, whether or not he was numbered among the hypocrites.

Abu Sulaiman Ad-Darani said: "I heard a certain governor say something and I wanted to express my disapproval of it but feared lest he order me to be killed. And although I feared not death I was afraid lest I be tempted to boast before men when my spirit departs. For this reason I refrained from expressing my disapproval of the governor' words.

This kind of hypocrisy militates against the truth, perfection, and purity of belief, rather than against its reality. For hypocrisy is of two kinds : The one results in parting with religion, pursuing infidels and joining the company of those, who are deemed eternally to Hell fire; the second leads the person to Hell fire for a certain period of time and puts him down from the lofty heights of Paradise and denotes the saints from their exalted ranks. It is a field open to doubt and therefore it is desirable to resort to the use of qualifications therein. This kind of hypocrisy rises from the disparity and disagreement between the secret and the public, from feeling secure from the deep counsel of Allah and from conceit and other things from which only the saints are free.

The fourth reason for the use of these qualifications arises also from doubt. It is the fear of the end, for no one knows whether or not he will still have any belief at the hour of death. If he should end with unbelief all his previous works would come to naught and fail, because (the value of these works) depends entirely upon their good ending. Thus if a fasting person were asked early in the day concerning the validity of his fast and replied: "I am surely fasting," but later in the day he broke his fast, it would become evident that he was lying since the validity of his fast depends upon the maintenance of the fast until sunset at the end of the day. And just as the day is the set period for the fulfillment of fasting, so the lifetime is the set period for the fulfillment of the validity of belief. To describe it as valid before its conclusion simply because it has already been fulfilled in part is very doubtful and its end is frightful. It was because of the end that most of the (Allah-) fearing have wept. For the end is the outcome of a pre-ordained event and the result of the eternal will which does not become known except when the pre-ordained event itself takes place and which no human being can ever tell. The fear of the end is the result of the fear of that which was pre-ordained and there may appear in the present a thing which will give the lie to the

words, " I am a believer ". And who can be sure that he is one of those for whom Allah has pre-ordained good things? It is said that the statement of Allah Almighty "And the stupor of death will bring truth (before his eyes)" (Qaf 19)

﴿ وَجَآءَتۡ سَكۡرَةُ ٱلۡمَوۡتِ بِٱلۡحَقِّ ﴾

Means that the pre-ordained thing has been fulfilled and made known.

One of the forefathers said that works would be judged by their ends. Abu Ad-Darda' used to swear by Allah saying, "There is no one who feels safe in his belief who is not robbed of it." It was also said that some sinful deeds were not punished except by their sad ends. We seek refuge in Allah against such deeds and such punishments. It has also been said that such punishments await those who falsely claim sainthood and the gift of miracles.

One of the Gnostics said: "If I were given the choice between martyrdom at the outer gate of the house and death as a true believer at the door of an inner room, I would, choose the latter because I do not know what might occur to me and divert my heart from true belief on my way (from the inner room) to the outer gate of the house." Another said: "If I had known a certain person to have been a true believer for the last fifty years and then, even though so frail a thing as a pole should hide him from my sight before his death, I could not be sure that he died a true believer." According to one condition, "Whoever says, 'I am a believer', is an infidel; and whoever says, 'I am learned', is ignorant." In the interpretation of Allah's statement "And the words of your Lord are perfect in truth and in justice" (Al-An'am 115)

﴿ وَتَمَّتۡ كَلِمَتُ رَبِّكَ صِدۡقٗا وَعَدۡلٗاۚ ﴾

It is said that 'perfect in truth' relates to those who died in belief and' perfect in justice', to those who died in polytheism. Allah also said: "And the final issue of all things is unto Allah."

No matter how little doubt may be in such cases the resort to qualification is obligatory, since belief is a means of grace for the hereafter just as fasting is a means of grace for absolving the heart from guilt in this life. Whatever fast is rendered void before sunset is no longer a fast and will not absolve from guilt. The same thing is true of belief. In fact a person may be asked about a previous fast concerning which there is no doubt. He will be asked, "Have you fasted yesterday?" and he will reply. "Yes, if it were the will of Allah." For genuine fasting is the only acceptable fasting and the acceptable fasting is unknown except to Allah. For this reason it is desirable to use the qualification, if it be the will of Allah, in all the works of righteousness.

This will imply doubt as to their acceptance (by Allah), since such acceptance, despite the outward fulfillment of all the prerequisites of validity, may be blocked

by hidden cause unknown except to Allah, the Lord of Lords of the mighty majesty. Hence it is desirable to entertain some doubts concerning the validity (of belief as well as all the works of righteousness).

These, therefore, are the different reasons for the desirability of qualifying one's assertion of his belief, and with them we conclude the Book on the foundations of the Articles of Faith.

Book three: the mysteries of purification

Praise be to Allah Who has caused His Kindness to overspread His servants and bestowed mercy upon them; who for the purification of their inward thoughts has made His light and grace to flow into their hearts; and for the washing of their bodies has given them water smooth and soft. And Allah's blessing and peace be upon the Messenger of Allah Muhammad, who has encompassed the entire world from one end to another with the light of guidance, as well as upon his noble and righteous family, the peace and blessing of which will be a salvation for us on the day of Judgement, and a protection for us from every danger or affliction.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Religion has been founded on mercy." He further said: "Purification is the key to prayer." Allah Almighty says: "Therein are men who aspire to purity, and Allah loves the purified." (At-Tawbah 108)

﴿ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Purification is one half of belief." Allah Almighty also says: "Allah desires not to lay a burden upon you, but He desires to purify you." (Al-Ma'idah 6)

﴿ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ ﴾

Through these externals, those who possess insight become conscious of the fact that the most important thing is the purification of the heart, because, it is very unlikely that the words of the Prophet, "Purification is one half of belief' meant that men should polish and clean the body with a generous use of water and to neglect the heart and leave it stuffed with impurities and filth.

Purification has four stages: The first stage is the purification of the body from excrements, impurities, and bodily cysts, and discharges The second stage is the purification of the bodily senses from crimes and sins. The third stage is the purification of the heart from blameworthy traits and reprehensible vices. The fourth stage is the purification of the inmost self from everything except Allah Almighty. This last stage is that of the Messengers and saints.

In everyone of these stages purification is half the activities it entails. For the supreme aim of the activities of the inmost self is to have the majesty and greatness of Allah revealed unto it. But the knowledge of Allah will never actually descend into the inmost self unless everything other than Allah is removed therefrom. For this reason Allah Almighty says: "Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling."" (Al-An'am 91)

﴿ قُلِ ٱللَّهُ ۖ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴾

It is evident therefore that (the knowledge of Allah and allegiance to another besides Him) can not inhabit the same heart and Allah has not created for man two hearts within him.

As to the activities of the heart, their supreme purpose is to adorn it with the praiseworthy traits and the doctrines established by the Law. No one who has not cleansed his heart from their opposite, namely the false doctrines and the reprehensible vices, has ever been described by these traits. Hence the purification of the heart comprises one half of its activities. This first half is a prerequisite for the second. It is in this manner that purification is one half of belief. Similarly the purification of the bodily senses from the forbidden things is one half of the activities they entail and is the prerequisite of the second half. Their purification is the first half and their adornment with good works is the second half. These then are the different stages of belief and every stage has its own rank. No one will attain the higher stage unless he goes first through the lower one. He will not reach the purification of the inmost self from the blameworthy qualities and will not adorn it with those which are praiseworthy unless he accomplishes first the purification of the heart from the blameworthy traits and adorns it with the praiseworthy. Similarly no one will attain the purification of the heart from the blameworthy traits or adorn it with the praiseworthy unless he accomplishes first the purification of the bodily senses from the forbidden things and adorns them with good works. The more precious and noble the desired object becomes the more difficult is the way of its attainment, the longer is the road which leads to it, and the greater are the obstacles which block its path. Do not think, therefore, that this can be attained through mere wishing or achieved through no effort. For he whose insight fails to distinguish between these different stages will not perceive of them except the lowest which is equivalent to the last and outermost husk of the desired fruit. He will therefore concentrate upon it and will go to the extreme in the study of its rules, wasting all his time in abstersion washing clothes, cleaning his body, and outdoing himself in the use of running water, thinking, as a result of a constant fear with which he is obsessed and of a hallucination which dwells in his mind, that the desired and noble purity comprises only such outward and external cleanliness, and revealing thereby a complete ignorance of the life of the early Muslims: how they expended all their energy and thought on the purification of the heart and were very lenient concerning the body, to the extent that 'Umar, despite his high station, has once performed his ablution with water from a jar which belonged to a Christian woman. It was the habit of the early Muslims not to wash their hands from the remains of fat and food but instead wipe their fingers off against the arches of their feet, regarding the use of alkali an innovation. They used to pray, kneeling and prostrating themselves directly on the ground, and walk the streets barefooted. Those who placed nothing between themselves and the earth when they slept were of the greatest among them. They confined themselves exclusively to the use of stone for abstersion.

Abu Hurairah and others besides him of the refugees of the mosque-vestibule

said: 'We were wont to eat the roasted meat and, wiping our fingers against the pebbles and rubbing them with earth, proceed to prayer repeating *Takbir.* Said Umar, 'We had no knowledge of alkali at the time of the Messenger of Allah "Allah's blessing and peace be upon him", and our towels were the hollows of our feet: whenever we ate anything we wiped our hands against our feet." It is said that the first innovations to appear after the death of the Messenger of Allah "Allah's blessing and peace be upon him" were four, namely the use of sieves (for flour), the use of alkali (for washing), the use of tables (for eating), and eating to satiety.

Thus the only concern of the early Muslims was the cleanliness of the heart. One of them even said: "To perform prayer with the shoes on is better than performing it without them because when the Messenger of Allah "Allah's blessing and peace be upon him" took his shoes off during prayer, as Gabriel informed him that they were unclean, and the people present took their shoes off as well, he told them: "Why have you taken off your shoes?" Concerning those who take their shoes off for prayer An-Nakh'i said disapproving the practice, "I wish that someone in need would pass by and take these shoes away (never to return them)." Such then was their lenience on these affairs. In fact they used to walk barefooted in muddy streets, sit on the mud, and kneel and prostrate themselves in prayer directly on the floors of the mosques. They were wont to eat bread made of wheat and barley, both of which were trodden by the feet of animals and polluted with their urine. They made no effort to avoid the sweat of camels and horses despite the fact that both animals were constantly wallowing in impure things. Not a single question concerning the niceties of impurities has come down to us from them. Such then was their lenience in these matters. But the situation has now come to such a pass where a certain group of people who consider their makeup equivalent to cleanliness and say that it is the foundation of religion. They spend the greater part of their time in beautifying their bodies, just as the hairdresser does with the bride, but neglect their hearts and leave them desolate, stuffed with the foul impurities of pride, conceit, ignorance, hypocrisy, and deceit; and neither disapprove of them nor show any amazement at them. Furthermore, if any one should confine himself to the use of stones for abstersion, or walk barefooted on the ground, or pray on the floor or on the bare mats of the mosque without spreading a rug over either, or walk over the rugs (of the mosque) without leather overshoes, or perform his ablution with water from a jar belonging to an old woman or an irreligious man, they would clamour and raise a vociferous outcry over him, call him filthy, ostracize him from their midst, and disdain from eating with him or associating with him. On the other hand they regard austerity in attire, which is a part of belief, filth; while make-up and ornamentation they consider cleanliness. See then how the evil has become good, and the good evil; how the form of religion has disappeared just as its truth and knowledge have disappeared.

If you will ask, "Will you then say that those practices which the Sufis have started in connection with their outward appearance and matters of cleanliness

are forbidden and evil?" I shall say, "Far be it from me to generalize on this subject and not treat every case on its own merit." Nevertheless I will say: "This excessive cleaning and these painful undertakings, the preparation of special vessels and paraphernalia, the use of overshoes, wearing veils for protection against the dust and other similar devices, if they were examined by themselves without reference to anything else, they will be found permissible. Certain situations and motives may become attached to them and will render them at one time good and at another evil. That in themselves they are permissible is quite evident since he who practises them does so on his own account in his own body and clothes. He, therefore, may do whatever he wishes, so long as there is neither waste nor extravagance therein. They become evil when they are made a fundamental part of religion and are consequently advanced as the interpretation of the statement of the Messenger of Allah "Allah's blessing and peace be upon him", "Religion was founded on cleanliness." As a result those who are not very strict in the observance of all these rules of cleanliness but, like the early Muslims, are lenient therein, are subjected to harsh strictures. Again they become evil when they are performed for the purpose of adorning the body and beautifying it. This, in fact, is hypocrisy, which is forbidden. By these two considerations will they become evil.

They are good practices when their purpose is utility rather than ornamentation; when he who fails to observe them is not censured; when prayer is not delayed on their account; and when they do not prevent the individual from doing something better or hinder him from pursuing a superior knowledge and the like. When none of these things is attached to them they are permissible and may even be considered meritorious through the good motive behind them. But these practices are possible only to the idle, who if they do not spend their time in them will waste it in sleep or useless conversation. Consequently to spend this (otherwise wasted) time of theirs in these practices becomes the more worthy, because any time spent in purification renews the remembrance of Allah and that of the acts of worship. There is, therefore, no harm in them provided they do not become evil or extravagant.

As to the men of learning and deeds, they should not spend any of their time in these practices except what is necessary. For to go to excess is evil just as to waste one's life, which is the best and most precious pearl, when it should be preserved and utilized, is evil. None need wonder at that since the good works of the righteous are the evil works of the Allah's nearest devotees. The idle should not neglect cleanliness himself and disapprove of it in the Sufis claiming that he is thereby emulating the Companions. For to emulate the Companions truly is not to devote oneself except to that which is more important than external cleanliness. Thus it was said to Dawud Al-Tai "Why do you not comb your beard?" He replied, "Do you think I have nothing else to do?" For this reason I do not think that the learned man or the student, or the labourer should waste their time washing their clothes in order to avoid wearing the clothes which the

laundry-man has washed because they imagine that the latter has not cleaned the clothes well enough. As a matter of fact the early Muslims used to perform their prayers while wearing tanned fur-coats, and none of them was known to differentiate between laundered clothes and tanned fur-coats as far as purity and impurity were concerned. Rather they avoided all impurities wherever and whenever they saw them and paid no attention to remote and subtle possibilities. They, however, scrutinized very carefully the subtleties of hypocrisy and injustice, so that Sufyan Ath-Thawri once told a companion who raised his eyes to see an elaborate and exquisite doorway by which they had just passed, "Do not do that! For if people would not look at this door its owner would not have been so extravagant. Verily those who look at his door help him to be extravagant." Thus (the early Muslims) spent all the efforts of their minds in pointing out such subtleties rather than in speculating on the remote possibilities of impurity.

Therefore it will be better for the learned man to find for himself an ordinary person to wash his clothes carefully for him, because, from the point of view of lenience, this is better. The ordinary person will benefit by his work since he will then give his soul which urges to evil something permissible to keep it busy and consequently keep it from sinning. For the soul, unless it is kept busy with something, will lead to trouble. Furthermore, if the ordinary man wishes to gain the favour of the learned man through this work, he will find it to be one of the best means to gain his end. Again, the time of the learned man is too precious to be one of the best means to gain his end. Again, the time of the ordinary man is spent in such work, and he will benefit in every respect.

Let this illustration, therefore, serve men as a reminder of other similar works and activities, to determine their different values and to establish their order of preference. For care in preserving the hours of life and expending them in pursuing the best is more important than being particular and fastidious concerning the minute affairs of this world.

Having acquainted yourself with this introduction and found out that purification has four stages, then know that in this book we shall not discuss anything except the fourth stage which is the cleanliness of the body, because, in the first half of the book we purposely do not address ourselves except to external and outward things.

We, therefore, say that the purification of the body is divided into three parts: purification from impurities, purification from excrements, and purification from bodily cysts and discharges, which is accomplished by such operations as manicuring, shaving, depilating the pubic hair, circumcision, and the like of that.

PART ONE: ON PURIFICATION FROM IMPURITIES

The discussion thereof includes a Study of that which is removed, the Vehicle of Removal, and the way of Removal.

That Which Is Removed

That which is removed is impurity. Substances are of three kinds: inanimate

objects, animate objects and parts of animate objects.

As to inanimate objects, all, except wine and intoxication beverages, are pure. As to animate objects, all, except the dog and the pig and their products, are pure. When animate objects die, they are all impure except five, namely human beings, fish, locusts, apple worms, and, of the same category as apple worms, is every food which changes, as well as every form of life which has no flowing blood like flies beetles, and the like. Water is not rendered impure when such objects fall into it.

As to the parts of inanimate objects, they are of two kinds. The first comprises those things which may be cut off and its rule is the same as that of dead bodies. (One exception is) the hair which is not rendered impure by shearing and death. Bones, however, are rendered impure by death. The second comprises all wet things which the body exudes or emits. Everything which is not subject to change and has no fixed seat like tears and sweat are pure. But saliva and the mucus of the nose, and whatever things which have a fixed seat and are subject to change, are all impure except the seed of life like semen and eggs. Pus, blood, feces, and urine are impure in all animals. Nothing is exempted of these impurities except five things. The first, the remains of ordure after abstersion with stones-whatever does not extend beyond the orifice is exempted. Second, the mud in the streets and the dust of (dried up) dung, despite the fact that their impurity is established, are exempt only to the extent to which they cannot be avoided, i.e. which is not the result of negligence or oversight. Third, what hangs to the bottom of the shoes of impurities, of which the streets are always full. This is exempt, after it has been wiped off, because of necessity. Fourth, the blood of fleas-little or much-except when it goes beyond the ordinary limits-whether it be on your own shirt or in some one else's shirt, which you may wear. Fifth, the blood of pimples and the pus they discharge. Ibn 'Umar once wiped off a pimple on his face and it bled but he went ahead and performed his prayer without first washing. Of the same category is what chronic boils discharge as well as the blood which issues after phlebotomy, except in such cases where the issue of blood is caused by an abscess where it will be subject to the same rule which governs the blood of menstruation and not that of pimples of which man is never always free. The toleration of these five impurities by the Law shows that the principle of purity is lenience and all that was innovated therein is the result of obsessions which have no foundation.

The Vehicle Of Removal

The vehicle of removal is either solid or liquid. The solid is the stone of abstersion which has been purified through being (sun-) dried. It should be a hard, pure, and dry stone but not a relic of any veneration.

As to liquids, none of them removes impurities except water and not any kind of water at that, but only the pure water which has not become contaminated through its contact with other bodies. Again water ceases to be pure when, through contact with impurities, it changes in taste or colour or odor. If, on the

other hand it does not change in any of these, and its quantity approaches two hundred and fifty manes, which equals five hundred Iraqi pounds, it will not become impure, because the Messenger of Allah "Allah's blessing and peace be upon him" said: 'When water is sufficient to fill two pitchers it carries no impurities." According to Al-Shafi'i if it were less, it would become impure. This relates to stagnant water only. Running water, on the other hand, when polluted with impurities, the ripples which have been contaminated with these impurities become impure, except those beneath and below, because the ripples of water are separated one from the other. Similarly, the impurities, if they should flow in the watercourse, render impure the part in which they fall as well as the part to the right and left of the part wherein they fall, if the amount of water does not exceed two pitchers. If the flow of the water, were faster than the flow of the impurities, what lies over the impurities is pure and what lies below them is impure, no matter how far it may move or how much it may be, unless it gathers in a pond or cavity the size of which is larger than two pitchers. If an amount of impure water, equal to two pitchers, should gather in one place, that water would become pure if mixed (with a larger quantity of pure water). This is the position of al Shafi'i. I had hoped, however, that his position would be like that of Malik who held that water, no matter how meager its amount might become, would not be rendered impure except through change (in taste, colour, or odor), because the need for it is great and to lay down the condition of two pitchers would simply provoke suspicion and fear. It has therefore become very difficult to observe this rule and, upon my life, it is difficult; those who would try and examine it would find that out for themselves.

Furthermore, I have no doubt that if such a condition had been stipulated, then Mecca and Medina, in view of the shortage of running water and abundance of stagnant water in both, would have been the two most difficult places for achieving purity. Yet from the time of the Messenger of Allah "Allah's blessing and peace be upon him" to the last days of his Companions not a single crisis pertaining to purification nor a single question concerning the manner of safeguarding water from impurities had been reported. The vessels in which their water was placed was handled by boys and slave-girls who were not careful against impurities. Furthermore, Umar performed his ablution with water from the jar of a Christian woman. This act of Umar is just as clear and binding as a genuine tradition which fulfils all requirements in establishing that water becomes impure only when it changes (in taste, or colour, or odor). Otherwise the impurity of the Christian woman and that of her vessels are quite evident and are very readily discerned. Therefore this position becomes untenable. The fact that no question concerning it arose during the days of the Messenger of Allah "Allah's blessing and peace be upon him" and his Companions is one proof for its being untenable; the action of Umar is another; while a third proof is found in the fact that the Messenger of Allah "Allah's blessing and peace be upon him" was wont to incline the water vessel to the cat and to leave all vessels unprotected against it even after he had seen it eat a mouse. Nowhere in their land were tanks set apart

for cats to drink. Nor did the cats go down to the bottom of the well for water.

The fourth proof is that Al-Shafi'i has definitely said that water with which a certain impurity has been washed was pure, as long as it did not undergo any change (in taste, or colour, or odor), and was impure whenever it did undergo any such change. And what difference is there between water contaminated with impurities through its own contact with them or through the contact of impurities with it? And what sense is there in saying that the force of the contact of water prevents impurity although contact in itself does not hinder the intermixture of impurity? If the one is to be explained on the grounds of need and necessity, need and necessity are also present in the other. There is no difference between pouring water into a vessel wherein there is an impure garment and throwing the impure garment in a vessel wherein there is pure water-both being ordinary practices in laundry and washing.

A fifth proof is found in the fact that it was the practice to perform abstersion along the edges of small bodies of running water. There is no disagreement concerning the position of Al-Shafi'i that if urine should fall into running water and the water does not undergo any change (in taste, or colour or odor), it will still remain permissible to use the water for ablution no matter how small the quantity. And what difference is there between running and still water. Upon my life, which is the stronger argument: to base the decision on the lack of change in the water or on the force of its flow? Furthermore, what are the limitations of this force? Does it extend to the water which flows within the pipes of baths or not? If it does not extend to the water which flows within the pipes of baths, what accounts for the difference? And if it does extend to such water that is the difference between what falls into it and what falls into its course as it is poured out from vessels over the body, when both are running waters? Furthermore, if it is to be ruled that water which flows over a solid and stationary impurity is impure, although it does not undergo any change, and that it remains impure until a quantity equal to two pitchers collects in a small pond, (it should be remembered) that urine is intermixed with running water more readily than any solid and stationary object possibly could. And what difference is there between the solid and liquid (impurities) when the water is the same and admixture is more through-going than mere contact? The sixth proof is found in the fact that if a pound of urine was poured into a quantity of water equal to two pitchers and then the water was distributed into different vessels. Water drawn from any of these vessels is pure; yet it is well known that urine, though a small quantity of it, contaminates all. Which is more convincing to explain; that the water is pure because it underwent no change, or because of its large quantity, even after that quantity has ceased to be large, and despite the knowledge that a part of the impurity still exists in the reminder of that water? A seventh proof is seen in the fact that in bygone day's ascetics constantly performed their ablutions in public baths and dipped their hands and vessels in tanks despite the small quantity of water these tanks contained and despite their knowledge that both pure and impure hands have been dipped into these tanks.

These incidents together with urgent need and necessity strengthen the belief that only the lack of any change in the water was taken into consideration whenever its purity was questioned, relying thereby on the words of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Water was created pure and nothing renders it impure except that which changes its taste or colour or odor.' There is a basic truth in this, namely that it is the property of every liquid to transform whatever may fall into it into its own, provided that liquid be the dominant element of the two. In this way, just as the dog when it falls into a mine of salt, is itself transformed into salt, and through its transformation into salt and its loss of entity, becomes pure, so is the case with vinegar and milk, whenever they are placed in water which is dominant, they lose their properties and acquire those of the water, unless the vinegar and the milk be the dominant elements, in which case they will prevail. Their prevalence is known through the presence of their taste, or colour or odor. This then is the criterion (whereby things are determined and judged). To it the Law has pointed in the case of the water which is capable of removing impurities. It is, therefore, worthy of being relied upon. Consequently, through it the guilt is lifted (off those who use water which the fastidious deem impure), and the meaning (of the tradition that water was created pure) is explained through it since water prevails over impurities and renders the objects pure, just as it was shown in the case of the two pitchers, as well as in the case of the used water, and the running water, and in the case of inclining the vessel for the cat.

Do not, however, think that that is an exemption, for it were so it would have been like the remains of ordure after abstersion and the blood of fleas: it would be deemed pure until (through excess) it makes the water impure. Even when the quantity is small, water is not rendered impure by articles steeped or washed therein or by a cat licking therefrom.

As to the saying of the Messenger of Allah "Allah's blessing and peace be upon him" that water carries no impurities, it is in itself ambiguous, for whenever water undergoes change it carries impurities. If it be said that the Messenger of Allah "Allah's blessing and peace be upon him" meant with his words that water carries no impurities so long as it undergoes no change, it will then be possible to say that in most cases water does not undergo any change through its contact with ordinary impurities. Furthermore, the words of the tradition imply the acceptance that when the quantity of water is short of two pitchers, the water carries impurities when brought into contact with them. Nevertheless, it is quite possible to ignore the implied meaning of the tradition for lesser reasons than those we have already mentioned in those seven proofs.

The apparent meaning of the statement of the Messenger of Allah "Allah's blessing and peace be upon him" that water carries no impurities is to negate the act of carrying in other words it transform impurities to its own property, just as we say that a mine of salt will not hold a dog or anything else but will decompose and transform them into salt. Men perform their abstersion in small waters and streamlets and dip impure vessels therein, and then wonder whether or not the

water has undergone any perceptible change. It has therefore become evident that whenever the quantity of waters exceeds two pitchers, ordinary impurities do not cause it to undergo any change.

If you should say that the Messenger of Allah "Allah's blessing and peace be upon him" had said that water carries no impurities, no matter how much these impurities increase, then the argument would be turned against you, because whenever the impurities increase in quantity, water would really and actually carry them. For this reason, I would say that it is imperative for both schools to be specific and limit their interpretation to the ordinary impurities.

In short, in the case of ordinary impurities, I am inclined to be tolerant and lenient, following therein the example of the early Muslims and hoping thereby to do away with fears and suspicions. In that spirit have I given my legal opinions concerning disputed problems of purity.

THE Way OF REMOVAL

If an impurity is an impurity in effect, *i.e.* it has no palpable body, it is sufficient to run water over all its parts. But if it is an impurity in fact, i.e. physical it is necessary to remove the physical. The persistence of the taste indicates the persistence of the physical. The same is true of the persistence of colour except in such cases where the impurity leaves an indelible stain, in which event it is exempted, provided it has been thoroughly rubbed and washed. But the persistence of odor indicates the persistence of the physical and in not exempted except in such cases where the object has a strong odor which is difficult to remove; in which event soaking it in water and wringing it several successive times will do instead of rubbing and washing as in the case of the persistence of colour. It will do away with fear and suspicion to know that things have been created pure. Objects on which impurities are not positively seen may be used in prayer, and one should not resort to deduction to prove the presence of impurities.

PART TWO: ON PURIFICATION FROM EXCREMENTS

The purification from excrements includes performing ablution, bathing, purification with clean sand, and all are preceded by abstersion. We shall now state the way of performing them in the prescribed order together with their etiquette and rules, beginning with the reason for ablution and the etiquette of answering the call of nature.

THE ETIQUETTE OF ANSWERING THE Call OF NATURE

One should go into the wilderness far from the eyes of onlookers He should shelter himself behind something whenever possible and should not uncover his nakedness before he reaches the place of squatting. He should not face the sun or the moon with his nakedness, nor should he face the Qiblah or turn his back unto it. when his nakedness is uncovered except when he is within a house, and even then it is better to avoid that position. It is permissible for him, when in the wilderness, to shelter himself behind his camel or use for that purpose his skirt.

He should avoid squatting down (for the purpose of answering the call of nature) in any place where it is customary for men to meet for conversation. He should not urinate in still water, or under a fruit tree, or in any enclosure. When urinating he should keep away from hard surface and windy places in order to avoid spatter and splash. When he squats down to answer the call of nature, he should support himself on the left leg. When entering a house to urinate he should advance with the left leg first and when he leaves he should advance with the right. Furthermore, he should not urinate while standing. A'ishah said: "He who tells that the Messenger of Allah "Allah's blessing and peace be upon him" was wont to urinate standing, believe him not. Umar also said: "The Messenger of Allah "Allah's blessing and peace be upon him" once saw me urinating while standing and he said to me: 'O Umar! Do not urinate standing!' from this time on, I've never urinated while standing." Yet in certain instances, it is allowed since Hudhaifah related that the Messenger of Allah "Allah's blessing and peace be upon him" once urinated standing and that Hudhaifah then brought him water for ablution which he performed and wiped his shoes off. Again no one should urinate in the bath tub. In this connection the Messenger of Allah "Allah's blessing and peace be upon him" said that most of men's fears and suspicions whether or not things are pure result from urinating in bath tubs. Ibn al-Mubarak said: "However, if the water in the bath tub be running water, then there is no harm in urinating therein." When a person proceeds to answer the call of nature, he should not take with him anything which contains the name of Allah or of His Apostle. He should not enter the water-closet bareheaded, and on entering he should say, "I seek refuge in Allah against the accursed Satan, the filthy, the impure, the abominable, the pernicious". On leaving the water-closet he should say, "praise be to Allah Who has removed from me that which is harmful and has left me that which is useful." He should say this after he had left the water-closet. He should prepare the stones (for abstersion) before squatting, and should not perform the act of abstersion over the place where he had defecated. He should take the utmost pains in cleaning his penis from urine by shaking it to and from three times and by stroking its lower extremity with his hand. Nevertheless, he should not worry too much over the state of his cleanliness lest he become victim to an obsession which will wear him out. If he should feel something wet there, let him suppose that it is nothing but some of the water (with which he performed the act of abstersion). If this does not allay his suspicion let him sprinkle some water on the place so that he can then assure himself that the wetness is caused by water not by urine. Consequently, he will not allow Satan to prevail over him through fear and suspicion. The Prophet himself, we are told in a tradition, has done the same thing, namely, sprinkled water over his orifice. The person who was wont to exert the least effort in affecting the cleanliness of his orifice was the most learned among them, for fear and obsessions indicate lack of learning and ignorance.

In a tradition Salman Al-Farisi said: 'The Messenger of Allah "Allah's blessing and peace be upon him" taught us everything, even how to answer the call of

nature: How commanded us not to perform the act of abstersion with either bone or (dried) dung, and forbade us to face the Qiblah when defecating or urinating." A certain Bedouin having fought with one of the Companions told him, "You do not even know how to defecate." The Companion answered and said: " Yea, by your father's beards, I do, and I am a past master at it. I go out far into the wilderness, prepare the stones (for abstersion), face the wormwood, turn my back to the wind, squat like the deer, and stoop raising my posterior as the ostrich raises its tail," (The wormwood is an aromatic desert plant, squatting is crouch-resting on his toes, and stooping is raising the posterior part).

It is sometimes allowed for the man to urinate close to his companion provided he be concealed and sheltered. The Messenger of Allah "Allah's blessing and peace be upon him" has done that despite his extreme shyness, in order to show men that it was permissible.

The Way Of Abstersion

One should perform the abstersion for his posterior orifice with three stones. If the orifice is cleansed therewith, the three stones will suffice, otherwise, a fourth stone must be used, and if this proves sufficient, a fifth must be used, because (although) only cleanliness is necessary, the use of an odd number (of stones) is desirable. The Messenger of Allah "Allah's blessing and peace be upon him" said: 'When you employs stones for your abstersion, use an odd number." In performing the abstersion, the person should hold the stone with his left hand, place it at the fore-part of his orifice just before the seat of impurity, and run it over with horizontal and circular motion to the rear part. He should then take the second stone, place it at the rear part and run it over to the forepart. Taking then the third stone he should run it around the orifice. If he should not be able to run the stone around the orifice, he might perform the act in parts.

He then should take a large stone with his right and his penis with the left and with it(the left) move the penis thereby wiping it against the stone in three different places, or against three stones, or against three different places on a wall, until he sees wetness on the place where he had wiped his penis. If that is accomplished after he wiped it twice, he should do it a third time. This is obligatory if he wishes to limit himself to the use of stones. If that is accomplished after he had wiped his penis four times against the stone, it would be desirable to wipe it a fifth time for the sake of maintaining an odd number.

He should then move to another place and perform the act of abstersion with water, pouring it over the seat of excrement and rubbing it with the left until nothing which the palm of the hand could feel is left. He should not go to excess by trying to remove the parts which are still within the orifice because such a thing would give rise to obsession. He should realize that whatever water cannot reach lies within, and these parts which lie within are not subject to the rule that governs impurities unless they come out. And everything which is external and which is subject to the rule that governs impurities fulfils the definition of purity

when the water reaches and removes it. There is, therefore, no sense in being victim to an obsession in this respect.

In the end of abstersion one should say: "O my God! Purify my heart from hypocrisy, and make my body chaste." He then should wipe his hand against a wall or earth for removing any odor which might have persisted thereon. The use of both stones and water together is desirable, as it was related that when Allah revealed unto the Messenger of Allah "Allah's blessing and peace be upon him" the verse, "Therein are men who aspire to purity, and Allah loves the purified," the Messenger of Allah "Allah's blessing and peace be upon him" said to the people of Quba, "What is the purity for which Allah has herewith praised you?" They said: "We were wont to use both stones and water (for abstersion)."

The Way Of Performing Ablution

When one is through with abstersion, he should proceed to perform his ablution, for never has the Messenger of Allah "Allah's blessing and peace be upon him" been seen emerging after he had answered the call of nature without immediately performing the ablution. The person should commence with the use of the toothpick. Thus the Messenger of Allah "Allah's blessing and peace be upon him" said: "Your mouths are the pathways of the Qur'an. Render them, therefore clean with toothpicks." His purpose, when using the toothpick, should be the purification of his mouth for the reading of the Qur'an, and the invocation of Allah in prayer. The Messenger of Allah "Allah's blessing and peace be upon him" said: "One prayer after the use of the toothpick is better than seventy and five prayers without the use of the toothpick." And again," Had it not been for my fear to overburden my people, I would have commanded them to use the toothpick before every prayer", And again "Why do you come before me with yellow teeth? Use toothpicks." He also was wont to use the toothpick several times every night. It was also related that Ibn Abbas once said: "The Messenger of Allah "Allah's blessing and peace be upon him" has so repeatedly commanded us to use the toothpick that we expected him soon to receive a revelation on its use." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Use ye the toothpick: it is a purifier for the mouth and well-pleasing unto Allah." Ali said: "The toothpick develops and strengthens the memory and banishes sluggishness." Furthermore, it was customary for the Companions of the Messenger of Allah "Allah's blessing and peace be upon him" to go about with their toothpicks carried behind the ears. *The manner of its use.* For a toothpick men should use the *Arak* wood or other rough branches which remove the yellow deposits around the teeth. The toothpick should be used both horizontally and vertically, and if one should limit himself to one of the two motions, let him use it horizontally.

It is desirable to use the toothpick prior to every prayer and prior to every ablution whether it is followed with prayer or not. Equally desirable is its use when the taste of the mouth has become bad as a result of sleep, or long

abstinence from food, or eating a thing of unpleasant smell.

After completing the cleansing of his mouth with the toothpick the person should then proceed with his ablution facing therein the Qiblah, and saying, "In the name of Allah the Merciful, the Compassionate." The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no ablution to him who does not call upon the name of Allah," i.e., no complete ablution. One should then say: "(O Allah!) I seek refuge in you from the power of the devil. I seek refuge in you O Allah lest they should come and surround me." He then should wash his hands three times before putting them into the vessel and should say, "O Allah, I ask you for luck and blessing, and seek refuge in you against ill-luck and destruction." His purpose should be the removal of excrements or making prayer lawful. He should bear that purpose in mind until he had washed his face. If, however, he happens to forget the purpose of his ablution just before he washes his face, he will not be penalized for it. He then should take up a handful of water with his right, and rinse his mouth with it thrice and gargle, allowing the water to reach his throat, except when he is fasting, at which time he should take it easy (lest he swallow any of it).

Having done that he should say, "O Allah, Help me to recite Your book and to exalt Your name." Thereupon he should take up another handful and inhale it thrice, forcing it with his breath up his nose and flushing thereby its cartilages, and then force the water out by exhaling. As he sniffs the water he should say: "O Allah! Grant me (to enjoy) the perfumes of the Garden and bestow mercy upon me." As he exhales in order to force the water out of his nose he should say, "O Allah! I seek refuge in You against the stench of Hell and evil of the world." This is said because inhaling constitutes drawing in and exhaling is removal and rejection.

He then should take another handful of water for his face and should wash it from the beginning of the flat part of the forehead to the extremity of the fore-part of the chin lengthwise, and from ear to ear laterally. The two temples which are on either side of the forehead are not included in the face but form a part of the head. The water is allowed to reach the edge of the bangs which women are wont to affect: It is that part which lies at the side of the face when the end of a thread is placed upon the top of the ear, and the other end is placed upon the corner of the forehead. The water, however, is allowed to reach the four parts of face where, the hair grows, namely, the eyebrows, the mustache, the side whiskers, and the eyelashes which are, for the most part sparse. The side whiskers are that part of the beard which grows parallel to and alongside the ears. Water should also be allowed to reach the base of sparse but not thick beards, *i.e.* the frontal part of the face. The rule which governs the hair between the lower lip and the chin is the same as that which governs the beard, whether thick or sparse. He should (wash his face in this prescribed manner) thrice and then pour water over the long part of his beard, and work his fingers in and clean the eye holes and (the inner corners of the eyes) where the dirt which they discharge collects and (the outer corners) where the kohl gathers, for it was related that the

Messenger of Allah "Allah's blessing and peace be upon him" himself did that. When the person washes his eyes his wish should be that sin would depart therefrom. Similarly at the washing of every member of his body, he should wish for the departure of sin therefrom. As he washes his face, he should say, "O Allah! Cleanse You my face with Your light when You cleanses the faces of Your saints; and blacken not my face with Your darkness when You renders the faces of Your enemies black." When washing his face, he should also let water flow in the interstices of his beard, for, it is desirable.

He should then wash his arms up to the elbows three times, (When washing his hands) he should move the ring around his finger. He then should draw his wetted right hand over the fore-part of his head, (raising his head gear with the left), and should apply water to the upper part of the upper arm. For (the believers) will appear on the day of resurrection with whiteness on their foreheads, wrists, and ankles, from the effect of ablution. Similarly, a tradition declares that the Prophet said: " Whoever is able to clean the fore-part of his head let him do so." It has also been related that the whiteness appears on those parts of the body which are washed at the time of ablution.

One should begin with the washing of his right hand and say: "O Allah! (On the day of judgment) hand me the book of my actions in my right hand and judge me with lenience." When he washes his left he should say, "I beseech You O Allah, hand me not the book of my action in my left or from behind my back." He then should proceed to wipe his head thoroughly by soaking his hands in the water, bringing the tips of their fingers, both the right and the left, together, placing them on the forepart of the head, running them over to the opposite side, and finally bringing them back again to the forepart. All this constitutes one wiping. He should go through it thrice and say, "Cover me with Your mercy, O Allah, and shower upon me of Your blessings. Give me to sit in the shadow of Your throne on that day when there will be no shade except Your own." He then should wipe his ears, both outside and inside, with fresh water. To do this, he should put the tips of his forefingers into his ears and twist them round, passing his thumbs at the same time over their beak. He then should place the palms of his hands over the outer part of his ears, repeating the act thrice and saying, "Make me O Allah one of those who hear and pattern their work in accordance to the best of what they hear. O Allah! Let me hear the crier of Paradise with the righteous." He should then wipe his neck with fresh water, because the Messenger of Allah "Allah's blessing and peace be upon him" said: 'Wiping the neck safeguards against being shackled on the day of resurrection." As he wipes his neck he should say, "O Allah! Release my neck from (the yoke of) fire and save You me from the chains and shackles." He should then wash his right foot thrice and, with his left hand, pass his fingers between his toes from the bottom up, beginning with the little toe of the right foot and ending with the little toe of the left. (As he washes his right foot) he should say, "O Allah, steady my foot on the narrow bridge on that day when feet slip down into the fires of Hell." And as he washes his left foot he should say, "I seek your aid O Allah lest my foot

should slip off the bridge on that day when the feet of the hypocrites slip." (In washing his feet) he should let the water reach half way up his legs. When he is through, he should turn his head up to heaven and say, "I testify that there is no god but Allah, that He has no associate, and that Muhammad is His servant and apostle. Glory be to You O Allah, and the praise be Your, for there is no god but You. I have done evil and sinned against my own soul. I beg Your forgiveness O Allah, and I hearken back unto You. Forgive my sin and bestow mercy upon me: You are Oft-Forgiving, Most Merciful. Give me to be penitent O Allah, and make me pure. Grant me to be one of Your righteous servants and make me patient and grateful. Help me always to remember Your name, and to praise You day and night." It is said that whoever repeats this (collect) after performing his ablutions will have the seal of approval affixed to his performance and will have a place prepared for him beneath the throne, wherefrom he will continue to praise Allah and exalt His Holy Name. His reward will be preserved for him until the day of resurrection.

Several things are undesirable during ablution. Of these is to wash (each member) more than thrice. Whoever goes beyond the three transgresses. Another undesirable thing is to be extravagant in the use of water. The Messenger of Allah "Allah's blessing and peace be upon him" performed his ablution, washing each member thrice, and said: "Whoever goes beyond three transgresses and does evil." And again, "There will rise among this people some who will be extravagant in their supplications and purity" It is also said: "A sure sign of weakness in man's learning is his fondness for water during the act of purification." Ibrahim Ibn Adham said: "Obsessions grow out of (fastidiousness in) purification." Among the undesirable things also are speaking during ablution and splashing the face with water. Others also objected to the use of towels after ablution saying that the water used in the act is weighed on the day of Judgement. This was said by both Sa'id Ibn Al-Musayyab and Az-Zuhri. But Mu'adh related that the Messenger of Allah "Allah's blessing and peace be upon him" himself wiped his face (after ablution) with the end of his garment. 'A'ishah also related that he had a towel which he used after ablution. The authenticity of this tradition has, however, been questioned. It is also undesirable to perform the act of ablution from water contained in brass vessels; or to use for that purpose water which has been heated in the sun. This latter thing is undesirable for medical reasons. The objection to the use of water contained in brass vessels was related on the authority of Ibn 'Umar and Abu Hurairah. A certain person said: "I brought out for Shu'bah water in brass vessel but he refused to perform his ablution therefrom." In this objection to brass vessels he followed the example of Ibn 'Umar and Abu Hurairah.

When one completes his ablution and proceeds to pray he must, no doubt, be aware of his external purity, the purity which men behold and see. He should, however, be ashamed of communing with Allah without first purifying his heart, which Allah beholds and sees. He should know with certainty that the purity of the heart is accomplished through repentance, putting aside blameworthy traits,

and laying hold on those which are praiseworthy. He who limits himself to external purity and cleanliness is like the person who, desiring to invite a king to his house, embarks on the task of plastering and whitewashing its outer gate, but neglects the interior, leaving it stuffed with all manner of dirt and filth. Such a man is best fitted for contempt and perdition. But Allah knows best.

The Excellence Of Ablution

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever performs his ablution well and prostrates himself twice in prayer without allowing anything worldly to distract his mind, will be absolved of all his sins, and will become as innocent as he was when he was born Or according to another version "without permitting his mind to wander, will be forgiven all his past sins." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Let me tell you wherewith Allah atones sin and raises the ranks (of the faithful): Performing the ablution though in distress, frequenting the mosques, and looking forward for the time of the next prayer. Verily this is the threefold bond." The Messenger of Allah "Allah's blessing and peace be upon him" performed the ablution throwing water once on every member and said: "Prayer is unacceptable before Allah except after such ablution." He performed the ablution throwing water twice and said: "Whoever performs the ablution throwing water twice on every member will twice receive his reward from Allah." Finally, he performed the ablution throwing water thrice and said: "This is my manner of ablution and that of the prophets before me and that of Abraham, the Friend of the Merciful Allah." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "He who will remember Allah when he performs his ablution will have his whole body purified by Allah. But he who will not remember Allah at his ablution will not have his body purified except in those places where the water was applied." And again, "He who performs the ablution while pure, will be credited with ten good deeds by Allah." He also said: "An ablution upon ablution is like a light upon light." All this is to urge and induce men to repeat and renew their ablution. The Messenger of Allah "Allah's blessing and peace be upon him" also said: "When a Muslim, during the act of ablution, rinses his mouth, the sins leave it; when he blows his nose, they are gone therefrom; when he washes his hands, the sins, even those beneath his finger-nails, are removed; when he washes his head, he rids it of its sins, even those in and behind his ears, when he washes his feet, he cleanses them from sins, even those beneath his toe-nails. Then, and only then, will his going to the mosque and his prayer therein be meritorious. It has also been related that he who is pure has the same reward as he who is fasting. The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Whoever performs his ablution well, and then lifts his head unto heaven and says, 'I testify that there is no god but Allah alone, He has no associate, and I testify that Muhammad is His servant, the Messenger of Allah "Allah's blessing and peace be upon him", the eight gates of Paradise will be flung open before him and he will enter therein through whichever gate he

may desire." Said Umar "Good ablution drives away Satan from you." Mujahid also said: "He who is able to go to bed purified, remembering Allah and penitent, let him do so, for souls are brought back to life in the same condition in which they were when taken away."

The way of bathing

One should place the vessel which contains the water to his right, and repeating the *Basmalah,* he should wash his hands, thrice, then perform the act of abstersion, as has been already described, removing off his body whatever impurities it has. He then should perform the ablution of prayer in the manner already described with the exception of the washing of the feet which he should for the time being defer because to wash the feet and then step on the earth (which is not clean) would be waste of water. He then should pour water over his head, thrice over the right side and thrice over the left. He then should rub his body on either side, the front and the back; let the water flow into the interstices of his beard making it reach the base of the hair whether thick or sparse. A woman, however, need not undo her braids unless she is certain that without undoing them the water will not penetrate into the interstices of her hair. The person should not forget those parts of the body which are bent or concealed, but should guard against touching his penis. Should he touch his penis, he should perform the act of ablution all over again. If, however, he has already performed his ablution before bathing he need not go through it again.

These then are the rules of ablution and bathing. We have discussed those elements in them which are indispensable for the traveller on the path of the hereafter to know and to do. If on special occasions and under unusual circumstances he may need other points besides these, he should refer himself concerning them to the books of jurisprudence.

Of all we have discussed pertaining to bathing, two things are obligatory: good intention and the washing of the whole body. In the case of ablution (six things) are obligatory: good intention, washing the face, washing the arms up to the elbows, wiping the head, washing the feet including the heels, and finally the observation of such sequence in performing ablution. Washing the different organs of the body in uninterrupted succession, *i.e.* to wash the second member before the first has dried, and the third before the second has and so on), is not obligatory. Bathing ablution *is* obligatory after four things: after the emission semen, after the two places of circumcision meet together, after menstruation, and after childbirth. Other than these is simply ordained by custom after the usage of the Messenger of Allah "Allah's blessing and peace be upon him" *(sunnah),* such as the major ablution of the two feasts, Al-Fitr and Al-Adha, the major ablution of the Friday and the different feasts, the major ablution of the *ihram,* that of the standing on 'Arafah and Muzdalifah, and at entering Mecca. Also performed after the usage of the Messenger of Allah "Allah's blessing and peace be upon him" are the three major ablutions during the three days of Tashriq, the major ablution of the farewell circumambulation, according to some,

the major ablution of the unbeliever when he embraces Islam and is under no obligation to perform it by reason of sexual intercourse and the discharge of semen, the insane when he regains his sanity, and the person who has washed a dead body. All these are desirable.

The way of Purification with clean Sand

If, after trying earnestly to find water, a person is unable to secure any, or is prevented by the presence of some beast or obstacle from reaching the water supply, or whenever the water is needed for the quenching of his thirst or that of his companion, or whenever it belongs to someone else who declines to sell any of it except for too high a price, or when the person himself happens to be suffering from a wound or an ailment, and consequently fears that the use of water may result in the infection of the member or in his acute sickness, he should wait until the time for the fulfillment of the ordinance arrives and then proceed to an elevated land the soil of which is pure, fine, and soft so that it is easily blown into dust. There, with his fingers held closely together, he should pat his palms over the sand, and lifting them to his face, he should wipe every part of it once. As he does that he should purpose in his mind the making of prayer permissible. In wiping his face, he is not required to force the dust beneath the hair whether it be sparse or thick. He should, however, make an effort to wipe his whole face with the dust. This can be accomplished with one single stroke, since the width of the face does not exceed that of the two palms. In deciding whether or not he has covered his whole face, his own opinion is sufficient. He then should remove his ring and pat his palms over the sand a second time, during which he should hold his fingers wide apart. Having done this, he should place the back of the fingers of his right hand over the front part of the fingers of his left in such a way that the tips of the fingers of the one hand will not project beyond the edge of the forefinger of the other. His hands in this position, he should then run his left hand over the back of his right forearm up to the elbow. He then should turn over his hand so that the hollow of his left palm rests over the inner side of his right forearm by the elbow and then should run it down towards the wrist and finish by stroking the outer side of his right thumb with the inner of his left. He then should do the same thing for his left arm. After that he should wipe his two palms against each other and pass the fingers of the one hand between those of the other. The purpose of this regulation is to cover both arms completely up to the elbows through a single patting of the palms over the sand. If this proves impossible the person can pat his palms over the sand one or more times. Having fulfilled this and performed the ordained prayer he may proceed to perform any supererogatory prayer he wishes. If he wishes to combine the enactment of two rites he should perform the act of purification with sand *(Tayammum)* over again prior to the enactment of the second rite. Thus every ordained rite should be preceded by a single act of *Tayammum*.

PART THREE: ON CLEANLINESS AND CLEANSING FROM THE EXTERNAL BODILY CYSTS AND DISCHARGES

which are of Two Kinds: Discharges and cysts

The First Kind: The Discharges And The Wet Excretions Of The Body

These comprise eight:

The first: That which adheres to the hair of the head such as dirt and lice. Cleansing the head from these through washing, combing and the use of ointment for the orderly arrangement of the hair is desirable. The Messenger of Allah "Allah's blessing and peace be upon him" was wont to anoint and comb his hair once a week. Furthermore, he used to command (his followers) to do the same, saying, "Anoint your hair once a week." He also said: "He who has but a single hair on his head, let him honour it;" i.e. keep it clean from filth. A certain man with dishevelled hair and ruffled beard came one day before the Messenger of Allah "Allah's blessing and peace be upon him". On seeing him, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Has this man no ointment wherewith to hold his hair?" Then turning to those present he added, "One of you enters the place as though he were a demon."

The second: The discharge which collects in the hole of the ear (i.e. the ear-wax). Wiping will remove what is evident of it, while that which collects at the bottom of the canal should be carefully cleansed after emerging from the bath; for too much of that discharge may be harmful to the hearing of the individual.

The third: What collects within the nose of the wet thick mucus and sticks to its (inner walls). It is removed by inhaling and exhaling.

The fourth: The yellow deposits which collect between the teeth and the tip of the tongue. These are removed by the use of the toothpick and the rinsing of the mouth, both of which we have already discussed.

The fifth: The filth which adhere to the beard and the lice which swarms it whenever it is not tended. These can be gotten rid of by washing and combing. Thus we have it in the well-known tradition that the Messenger of Allah "Allah's blessing and peace be upon him" never parted with his comb, brush, and mirror whether he was at home or on travel. This in fact was the established custom (among) the Arabians. According to a strange tradition, the Messenger of Allah "Allah's blessing and peace be upon him" was wont to comb his beard twice a day. His beard was thick and the same was true of that of Abu Bakr. 'Uthman, on the other hand, had a long but thin beard; while Ali had a broad and wide beard which spread out across his chest from shoulder to shoulder. In yet a stranger tradition. A'ishah said: "Several people gathered outside the gate of the Messenger's house and he went out to meet them. Just before he went out, I saw him gaze, into the water-vessel and fix his hair and beard. Thereupon, I said to him: Do you do such a thing as you the Messenger of Allah "Allah's blessing and

peace be upon him"?' To which he replied: 'Yes, for Allah loves that His servant should adorn himself whenever he goes out to meet his brethren'." The ignorant might think that the Messenger of Allah "Allah's blessing and peace be upon him", like other men, attended his hair and beard because of his, desire to appear handsome before people. Such an error on the part of the ignorant is like comparing angels to blacksmiths. On the contrary, the Messenger of Allah "Allah's blessing and peace be upon him" was commanded by Allah to fulfill a commission and among the duties therein he was expected to exalt himself before man and inspire respect in their hearts so that they might not belittle and despise him, and to embellish his looks in their sight so that they might not slight him not consequently turn away from him, and thereby give the hypocrites reason to rejoice. Care for personal appearance is obligatory upon every learned man who undertakes to call men to the worship of Allah. He should attend to his outward appearance so that he would leave nothing that will alienate men and turn them away from him. In this and in other similar things the intention of the individual is the test. For such actions are qualified and coloured by the purpose for which they have been done. Adornment for this purpose is, therefore, desirable; while leaving the beards dishevelled and neglecting one's personal appearance in order to attract attention as an ascetic is extremely dangerous. Rather to relinquish (such affectations) and undertake those things which are more important is desirable. In short, these are inward states between the servant and his Allah. The critical (observer) will not fall to see that and no amount of ambiguity and confusion could prevail over him or mislead him. Yet how many an ignorant person affects these things in order to attract the attention of men, thereby deceiving himself and other people as well, and claims that his purpose in that is good and wholesome. Thus you often see several learned men wear expensive and luxuriant garments and claim that their sole purpose is to confound heretics and refute dissenters, and that their aim is to draw nigh unto Allah. But the (falsity of their claim will be revealed on that day when the hearts are examined, when the tombs are laid open and their contents are scattered, when the secret thoughts are made known. On that day will the pure gold be selected and the glittering (brass) thrown away. We seek your refuge with the Lord from the shame due the hypocrites on the day of judgment.

The sixth: The filth which adheres to the knuckles, i.e. the forger joints. These the Arabians did not wash frequently because they neglected the washing of their hands after meals. Consequently, filth collected in these wrinkles. The Messenger of Allah "Allah's blessing and peace be upon him" commanded them, therefore to wash their knuckles.

The seventh: Cleaning the finger-tips which the Messenger of Allah "Allah's blessing and peace be upon him" commanded the Arabians to do. This includes not only the removal of the filth that adheres to the finger-tips but also that which gathers beneath the nails, especially since the nails were not always trimmed, with the result that dirt collected in great quantities beneath them. Consequently, the Messenger of Allah "Allah's blessing and

peace be upon him" ordered that the manicuring of nails plucking the hair off the arm-pits, and shaving the pubes should be done (at least) once every forty days, but he commanded that the part beneath the nails be cleaned regularly (and frequently). In one of the incidents in the life of the Messenger of Allah "Allah's blessing and peace be upon him" we are told that he once thought the revelation he was expecting was unduly late; so when finally Gabriel came down with the revelation, the latter said: "How could we reveal to you (anything) when ye wash not your knuckles and clean not your finger-tips when your teeth are yellow and ye clean them not. Command, therefore, your people to do that,"

The eighth: The dirt which collects to the body through perspiration and dust, all of which are best removed by taking a bath. In this connection (we may point out that) there is no harm in frequenting the public baths, as the Companions themselves went into the baths of Damascus. One of them even said: "What a good place is the bathhouse! Therein the body is cleansed and its heat reminds us of Hell." This saying has been ascribed to both Abu Ad-Darda' and Abu Ayyub-al-Ansari. Another said: "What a bad place is the bathhouse! Therein nakedness is revealed and shame goes to the winds." The first has addressed himself to the benefits of the bath while the second pointed out its evils. At any rate there are certain obligations and rules which the visitor of the bath should observe. Two of these obligations pertain to his own nakedness and two relate to the nakedness of others.

The two obligations which pertain to his own nakedness are first, that he should shield it from the sight of others and second, guard against the touch of others. No one should undertake to clean it but himself. Furthermore, he should not allow the bath attendant who rubs the backs of bathers and massages their body to touch either his thigh or the part of the body which lies between the navel and the pubes. Some permit the touching of any part of the body with the exception of the genitals but the best rule is not to permit the touching of the parts already mentioned, since the rule which prohibits looking at the private parts has been extended to include the prohibition of touching them as well. The same rule covers the other part of nakedness, namely, the thigh.

The two obligations which relate to the nakedness of others are first, to avoid looking at it whenever it is exposed and the second to warn against uncovering it because to warn against evil is obligatory. The person is expected to warn against uncovering the nakedness but he is not held responsible for the acceptance of his warning. He cannot escape the obligation of warning except when such warning exposes him to physical danger or personal injury, or lead him to something which in itself is unlawful. Then he is not expected to condemn one unlawful act when such condemnation will compel the offender to commit another unlawful act. To refrain from warning and excuse himself on the ground that his warning will be of no use, is quite unpardonable because no one will fail to take cognizance of disapproval and be influenced by it and no one will fail to take

heed when he is derided for his sins. It will result in making the matter seem bad in his sight and will induce him to shun it. For this reason it is not permissible to neglect warning. Consequently, it has become discreet and wise not to frequent the public baths nowadays, because they are always full of exposed nakedness particularly the part of the body extending from the navel to the upper part of the pubes, which part is not considered nakedness by people any more, although the Law has included it therein, and has made it a sort of boundary to nakedness. It is therefore desirable to evacuate the bath-house of people (in return for a certain fee). In this connection Bishr Ibn Al-Harith said: "I shall not be hard on the man who pays his last Dirham in order to have the bath-house evacuated of people when he takes his bath." Ibn 'Umar was once seen in the bath-house with his face turned toward the wall having also blindfolded his eyes with a bandage. Some have said that there was no harm in frequenting the bath-houses provided the individual has two veils, one for covering his nakedness and the other for his head over which he should throw it in order to protect his eyes.

As to the rules, they are ten, and they go as follows:

The first is good intention. The individual should not enter the bath-house for the sake of some immediate worldly gain or for the purpose of toying with some earthly passion. Rather, he should seek therewith healthy cleanliness in preparation for prayer.

The second is that he should pay the bath-owner his fee in- advance before entering the bath because the service which (the client) wants is unknown to the owner and similarly is the fee which the latter expects. Consequently, the payment of the fee in advance before going into the bath removes the ambiguity from at least the one and sets the mind of the other at ease.

The third is that the individual should advance his left foot first as he enters the bath and should then say, "In the name of Allah the Merciful, the Compassionate. I seek refuge in Allah against Satan, the accursed the filthy, the impure, the corrupt, the corrupting."

The fourth is that he should await the time when the bath is vacant and then go in, or see to it, by paying, that it is vacated. For although there may not be in the bath any except religious men who are careful not to expose their nakedness, the very fact of seeing their unprotected bodies smacks of lack of shame and is suggestive of nakedness. Furthermore, it is unavoidable in moving about not to expose the nakedness especially as the flaps of the veil turn and fold. Then the individual cannot help but see the nakedness of others. It was for this reason that Ibn 'Umar blindfolded his eyes (whenever he entered a bath house).

The fifth is that the individual should wash his hands as he enters the bath.

The sixth is that he should not rush into the tank room until he had first been through the first room (where men sit to perspire).

The seventh is that he should not use too much water but should limit himself to no more than he needs as the occasion demands. To go beyond that will offend the bath-owner especially when the wasted water is hot which costs money and requires labour.

The eighth is that the heat of the bath-house should remind the individual of the heat of Hell and, having spent one hour in the heat of the bathhouse, he should try to get an idea of (the endless stay of sinners in) Hell: It is the place most like Hell, both in the fire beneath the water and the darkness above. We seek refuge in Allah against all such things.

As a matter of fact, the wise will not fail to remember the hereafter every moment of his life, because it is his final destination and eternal abode. In everything he sees, whether it be water, or fire, or any other thing, he finds warning and admonition. For every man notices the things most familiar to himself. Thus if a dry-goods man, a carpenter, a mason, and a weaver entered a furnished house, you would find, on examination,, that the dry-goods man looks at the draperies and scrutinizes their value; the weaver directs his attention to the clothes and examines their textures; the carpenter gazes at the ceiling and ponders over its construction; and the mason turns to the walls and deliberates over the manner of their building and the exactness of their lines. Similarly, the traveller on the road of the hereafter does not see anything without finding in it a lesson as well as a reminder of the hereafter. In fact, his eyes fall on nothing without receiving from Allah a warning. If he sees something black he remembers the darkness of the grave; if he sees a snake he is reminded of the serpents of Hell; if he sees any ugly face the image of Munkar and Nakir as well as that of the tormenting angels appear before him; if he hears a terrific noise his mind turns to the blowing of the horn on the Last Day; if he sees something beautiful he recalls the bliss of Paradise and if he hears someone say yes' or no' in the market-place or in a house he reverts in his thoughts to his own fate on the day of judgment, whether he will be accepted or rejected. How becoming it is, then, that such things should prevail over the heart of the wise. Nothing dissuades him therefrom except the most important matters of life. But if he should compare the length of his stay in this life with that of his abode in the hereafter, he would despise the former if he were mindful and wise.

The ninth is that the individual should pay no salutation on entering the bath-house, and in case he was saluted he should not return the salutation. If he should feel inclined to reply to the salutation he may do so by saying "May Allah forgive you your sins." He may shake hands with (an acquaintance bystander) and, for the sake of commencing a conversation, say, "May Allah forgive you your sins"; but this conversation should not be prolonged. Furthermore, he should not repeat the Qur'an in the bath-house except in his mind, yet there is no harm in repeating aloud the formula. "I seek refuge in Allah against Satan, the accursed." Again the practice of going into the bathhouse between the hour of sunset and nightfall is undesirable, because at that time the demons roam (the earth).

The bather may have someone else to rub his back and massage his body for him, as it has been related that Yusuf Ibn -Asbat has, before he died, requested that a certain stranger be allowed to wash his corpse after his death and said: 'The man has rubbed my back and massaged my body for me when I

was once bathing, I wish therefore to reward him with something which will please him, and I am sure it will please him much to wash my corpse." The permissibility of having another rub one's back and massage his body is attested by what one of the Companions related concerning the Messenger of Allah "Allah's blessing and peace be upon him": Said the Companion, "In one of his travels the Messenger of Allah "Allah's blessing and peace be upon him" stopped at an inn. Stretching himself out with his belly to the earth, a negro slave began to massage his back for him. Therefore, I said: "What is going on the Apostle of Allah?" To which he replied, "The she-camel threw me off its back.

The tenth is that when the individual is through with his bathing he should thank Allah upon this blessing, for it has been said that hot water in winter time is a much sought of luxury. Concerning baths and bathing Ibn 'Umar said: "Baths are an innovated luxury." This describes baths in their relation to the Law, but from the view-point of medicine they have been described as a protection against leprosy, especially after the use of a depilatory. It has also been said that depilating the pubes once a month cools the body, purifies the complexion, and increases virility.

Again it has been said: "To urinate while standing in the bath in winter time is better for the man than a dose of medicine." And again 'To sleep after the bath in the summer time is as good as any dose of medicine. "Washing the feet with cold water after the bath is a protection against gout. Furthermore, the pouring of cold water over the head, as well as drinking it, after the bath is undesirable. These rules govern the conduct of men in bath houses.

As to women the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful unto a man to take his wife into a bath-house when others are bathing therein." According to a tradition vouched for by more than two Companions, "It is unlawful for the man to enter the bath-house without a veil, and it is unlawful for the woman to enter therein except after childbirth or when sick." A'ishah herself entered the bath-house when she was sick. Thus whenever the woman has to go into the bath - house let her do so veiled. It is undesirable for the man to give her the fee lest it be a help for her to do that which is undesirable.

The Second Kind: The Bodily Cysts

It includes eight things:

The first is the hair of the head in the shaving of which there is no harm to him who desires to be clean. On the other hand there is no harm in leaving it grow provided it is regularly anointed and combed, and provided it is not left to grow in tufts as the smart set are wont to do, or in long locks like the manner of the descendants of the noble blood to whom the practice has become a distinctive sign. Unless the person be a descendant of noble blood his wearing of long locks would be false and fake.

The second is the hair of the moustache. The Messenger of Allah "Allah's

blessing and peace be upon him" said: "Cut your moustaches off." According to another version, "Shear your moustaches." And according to another, "Trim your moustaches and spare your beard." In other words let your moustaches extend around the upper lip (but not hang down over it), i.e. let them encircle it. Of the same root is the phrase "circling round" in the verse, "And you shall see the angels circling round about the throne." In still another version the word used is 'pluck" which indicates cutting extremely short while "trim" indicates a lesser extent. Said Allah, "Should He ask them of you and press you, you would show yourselves niggards." In other words "should He urge you." Shaving the moustache, however, was never mentioned in the tradition, while trimming so closely as to resemble shaving has been related about the Companions. Thus one of the followers (, on seeing a person who had trimmed his moustache very closely, said: 'You remind me of the Companions of the Apostle of Allah." Al-Mughirah Ibn Shu'bah once said: "One day the Messenger of Allah "Allah's blessing and peace be upon him" saw me with a long moustache. There upon he said, come hither and have your moustache cut off along a toothpick." There is, however, no harm in leaving its extremities (i.e. its ends) to hang down. 'Umar and others besides him did that, because the ends of the moustache do not cover the mouth and no food sticks to them while eating. The words of the Messenger of Allah "Allah's blessing and peace be upon him", "Spare the beards," mean let them grow. According to one tradition the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Jews spare their moustache and trim their beards; but ye do the opposite." Some learned men disapproved of shaving and regarded it an innovation.

The third is the hair growth on the armpit the plucking of which is desirable at least once every forty days. Such an operation is quite easy and simple at the person has been accustomed to it right from the beginning. But the person who has been accustomed to remove it by shaving may continue to do, so especially since its plucking is tormenting and painful while the sole purpose of its removal is cleanliness and the prevention of dirt from collecting in the interstices of the hair. This purpose is equally attained through shaving.

The fourth is the hair on the pubes, the removal of which is desirable either by shaving or by the use of a depilatory. Its removal should not be delayed any longer than forty days.

The fifth are the nails, the manicuring of which is desirable especially because of their horrible appearance and because of the dirt which collects underneath them when they are long. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Hurairah, manicure your nails for Satan sits on them when they are long." The presence of a little dirt underneath the nails will not effect the validity of ablution, because such little dirt will not prevent the water from penetrating (underneath the nails). Furthermore because of necessity, both the Bedouins and the city people are usually lenient in this matter, particularly in connection with the toe-nails, the knuckles, and the back of the feet and the hands. The Messenger of Allah "Allah's blessing and peace be upon him" was

wont to command (his followers) to manicure their nails and take them to task for the dirt underneath their nails. But he did not command them to repeat their prayer. If he had done so his commandment would have had the added benefit of admonishment and warning against impurity.

As far as the way of manicuring the nails is concerned, I have not seen any genuine tradition. But I have heard that the Messenger of Allah "Allah's blessing and peace be upon him", when manicuring his nails, began with the index finger of the right hand and finished with the thumb. (Starting with the index finger of the right hand, he worked to the little finger of the same hand). Moving then to the left hand he worked from the little finger to the thumb. (Last of all he manicured the thumb of the right hand). Pondering over this, one of its aspects, which seems to prove its veracity, occurred to me. Now such things do not become apparent except through the light of prophecy. But learned men of insight aim at deducing through reasoning the significance of these things when reported to them. What occurred to me, although Allah knows best, is that manicuring the nails of the fingers and toes is, to begin with necessary. But whereas the hand is superior to the foot, a person should begin with the fingers. Of the two hands, the right is the superior and consequently should come first. Of the five fingers of the right hand the index finger, which points out (at people) when one is repeating the two words of the *Shahadah,* is the superior. Therefore, it should mark the beginning. Since the order favoured by the Law in matters of ablution and the like is to begin with the right and proceed in the same direction, the finger to the right of the index should come next. If the hand is placed with its back to the ground then the thumb would be the finger to the right of the index. If it is placed with its palm to the ground then the middle finger would be to the right of the index. But if you let the hand dangle naturally, its palm would be inclined towards the ground because the right hand swings from the right to the left, and as the swinging motion is completed the back of the hand goes up. Hence the natural position is the more preferable. Furthermore, if one palm is placed against the other the fingers form, as it were, a circle, and consequently the person should commence with the index finger of the right hand and from there work to the right until he returns to the same index finger. This will result in working from the index finger of the right to the little finger of the same hand, and then from the little finger of the left hand to the thumb of the same hand. There remains the thumb of the right hand, with which the operation should be concluded.

As to the toes, since no tradition governing the procedure of manicuring them has come down to us, I hold it to be better to being with little toe of the right foot and, working to the right, end with the little toe of the left foot, which is exactly like procedure followed in cleaning between the toes. For the considerations which we have mentioned in connection with the hands do not hold here since there is no "fore-finger," (that points out at people when one repeats the two words of the *Shahadah*) in the foot. In fact, all the toes are in the same category and form a single line close to the ground. Therefore, one begins

with the right. Nevertheless any such assumption of their forming, as it were, a circle when the sole of the one foot is placed against that of the other, unlike the same thing in the case of the fingers, is unnatural. These minute details of procedure become instantly apparent through the light of prophecy, but in our case they are extremely difficult.

If we were asked concerning the order of procedure (which should be followed in manicuring the nails) we might be able to give a satisfactory reply; but if we cite the practice of the Messenger of Allah "Allah's blessing and peace be upon him" and the procedure which he followed therein, we might be able thereby to ascertain its rule. His reminder (to us through his practice) of the significance (of his procedure therein) calls for the deduction of that significance. No one should think that the actions of the Messenger of Allah "Allah's blessing and peace be upon him", and all their details, have not been governed by a definite standard, and a fixed rule and order. In fact in all the voluntary actions which we have already mentioned man follows one of two or more procedures, the selection of which is motivated not by sheer agreement but by a definite reason which demands that procedure be followed and preferred. For the haphazard way of doing things just as they come is characteristic of animals; while governing actions and movements by the standard of their (relative) significance is peculiar of the saints of Allah. The more regulated and governed are the actions and movements of man, and the less they are haphazard and neglected and the farther removed they are from (caprice), the nearest would his rank be to that of the Messengers and saints and the closer would his position be to Allah. This is because he who is close to the Messenger of Allah "Allah's blessing and peace be upon him" is close to Allah. Furthermore, he who is close to Allah is, in the nature of the case, one of His nearest devotees, and he who stands close to the favourite is in turn a favourite. We, therefore, seek refuge in Allah against having the direction of our actions and movements in the hands of Satan, ruled and governed by him through (our) passions and whims.

The way in which the Messenger of Allah "Allah's blessing and peace be upon him" applied-kohl to his eyes has been accepted as the norm and standard for such procedures. He was wont to apply it thrice to the right and twice to the left eye beginning with the right for its superiority. The disparity between the number of applications to each eye is for the sake of having the sum total odd in number, because odd numbers are superior to even numbers. Allah himself is unique and prefers odd (numbers). Consequently, the actions of man should always correspond to one of the attributes of Allah. For this reason the use of an odd number of stones in abstersion has been viewed with favour. The number of the applications of kohl to the eyes has not been limited to three, although there is an odd number, because the share of the left eye would then be one application only, which thing in insufficient and will not ordinarily extend over all the roofs of the eyelashes. The right eye has been assigned three applications because preference is necessary to produce an uneven number, and since the right eye is superior it enjoys that preference.

If you should say, "Why was the left eye limited to two applications?" my answer would be that the limitation was dictated by necessity, since if each eye were given an odd number of applications the sum total of the applications would be even, because the sum of two odd numbers is an even number. But the preference if for an odd number in the total applications of both eyes rather than of each eye. There is, however, another possibility in the applications of kohl, namely to follow the practice in ablution and apply the kohl thrice to each eye. This procedure is the more preferable. If I were to investigate all the details which the Messenger of Allah "Allah's blessing and peace be upon him" observed in his actions and movements, it will take me a long time to exhaust the subject. Therefore, base your future in your past experience; and know that no learned man will ever become the heir of the Messenger of Allah "Allah's blessing and peace be upon him" unless he acquaints himself with all the statutes of the Law, so that nothing will separate them (i.e. learned man, and Prophet) from each other except one rank that of prophecy which is the distinguishing degree between the inheritor and the inherited. For the inherited is he who has earned and collected the money while the inheritor is he who has neither earned nor collected is but received it by transmission. These and other significations, despite their relative easiness when compared with the profound mysteries and secrets, are not independently comprehended except by the Messengers and are not elicited through transmission, after their (importance) has been pointed out by the Messengers, except by their heirs, the learned men.

The sixth and seventh are the umbilical cord and the foreskin respectively. The umbilical cord is cut off at the time of birth while purification through circumcision is performed by the Jews on the seventh day after birth; consequently, contradicting them by delaying the operation until the child cuts his front teeth is more desirable and less dangerous. The Messenger of Allah "Allah's blessing and peace be upon him" said "Circumcision is a law unto man and a meritorious deed on the part of women.' Nevertheless, excess should be avoided in female circumcision. The Messenger of Allah "Allah's blessing and peace be upon him" once said to umm Atiyyah' who used to practise the circumcision of women: "O Umm Atiyyah! Be moderate when you perform the operation of circumcision on women and cut off only a small portion of the prepuce of the clitoris, for that is better fitted to preserve femininity and more welcome to masculinity." In other words it does not impair the woman's passion nor rob the man of his pleasure at the time of intercourse. Consider the refined diction and euphemism of the Messenger's speech and how the light of prophecy has shone from the affairs of the hereafter which are the noblest concerns of prophecy and illuminated the affairs of this world do that matters of great importance, the ignorance of which may result in grave, consequences, have been revealed to the Messenger of Allah "Allah's blessing and peace be upon

him" despite the fact that he was unlettered. Praise, therefore, be to Allah who has sent His Apostle to be a mercy unto men and through him to make available for them the blessings of this world and of the world to come.

The eighth is the long beard and we deferred discussing it in order to attach to it certain rules which govern it and several innovations practised in connection with it, since this is the most suitable place for the treatment.

People have differed as to the length of the beard. Some held that there is no harm in the person taking his beard with his hand and cutting off what is beyond his grip. This was done by Ibn Umar and many of the followers and met the approval of Ash-Sha'bi and Ibn Sirin but was frowned at by Al-Hassan and Qatadah who said that letting it alone is a better practice, which conforms to the words of the Messenger of Allah "Allah's blessing and peace be upon him", "Spare your beards." The right practice is not difficult to determine, provided it does not lead to trimming the beard and rounding it off the sides; for its excessive length renders the appearance unseemly and releases the tongues of backbiters with ridicule. Consequently, it is better to guard against such practice. Al-Nakh'i said: "I wonder why a sane man whose beard is long does not trim it, thereby avoiding its being too long and its being too short, for moderation is desirable and good in everything." For this reason it has been said: "The bigger the beard the smaller the mind." There are, in connection with the beard, ten disapproved practices. Of these some are more reprehensible than the others. These are dyeing the beard black, bleaching it with sulfur, plucking it, plucking the gray hairs in it, (elaborately) trimming it augmenting its size, neglecting it, dishevelled and untidy for the sake of affecting asceticism, boasting of its black colour as indicative of youth and of its gray colour as the sign of (venerable) age, and dyeing it red or yellow, thereby emulating the righteous but lacking (their good) intention.

The first (undesirable practice)) in connection with the beard is dyeing it black. The practice is forbidden as the Messenger of Allah "Allah's blessing and peace be upon him" said concerning it, "The best of your youth are those who emulate the old among you, and the worst of your old men are those who emulate the youthful among you." Emulating the old refers to the emulation of their poise and dignity not their gray hair. Not only was the dyeing of the hair black forbidden but it was also described as the sign of the people of Hell, and according to another version it was identified with the sign of the unbelievers. A certain man who was living at the time of Umar and was wont to dye his beard black got married. Soon afterwards the dye faded and his gray hair was no longer concealed. Thereupon the relatives of his wife brought him before the Caliph who annulled his marriage and had him flogged, and said to him, "You deceived them by concealing from them your gray hair." It is said that the first to dye his beard black was Pharaoh, may the curse of Allah be upon him. It is also related on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and

peace be upon him" said: "At the end of time there will be men who will dye their beards black like the crop of the pigeon; the same will not enjoy the fragrance of the Garden."

The second is dyeing the beard yellow or red. The practice is permissible in order to conceal the age of warriors from the unbelievers in times of raids and Jihad. If it is not for this purpose but rather for the sake of emulating men of religion, then it is blameworthy. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yellow is the colour with which the Muslims dye their beards, and red is that with which the believers dye theirs." Henna was used for red dye while saffron for the yellow.

Some of the learned men dyed their beards black before setting out on raids. There is no harm in this practice provided the intention is genuine and is not shadowed by passion or lust.

The third is bleaching the beard with sulfur to give the appearance of an advanced age for the purpose of gaining deference and veneration having their testimony accepted at court and their narration of traditions on the authority of the masters accredited; they do it out of their desire to lord it over youth and in order to appear very learned, thinking that age would make them superior. But how far from the truth this is; for age does not increase the ignorance except with ignorance. Knowledge is the fruit of reason which is a native talent removed from the influence of age and not affected by gray hair. But he who is born foolish increases in folly with the years. Furthermore, the masters were wont to give precedence to the learned youths. Thus 'Umar used to give Ibn 'Abbas, despite his youth, precedence over the leading Companions, and used to seek his counsel rather than theirs. Ibn 'Abbas himself said: "Allah gives not His servants knowledge except in their youth and in youth lies all that is good." In support of his assertion he quoted the statement of Allah: "They said: 'We heard a youth make mention of them whom they call Abraham.'" (Al-Anbiya 60)

﴿ قَالُوا۟ سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ ﴿٦٠﴾ ﴾

He also quoted the statement of Allah Almighty: "They were youths who had believed in their Lord, and in guidance had We increased them" (Al-Kahf 13)

﴿ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ﴿١٣﴾ ﴾

And: "And We bestowed on him wisdom while yet a child." (Maryam 12)

﴿ وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا ﴿١٢﴾ ﴾

Anas was wont to say, "The Messenger of Allah "Allah's blessing and peace be upon him" died having in his head and beard no more than twenty gray hairs." On being told, "But Abu Hamzah! The Messenger of Allah "Allah's blessing and peace be upon him" was well advanced in age when he died," Anas replied, "Yes. But Allah did not disgrace him with gray hair?" "Is it a disgrace to have gray hair?" they asked. Anas replied, "Do you not all dislike gray hair?"

It is also said that Yahya Ibn Aktham was appointed judge when he was twenty-one years old. While sitting in his court one day a certain man, wishing to deride him for his young years, asked him, "Of what age is the judge, may Allah repair him!". Ibn Aktham said: "Of the same age as Attab Ibn Adi when the Messenger of Allah "Allah's blessing and peace be upon him" entrusted him with the governorship of Mecca and its judgeship," and with this retort silenced him. It was also reported on the authority of Malik that he said: "I read in one of the books the following statement, "Let not a man's beard deceive you for the bull has one also!"'.

Abu Amr Ibn Al-'Ala said: "Whenever you see that a man is tall in stature but his head is small and beard long and wide be sure that he is a fool although he may be Umayyah Ibn 'Abd-Shams." Ayyub Al-Sikhtiani said: "I have seen old men of eighty years follow a youth in order to learn from him." Ali-Ibn Al-Hussain said: "He who has preceded you in knowledge is your Imam in this respect though he may be younger than you in years." Abu-'Amr Ibn Al-'Ala was once asked, is it becoming to the old man to learn from youth?" He answered saying, "Ignorance abases, man and knowledge ennobles him." Yahya Ibn Ma'in, on seeing Ahmad Ibn Hanbal walking behind a mule ridden by Al-Shafi'i told him "O Abu Abdullah, I see that you have discontinued the company of Sufyan, despite his advanced age, for the company of this youth in order to learn from him." Ahmad replied, "If you only knew (what is good) you would have walked behind his mule from the other side. If, because of his death, I should miss receiving the knowledge of Sufyan from him personally, I could get it at anytime through other transmitters. But if I should miss the company of this youth I would never receive any of his learning either directly from him or indirectly through transmitters."

The fourth is plucking the gray hairs of the beard because of one's loathing for gray hair. The Messenger of Allah "Allah's blessing and peace be upon him" has definitely forbade the plucking of gray hair and said that it was the light of the believer. It is of the same nature as dyeing the hair black and the reasons of its being disapproved have already been mentioned. Gray hair is the light of Allah and he who dislikes it dislikes the light.

The fifth is plucking the beard in whole or in part for fun or play. This is disapproved-it renders the appearance unseemly. Similarly, plucking the hair off either side of his lower lips is an innovation. A certain man who was wont to pluck the hair off the side of the lower lip took the witness stand before Umar Ibn Abd-al-Aziz but (the caliph) rejected his testimony. Likewise, Umar Ibn Al-Khattab and Ibn Abu Laila, the judge of Al-Medina refused to accept the testimony of any person whose practice it was to pluck his beard.

Plucking the beard during its early growth in order to appear beardless is among the major evils. For the beard is the ornament of man. Furthermore, there are among the angels of Allah some who swear saying, "By Him who has adorned

mankind with beards." It is one of the signs of perfect creation and distinguishes men from women. According to an odd interpretation it is the beard which is meant by the statement of Allah Almighty: "He adds to His creatures what He wills" (Fatir 1)

﴿ يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ ﴾

The followers of Al-Ahnaf Ibn Qais remonstrated saying, "We wish we could purchase for Al-Ahnaf a beard though it may cost us twenty thousand." Shuraih Al-Qadi said: "I wish I had a beard though it were for ten thousand." For how could the beard be disliked when it gives the man honour, identifies him in the sight of others with learning, induces them to look up to him with respect, gives him the exalted seat in the assemblies (of the learned), focuses the eyes of all upon him, entitles him to precedence over his associates, and shields him from dishonour, since he who curses is restrained from it if the man has a beard? It is said that all the inhabitants of Paradise are beardless except Aaron, the brother of Moses, who has a beard which reaches down to his navel. It has been given him as a special favour and distinction.

The sixth is trimming the beard in successive contours for the sake of attracting women. Said Ka'b, "There will be at the end of time men who will trim their beards in the shape of the dove-tail, and will have the toes of their shoes upturned like a scythe. Such people have no manners."

The seventh is lengthening the beard by allowing the hair which covers the temples, which belongs to the head, to grow and join that of the said whiskers thereby going beyond the limits of the ordinary beard and reaching halfway down the cheeks. This is contrary to the habit becoming the righteous.

The eighth is combing the beard for the sake of attracting the attention of men. Bishr said concerning beards, "There are two sins in connection with beards: combing them for the sake of (attracting the attention of) men and neglecting them dishevelled to appear before them ascetic.

The ninth and tenth are to admire the beard's blackness and its grayness. Such self admiration is blameworthy with regard to all the members of the body as well as traits and actions, as it will be discussed later.

This is what we have intended to discuss of the various kind of adornment and cleanliness.

Three traditions pertaining to the rules which govern the body provide us with twelve items of which five pertain to the head, namely parting the hair, rinsing the mouth, inhaling and exhaling water (for cleaning the nose), trimming the moustache, and using the toothpick; three pertain to the hands, namely manicuring the nails, washing the knuckles, and cleaning the finger-tips; and four pertain to the body, namely plucking the hair of the arm-pits, shaving the pubes, circumcision, and abstersion with water-all of which have been mentioned in tradition. Now whereas the purpose of this book is to discuss outward and

physical cleanliness rather than the inward we shall confine ourselves to the former. Let it, however, be known that the inward filth and dirt from which it is necessary to clean one self are innumerable and we shall take them up in detail in the Quarter on The Destructives and shall also discuss the way of their removal and the method of purifying the heart from them.

Praise be to Allah Who has caused His Kindness to overspread His servants, and filled their hearts with the light of faith, which descends from the Throne of Majesty to the nearest heaven, in the form of many degrees of mercy, one of His emotions. He, besides being Unique of Majesty and Magnificence, differs from the kings by exhorting His creatures to ask and invoke Him (whatever, wherever and whenever they like) when He says (on the tongue of His Messenger in his relating from Him): "Is there any to invoke Me so that I should answer his invocation? Is there any to ask for My Forgiveness, so that I should forgive him?"

He also is distinguished from the magistrates by his opening the gate (of mercy) and removing the veil when He allowed for His servants to talk privately with Him during their prayers, whether in congregation or in solitude, whenever and wherever their states change. Furthermore, he did not confine His allowance to such concession, but rather he kindly exhorted and summoned (His servants so much repeatedly to invoke Him), even though the kings who are very weak (in comparison with Him) give no concession of meeting and talking to them alone except after offering gifts and bribes: Glory be to Him! How Great and Magnificent His State is! How Strong is His Power! How Perfect is His Kindness! How Comprehensive is His Beneficence!

Allah's blessing and peace be upon Muhammad, His well-chosen Prophet and selected devotee as well as upon his family and holy companions, the main keys to guidance, and the lights of (dissipating) darkness. To go further:

Verily, prayer is the supporting fundament of religion, which safeguards one's certainty of faith, as well as it is the beginning and the commencement of the acts and deeds of worship and religious service which leads to obedience (of Allah Almighty). In the art of jurisprudence, whether the expanded, the middle or the brief, we've surveyed its primal roots and branches, addressing our main concern to its unusual hairsplitting and peculiar events, in order that this might serve as a treasure for a verdict giver therefrom to take his legal and religious verdicts, and a weapon to which he should take resort and refer (whenever he needs to do so).

In this book, we are going to restrict our concern to explain what is necessary for the seeker (of worship), to learn of its outward deeds and inward mysteries, and uncover from the subtleties of its obscure concepts what corresponds to the meanings of submission, sincerity, and good intention, something which is uncustomary to be mentioned by the ordinary books of jurisprudence. This book will be composed to imply seven chapters which go as follows:

Chapter one: on the merits of prayer

Chapter two: on the excellence of the outward deeds and acts of prayer

Chapter three: on the excellence of its inward deeds and acts

Chapter four: on imamate and Emulation

Chapter five: on the Friday prayer and its etiquette

Chapter six: on different problems of general significance, which the seeker is in need to learn and know

Chapter seven: on the related voluntary deeds.

CHAPTER ONE: ON THE MERITS OF PRAYER

Prostration, congregational prayer, the call to prayer (Adhan) and other related topics

(It is narrated by At-Tirmidhi on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him") said: "Three (types of persons) will (be made to stand) on a sand hill of black musk on the Day of Judgement, who will not be frightened by reckoning nor will they be harmed by fear, until the cases of the people will be decided: a man who used to recite the Holy Qur'an, seeking only the Countenance of Allah Almighty, and to lead a people on their own accord; a man who used to pronounce the Call to prayer (Adhan) in a mosque, and invoke Allah just for the sake of the Countenance of Allah Almighty; and a man who was examined by a large sustenance in his world, even though this did not divert him from doing the deeds of the hereafter."

(It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him") said: "No man nor jinn nor anything hears the voice of the Caller to prayer (Mu'adhdhin) but that he will bear witness in his favour on the Day of Judgement." (It is narrated on the authority of At-Tabarani on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him") said: "Allah's Hand be on the head of the Mu'adhdhin until he finishes from his Call to prayer."

In comment on Allah's statement: "And who is better in speech than he, who invokes Allah and does righteousness" (Fussilat 33)

﴿ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَـٰلِحًا ﴿٣٣﴾ ﴾

It is said: "It was revealed in connection with the Mu'adhdhins." (It is unanimously narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him") said: "When you hear the Adhan, repeat the same words of the Mu'adhdhin." However, this is commendable (for everyone to repeat the same wording of the Adhan) with the exception of the statements "Come to prayer, come to prosperity", in which one should say: "There is neither might nor power but with Allah", and in the statement "The prayer has been established": "Might Allah establish it and make it permanently regular as long as both the heavens and the earth abide" and in the statement: "The prayer is much better than sleep": "You've told the truth, proved lawful and sincere in advise", and when the Mu'adhdhin finishes, let him say: "O Allah, Lord of this perfect call and established prayer! Give Muhammad the access (to intercession) and superiority (over others), and the high supreme rank, and raise him to the praiseworthy station which You have promised him: You never break Your Promise."

According to Sa'id Ibn Al-Musayyab: "He, who offers prayer in a desert, an angel prays on his right hand, and an angel on his left hand; and when he

pronounces the Call to prayer, and also the prayer establishment (Iqamah), angels (whose number is as huge and great) as mountains pray behind him."

The Excellence Of The Obligatory Written Prayers

Allah Almighty says in this connection: "set up regular prayers: for such prayers are enjoined on Believers at stated times." (An-Nisa 103)

﴿ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴾

(It is narrated by Abu Dawud, Ibn Majah and An-Nasa'i on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him") said: "There are five (obligatory) prayers which Allah has enjoined upon His servants to be offered every day and night: whoever offers them in full, and decreases nothing from them out of dealing with them slightly, on the Day of Judgment, Allah will make a pledge for him to admit him to the Garden; and whoever offers them (defectively) and decreases anything from them out of dealing slightly with them, he will have no pledge with Allah: He could punish him if He so likes, and He could forgive him if He so likes."

(It is narrated by Muslim on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him") said: "The example of the (daily obligatory) five prayers is like an overflowing river, running at the door of anyone of you in which he washes himself five times a day: which filth do you see will remain on his body?" they answered: "No filth will remain on his body). On that he said: "Similarly, the five (obligatory) prayers removes sins in the same way as the water removes filth."

(It is narrated by Muslim on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him") said: "The (five obligatory written) prayers act as expiations for (such of sins as are committed in) the intervals between them as long as the major sins are avoided." (It is narrated by Malik on the authority of Sa'id Ibn Al-Musayyab that The Messenger of Allah "Allah's blessing and peace be upon him") said: "What distinguishes us from the hypocrites is the attendance of both Isha' and Morning (prayers in congregation), for both are too hard upon them (to attend)." (It is narrated by At-Tabarani on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him") said: "If one meets Allah (on the Day of Judgement) having wasted his prayers, Allah Almighty will not care of (and thus give him no reward for) any of his good deeds."

(It is narrated by Al-Baihaqi on the authority of Umar that The Messenger of Allah "Allah's blessing and peace be upon him") said: "Prayer is the support pillar of faith, and he who leaves it has indeed destroyed his faith." (It is unanimously narrated on the authority of Ibn Mas'ud that The Messenger of Allah "Allah's blessing and peace be upon him") was asked: "Which deed is the best (and most rewardable in the Sight of Allah)?" he said: "It is (to establish and perform)

prayers just at their stated prescribed times." (It is narrated by Ahmad and Ibn Hibban on the authority of Abdullah Ibn Amr that The Messenger of Allah "Allah's blessing and peace be upon him") said: "He, who strictly guards the five (obligatory) prayers, by making perfect its ablution, and performing them just at their stated prescribed times, they will come to be a light and proof (for his faith) on the Day of Judgement; and he, who wastes them will be mustered in the company of (such evil infidels as) Pharaoh and Haman."

(It is narrated by Abu Dawud on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him") said: "The prayer is the key to the Garden." It is narrated on the authority of At-Tabarani on the authority of Jabir and Al-Hakim on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him") said: "No duty enjoined by Allah Almighty upon His servants after (the obligation of having faith in the) Allah's Oneness is much dearer to Him than prayer; and had there been anything dearer to Him than it, surely, His angels would have worshipped Him through it: but even (they are in continual prayer with) some of them bowing, others falling in prostration, others standing, and others sitting."

(It is narrated by Al-Bazzar on the authority of Abu Ad-Darda' that The Messenger of Allah "Allah's blessing and peace be upon him") said: "He, who leaves even a single (obligatory written) prayer intentionally has (been about to) become an infidel." This means he has become closer to be deprived of faith, by having his handhold loosened and his supporting probe fall down, just like what is said about him who approaches a town that he has reached and entered it. (It is narrated by Ahmad on the authority of Umm Ayman that The Messenger of Allah "Allah's blessing and peace be upon him") said: "He, who leaves even a single (obligatory) prayer intentionally has, indeed, come out of the covenant of Muhammad "Peace be upon him"."

According to Abu Hurairah: "He, who performs ablution perfectly and then comes out aiming direct at offering prayer (in congregation in the mosque) is still in prayer as long as he is aiming at offering it, and a good deed is written for him by each step of one of his (foot), and an evil deed is plotted out of him by each step of the other (foot); and when anyone of you hears the Iqamah, let not him delay (to come), for he who receives the greatest reward among you is him whose house is the farthest (from the mosque)." They asked: "Why is that O Abu Hurairah?" he said: "In view of the great number of steps (he takes towards the mosque)."

It is narrated (on the authority of Abu Sa'id and Abu Hurairah) that the first deed of a servant to be regarded on the Day of Judgement will be the prayer: if it is found to be full and perfect, it will be accepted, and so will all of his deeds, and if it is found to be defective, it will be rejected, and so will all of his deeds." (According to unknown narration the Prophet said to Abu Hurairah): "O Abu Hurairah! Tell your family to offer prayer (regularly and perfectly), perchance Allah will endow you with sustenance from sources which you expect not." According to a learned man: "The example of a praying man is like the example

of a merchant, to whom no profit could be accounted until all of his capital is fulfilled to him; and so is the case of the praying man, from whom no supererogatory prayer will be accepted unless he fulfills what is obligatory upon him." Abu Bakr "Allah be pleased with him" used to say: "When the prayer is due, stand to your fire which you have kindled, and extinguish it."

The Excellence Of Perfecting Its Pillars

(It is narrated on the authority of Ibn Al-Mubarak on the authority of Al-Hassan, and Al-Baihaqi on the authority of Ibn Abbas that the Prophet) said: "The example of the obligatory written prayer is like the example of the balance: whoever gives due measure (as far as its pillars are concerned has the right to) ask for full measure (of its reward)." (It is further narrated by Ibn Al-Mubarak on the authority of) Yazid Ar-Raqashi that he said: "The prayer of The Messenger of Allah "Allah's blessing and peace be upon him" was proportionate (in the length and perfection of its pillars) as if it were balanced." (It is narrated on the authority of Ibn Al-Muhabbar on the authority of Abu Ayyub Al-Ansari that The Messenger of Allah "Allah's blessing and peace be upon him") said: "Verily, it happens that two of my nation should stand to offer prayer, with their bowings and prostrations the same (in length and posture), even though their prayers are as far from each other as the heaven from the earth" and he pointed out to the submission (of the heart)." (It is narrated by Ahmad on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him") said: "On the Day of Judgement, Allah will never look at any servant who does not set up his vertebra (in the standing posture) between his bowing and prostration during the prayer." (It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him") said: "Should such of you as turns his face during the prayer not fear that Allah Almighty might change his face into that of a donkey?"

(It is narrated on the authority of At-Tabarani on the authority of Anas and Al-Baihaqi on the authority of Ubadah Ibn As-Samit that The Messenger of Allah "Allah's blessing and peace be upon him") said: "He, who offers a prayer just at its stated prescribed time, in which he performs ablution perfectly, offers its related bowings and prostrations perfectly, and proves fully submissive, it then will ascend (to the heaven) as white and joyful, saying: "Might Allah guard you as much as you have guarded me"; and he, who offers a prayer but not at its due time, in which he does not perform ablution perfectly, nor does he offer its related bowings and prostrations in full, nor does he prove submissive, it then will ascend (to the heaven) as black and dark, saying: "Might Allah ruin you as much as you have spoiled me." It remains in such state until when it is wherever Allah Almighty wills it to be, it will be folded in the same way as a shabby dress is folded, therewith his face will be beaten."

(It is narrated on the authority of both Ahmad and Al-Hakim on the authority of Abu Qatadah that The Messenger of Allah "Allah's blessing and peace be

upon him") said: "The worst among thieves is he, who steals from his prayer." According to Ibn Mas'ud and Salman "Allah be pleased with them": "The prayer is like the measure: whoever gives a full measure (has the right to) ask for full measure (of reward); and he, who deals with fraud, knows what Allah Almighty says about those who deal with fraud."

The Excellence Of Offering Prayer In Congregation

(It is unanimously narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him") said: "The (reward received by him who offers) prayer in congregation is twenty-seven degrees superior to that (received by him who offers) prayer alone." (It is narrated by Al-Bukhari and others on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him") said: "By he in Whose Hand my soul is! I was about to order for collecting firewood and then order Someone to pronounce the Adhan for the prayer and another to lead the prayer. Then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By he, in Whose Hands my soul is! If anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the Isha prayer."

(It is narrated by Muslim on the authority of) Uthman "Allah be pleased with him" that he said, tracing it up to the Prophet: "He, who attends Isha' prayer (in the mosque in congregation) is (to receive a reward) like him who stands (for supererogatory prayers) half a night; and he, who attends Morning prayer is (to receive a reward) like him who stands (for supererogatory prayers) a whole night." (According to an unidentified narration) he (Sa'id Ibn Al-Musayyab) said: "He, who attends even a single (obligatory) prayer in congregation has, indeed, worshipped (Allah) so much from the whole of his breast." According to Sa'id Ibn Al-Musayyab: "No Mu'adhdhin pronounced the Call to prayer since twenty years but that I have been in the mosque (in expectation for the prayer to attend it in congregation)."

According to Muhammad Ibn Wasi': "I have no desire but for three things from all of this world: a brother to set me right whenever I become crooked, a random amount of sustenance with no subsequent burden (to bear), and a prayer to offer in congregation, free from forgetfulness, with its excellence (of reward) written for me." It is narrated that once Abu Ubaidah Ibn Al-Jarrah led a people in prayer, and when he finished he said: "Satan has kept (whispering evil suggestions into my mind) until it was made alluring to me to see that I have superiority to others: I will never lead prayer once again."

According to Al-Hassan: "Pray not behind a man who do not address himself to the gatherings of the learned men." According to An-Nakh'i: "The parable of him who leads people in prayer with no knowledge is like the parable of him who measures the water in the sea, without knowing how to distinguish its augmentation from its reduction." According to Hatim Al-Asamm: "Once, I missed (an obligatory) prayer in congregation in the mosque, thereupon Abu

Ishaq Al-Bukhari consoled me; even though if a son of mine died, as many as ten thousand would console me; and that's because the calamity of religion is easier, in the sight of the people, than that of the world." According to Ibn Abbas: "He, who hears the Call to prayer and he does not respond (by going to attend the prayer in the mosque), and thus he intends no good, no good will be intended for him." According to Abu Hurairah: "It is much better for mankind to have his ears filled with melted lead than to hear the Call to prayer and give no response to it (by going to attend the prayer in the mosque)."

It is narrated that once Maimun Ibn Muhran went to the mosque (to offer prayer in congregation) thereupon it was said to him: "The people turned away (after they had finished from the prayer)." On that he said: "We all belong to Allah, to Whom we return! The excellent reward of this (obligatory congregational) prayer is much dearer to me than the governorship of Iraq."

(It is narrated by At-Tirmidhi on the authority of Anas that the Prophet) said: "He, who offers (obligatory) prayers in the mosque (in congregation), for forty days, during which no single Takbir of assuming prayer skips him, Allah Almighty writes for him two clearances: one from hypocrisy and the other from the fire of Hell." It is said that when it will be on the Day of Judgement, some people will be mustered, with their faces (as shining as) a brilliant star, whom the angels will ask: "What were your deeds (in the world)?" they will say: "Whenever we heard the Call to prayer, we would soon stand to perform ablution and nothing will divert our attention from it." Another sect will be mustered, with their faces (as glittering) as the moons, and they will say in reply to the same question: "We used to perform ablution before the due time (of every obligatory prayer)." Another group will be mustered, with their faces (as bright) as the sun, and they will say: "We used to hear the Call to prayer while being in the mosque." It is narrated that the righteous predecessors used to console themselves for three days whenever they missed the Takbir of the first (rak'ah), and for seven days whenever they missed a congregational prayer.

The Excellence Of Prostration

(It is narrated by Ibn Al-Mubarak on the authority of Damrah Ibn Habib that) the Messenger of Allah said: "The servant never draws near unto Allah Almighty with anything more excellent than prostration which he performs in solitude." (It is narrated by Ibn Majah on the authority of Ubadah Ibn As-Samit that) the Messenger of Allah said: "There is no Muslim who performs even a single prostration to Allah Almighty (in the prayer) but that therewith Allah Almighty raises him a degree higher, and removes a sin from his account." It is narrated (by Muslim on the authority of Rabie'ah Ibn Ka'b Al-Aslami) that a man said to the Messenger of Allah: "Invoke Allah to make one of the deserts of your intercession, and confer upon me the blessing of your companionship in the Garden." On that he said to him: "Then, address yourself to performing prostrations (in prayer) so much."

It is said (according to the narration of Muslim on the authority of Abu

Hurairah) that a servant becomes the closest to Allah Almighty when he is in the posture of prostration; and this is the significance of Allah's statement: "But prostrate yourself in adoration, and bring yourself the closer (to Allah)!" (Al-Alaq 19)

﴿ كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ﴾

He further says: "On their faces are their marks, (being) the traces of their prostration." (Al-Fat-h 29)

﴿ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ﴾

It is said that this refers to such of earth as sticks to their foreheads because of prostration; and it is also said, and it is more right, that it refers to the light of submission, which shines from the inward and is reflected upon the outward; and it is said that this refers to the spots of light which they will have on their faces on the Day of Judgement, resulting from the traces of ablution.

(It is narrated by Muslim on the authority of Abu Hurairah that) the Messenger of Allah said: "When a son of Adam recites (the Surah of) As-Sajdah and falls in prostration, Satan moves aside and goes on weeping and saying: "Woe to me! This (mankind) was commanded to fall in prostration (to Allah) and he did accordingly, thereupon the Garden is assured to him; and I was commanded to fall in prostration (to Allah) and I disobeyed, thereupon the fire (of Hell) is assured to me."

It is narrated that Ali Ibn Abdullah Ibn Abbas used to perform nearly one thousand prostration everyday, and it is for this that he was called the Ever – Performer of prostration. It is narrated that Umar Ibn Abd Al-Aziz used not to prostrate but on the earth. It is further narrated that Yusuf Ibn Asbat said: "O assembly of young men! Hasten to (offer as much bowings and prostrations as you can) during the time of your health before the disease (hinders you), for indeed, there remains none whom I might envy but he who performs his bowings and prostrations perfectly, from which I have been obstructed (because of my illness)." Sa'id Ibn Jubair said: "I never grieve for leaving anything in this world other than prostration."

According to Uqbah Ibn Muslim: "There is no quality in a servant much dearer to Allah Almighty than that of a man who loves to meet Allah Almighty; and there is no moment, during which the servant is the closest to (the Presence of) Allah Almighty than that in which he is falling in prostration." According to Abu Hurairah: "The servant becomes the closest to (the Presence of) Allah Almighty when he is falling in prostration: so, invoke (Allah) so much while being in such posture."

The Excellence Of Submission

Allah Almighty says: "And establish regular prayers for celebrating My Praises." (Ta Ha 14)

﴿ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ ﴾

He further says: "Be not of the heedless." (Al-A'raf 205)

﴿ وَلَا تَكُن مِّنَ ٱلْغَـٰفِلِينَ ﴿٢٠٥﴾ ﴾

He says too: "Approach not the prayer with your minds befogged until you understand what you say." (An-Nisa 43)

﴿ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ ﴿٤٣﴾ ﴾

It is said that mind's being befogged refers here to the severe anxiety, or to the love of this world according to another opinion. But according to Wahb: it is the exoteric meaning of the word which is intended here, since it highlights the intoxication under whose effect one might fall in this world, showing the reason by His statement "Until you understand what you say".

Many are the praying men who do not drink wine even though they understand not what they say in their prayer. (It is narrated in both Sahihs on the authority of Uthman that) the Messenger of Allah said: "He, who offers a two-rak'ah prayer, during which he does not think of anything of (the pleasures and delights of) this world, all of his earlier sins will be forgiven for him." (It is narrated by At-Tirmidhi and An-Nasa'i on the authority of Al-Fadl Ibn Abbas that) the Messenger of Allah said: "Verily, the prayer is (to show) meekness, submissiveness, humility, imploration, moaning, drinking in the company (of Allah Almighty), and placing one's hand (with their inside towards the sky) while invoking: "O Allah! O Allah!" and whoever does not do so, his (prayer) will be defective."

According to some previous Scriptures, it is related from Allah Almighty that eh said: "I accept not the prayer of everyone, but rather I accept only the prayer of him who humbles himself before My Greatness and Magnificence, behaves not arrogantly towards My servants, and feeds the hungry poor just for the Sake of My Countenance." (It is narrated by both Abu Dawud and At-Tirmidhi on the authority of A'ishah that the Messenger of Allah) said: "Verily, the prayer has been enjoined, performing Hajj and circumambulation has been imposed and the rituals have been made ceremonial just for the celebration of the Praises of Allah Almighty." For this reason, if there is no feeling of greatness and reverence towards the celebrated One, that is the ultimate and intended goal, what is then the significance do your celebrations have?

(It is narrated by Ibn Majah on the authority of Abu Ayyub, and Al-Hakim on the authority of Sa'd Ibn Abu Waqqas that the Messenger of Allah) said to him whom he was giving advice: "And when you offer prayer, let it be the prayer of him who is going to leave (this world immediately)" i.e. he should leave himself, leave his desires and passions, leave his life, and rather going to meet his Protector, just as Allah Almighty says, in confirmation to that: " O man! Verily you are ever toiling on towards your Lord, painfully toiling, but you shall meet Him." (Al-Inshiqaq 6)

﴿ يَـٰٓأَيُّهَا ٱلْإِنسَـٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَـٰقِيهِ ﴿٦﴾ ﴾

He further says: "So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things." (Al-Baqarah 282)

﴿ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٨٢) ﴾

He says too: "And fear Allah, and know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe." (Al-Baqarah 223)

﴿ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُم مُّلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ (٢٢٣) ﴾

(It is narrated on the authority of Al-Hassan, Ibn Abbas and Ibn Mas'ud that the Prophet) said: "He, whose prayer does not forbid him from doing what is shameful and wrong, will not become but farther from (the Presence of) Allah Almighty." Therefore, since prayer is a private conversation (and dialogue between one and his Lord): how should it be in the presence of heedlessness? According to Bakr Ibn Abdullah: "O mankind! If you like to enter into your protector and master with no leave nor interpreter you might do so." It was said: "How should this be?" he said: "If you perform your ablution perfectly, and enter your praying place (and assume prayer), you will have entered into the Presence of your Protector and Master with no leave, and talked to Him with no interpreter."

According to A'ishah "Allah be pleased with her": "The Messenger of Allah "Peace be upon him" used to speak with us as well as we with him, and once the prayer is due he would (cease to talk to us and) seem as if he was not familiar with us as well as we were not with him." This is because of his being occupied by the Greatness and Magnificence of Allah Almighty. (According to an unidentified narration the Prophet) said: "Allah Almighty never accepts a prayer (from anyone) in which one does not bring his heart (in willing submission) together with his body." It is reported that whenever (the Prophet) Abraham, Allah's Blossom Friend stood to offer prayer, the groaning of his heart would be heard from a two-mile distance. Whenever Sa'id At-Tanukhi went on his prayer, the tears would not cease to flow from his cheeks on his beard.

(It is narrated by At-Tirmidhi on the authority of Abu Hurairah that) once the Messenger of Allah "Peace be upon him" saw a man playing with his beard (during his prayer), thereupon he said: "Had the heart of that man been submissive, surely, his organs would subsequently have become submissive." It is narrated that once Al-Hassan saw a man playing with the pebbles (in his prayer) and saying: "O Allah! Help me get married to the beautiful women of lustrious eyes (in the Garden)!" on that he said: "How bad betrother are you! Do you ask to marry the beautiful women of big lustrious eyes while you are playing with the pebbles?"

It was said to Khalaf Ibn Ayyub: "do the flies not harm you during your prayer, with the result that you are forced to drive them away from you?" he said: "I never habituate myself to do anything to corrupt my prayer." He was asked: "Then, how do you keep patient on that?" he said: "I was informed that

the wicked ones persevere under the whips of the magistrates in order to be said about them: "So and so is patient" and of course, they are proud of that." Therefore, since I'm standing before my Lord: should I move for a (little thing as trivial as a) fly?"

It is narrated from Muslim Ibn Yasar that whenever he intended to pray, he would say to his family: "You might continue speaking if you so like, for I will not hear you (as I will be wholeheartedly engaged in my prayer)." It is narrated from him that once he was offering prayer in the mosque of Basrah when one of its sides collapsed, to which the people gathered, while he made no sense to that until he finished from his prayer and turned away. It is narrated from Ali Ibn Abu Talib "Allah be pleased with him" that whenever the time of prayer was due, he would be shaken and the colour of his face would change. He was asked: "What is wrong with you O Commander of Believers?" he said: "Now it is time for the trust which Allah Almighty offered to the heavens, the earth and the mountains to bear, but they felt afraid of it, and rejected to bear it, even though I (as one of mankind) have carried it."

It is narrated from Ali Ibn Al-Hussain that whenever he performed ablution, his face would turn yellow. His family asked him: "What is that which afflicts you whenever you perform ablution?" he said: "Do you know before Whom I'm going to stand?" it is narrated on the authority of Ibn Abbas "Allah be pleased with both" that (the Prophet) David said in his dialogue: "O my God! Which (of Your) servants does inhabit Your House? And from whom do you accept prayer?" Allah Almighty revealed to him that "O David! The one who inhabits My House, from Whom I accept prayer is he, who humbles himself before My Greatness and Magnificence, spends his day on celebrating My Praises, and refrains from desires just for My Sake; who feeds the poor hungry, gives shelter to the alien, and has mercy towards the stricken person: it is he, whose light shines in the sky as clear and bright as the sun: if he invokes Me, I will respond to his invocation, and if he asks Me, I shall give him. I provide him with patience whenever he falls victim of ignorance, and remind him whenever he is given to heedlessness, and give him light in the midst of darkness. His parable among the people is like the parable of Paradise at the highest position of the Gardens, whose rivers never get exhausted, and whose fruits never change."

It is narrated from Hatim Al-Asamm that he was asked about his prayer and he said: "When it is time for prayer, I perform ablution perfectly, and go to the very place where I intend to pray, and sit down until all of my organs will be brought together (in willing submission). Then, I stand to offer prayer, making the Ka'bah in front of my forehead, the bridge underneath my feet, the Garden on my right and the fire (of Hell) on my left, and the angel of death on my back, thinking it to be the last prayer (I will offer in this world). Then, I stand in the hope and fear, and glorify Allah with an evident Takbir (of assuming prayer), recite the Qur'an in a quivering tone, bow myself humbly, fall in prostration submissively, then sit on my left hip and spread the back of the left foot, set up

the right foot on the biggest toe, and observe sincerity in all of that; but even, I do not know whether it will or will not be accepted from me."

According to Ibn Abbas "Allah be pleased with him": "A brief two-rak'ah prayer one offers proportionately with thoughtfulness is better than standing for a whole night (to offer supererogatory prayers) with the heart heedless."

The Excellence Of Mosques And Places Of Worship

Allah Almighty says: "The mosques of Allah shall be visited and maintained by those who believe in Allah and the Last Day." (At-Tawbah 18)

﴿ إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ﴾

(It is narrated by Ibn Majah on the authority of Jabir that the Messenger of Allah) said: "He, who constructs a mosque even (as small in area) as a pigeon's nest just for the Sake of Allah, Allah will construct for him a palace in the Garden." (It is narrated by At-Tabarani on the authority of Abu Sa'id that the Messenger of Allah) said: "He, who familiarizes himself with (visiting) mosques (regularly) Allah Almighty adheres to him in love." (It is unanimously narrated on the authority of Abu Qatadah that the Messenger of Allah) said: "Let him who enters the mosque offer a two-rak'ah prayer before he sits down."

(It is narrated by Ad-Daraqatni on the authority of both Jabir and Abu Hurairah and Al-Hakim on the authority of Abu Hurairah that the Messenger of Allah) said: "There is no prayer (to be accepted from) him who lives within the vicinity of the mosque unless it is offered in the mosque." (It is narrated on the authority of Abu Hurairah that the Messenger of Allah) said: "The angels keep asking for Allah's Prayer upon such of you as is still in the same praying place in which he offers prayer, saying: "O Allah! Send Your Blessings upon him! O Allah! Forgive him! O Allah! Bestow mercy upon him!" as long as he does not break his ablution or come out of the mosque." (It is narrated by Ibn Hibban on the authority of Ibn Mas'ud and Al-Hakim on the authority of Anas that the Messenger of Allah) said: "Towards the end of time, some of my nation will appear whose habit will be to go to the mosques and sit in the form of ring-shaped gatherings, celebrating the (vanities of) this world and how they love it. Sit not with them, for Allah is not in need of their celebration."

(It is narrated by Abu Na'im on the authority of Abu Sa'id that the Messenger of Allah) said: Allah Almighty said in one of His Scriptures: "The mosques are My Houses on earth, and their inhabiters are My visitors: blessed be a servant who gets purified and performs ablution in his house and comes to visit Me in My House: it is incumbent upon the Host to deal generously with His visitor." (It is narrated by At-Tirmidhi, Ibn Majah and Al-Hakim on the authority of Abu Sa'id that the Messenger of Allah) said: "If you see a man having addressed himself to visiting the mosque regularly, you should bear witness that he is a faithful believer." According to Sa'id Ibn Al-Musayyab: "When one is sitting in the mosque, he, in fact, is sitting in the Presence of his Lord, and thus it is incumbent upon him to say but what is good."

It is related (according to an unidentified narration): "The talk in the mosque devours the good deeds in the same way as the animals eat the grass." According to An-Nakh'i: "It has been thought that walking in the dark night towards the mosque assures the Garden." According to Anas Ibn Malik: "He, who lights up a lamp in the mosque, the angels and the Throne carriers keep asking for Allah's Forgiveness for him as long as its light is still in the mosque." According to Ali "Might Allah honour him": "When a servant dies, his praying place on earth, and the ascender which raises up his deeds in the heaven weep on him." He recited Allah's saying: " And neither heaven nor earth shed a tear over them: nor were they given a respite (again)." (Ad-Dukhan 29)

﴿ فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ وَمَا كَانُوا۟ مُنظَرِينَ ﴾

According to Ibn Abbas: "The earth weeps on such for forty mornings."

According to Ata' Al-Khurasani: "No servant performs even a single prostration on a certain spot of the land but that it will bear witness in his favour on the Day of Judgement, and weep on him on the day he dies." According to Anas Ibn Malik: "There is no spot of the land on which Allah Almighty is remembered, whether through offering prayer or celebrating His Praises but that it shows pride over such of areas as surrounding it, and receives the glad tidings with the celebration of the Praises of Allah Almighty to its farthest point in the seventh earth; and no servant stands to offer prayer but that the land get embellished for him. It is said that no descending place on earth in which a people alight but that such descending place comes to invoke for Allah's Blessing upon them (in case they offer prayer in it) or for Allah's Curse upon them (in case they do not offer prayer in it)."

CHAPTER TWO :ON THE OUTWARD ACTS OF PRAYER BEGINNING FROM TAKBIR AND WHAT IS PRIOR TO IT

Once a praying man finishes from performing his ablution, and purifying his body, the place (in which he will pray) and garment from filth, and covering his privates from the knee to the umbilicus, he should stand erect and turn his face towards the direction of the Qiblah, making a space between his feet, without joining them, for this was considered a good sign for the man's religious knowledge. Furthermore, it is forbidden to bind both feet together as if they were in fetters, as well as to lift one of both legs. In relation to the first case, Allah Almighty says: "And you will see the Sinners that day bound together in fetters." (Abraham 49)

﴿ وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴾

As for the other, He Almighty says: " Behold, there were brought before him, at eventide, coursers of the highest breeding, and swift of foot." (Sad 38)

﴿ إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّـٰفِنَـٰتُ ٱلْجِيَادُ ﴾

This is what should be observed as far as his legs are concerned on standing.

He should also be eager to set up his knees and the part of his body where the belt is tied up. As for his head, he could leave it upright at the same level of his standing if he so likes, or get it down if he so likes, even though the latter is closer to submission and more ready to make one lower his gaze. Let him restrict his sight only to the praying place on which he is offering prayer. But if he has no praying place, let him come close to the wall, or draw a line, since this shortens the range of sight, and refrains one from the distraction of mind. Let him further restrain his sight from surpassing the limits of the praying place or the line which he has drawn. As such let him keep standing until it is time for bowing: this is the etiquette of standing (in prayer).

When he is upright in his standing, facing (the Qiblah) and lowering his head, let him then recite "Say: 'I seek refuge with the Lord of Mankind...",

﴿ قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴾

For this safeguards him from the devil. Then, let him pronounce the prayer establishment (Iqamah). But in case he expects that anyone will pray behind him, let him first pronounce the Call to prayer (Adhan) and have the intention (to offer prayer), i.e. to intend to offer Zhuhr prayer, for example, saying with his heart: "I've intended to offer the obligation of Zhuhr prayer for the Sake of Allah Almighty", distinguishing it thereby from his statement: "I've intended to compensate the prayer ", and the obligatory from the supererogatory, and Zhuhr prayer from Asr prayer, and so on. Let the concepts of those words be fully present in his heart, since with which the intention is held, and the words are but reminders and causes of its presence.

Let him firmly endeavour to keep on such a state until the end of *Takbir*, in order not to loose submissiveness. Once all of that is current in his heart, let him raise his hands up to the level of his shoulders after letting them loose in such a way as to make his palms alongside his shoulders, his thumbs alongside his earlobes, and his fingertips the tips of his ears, in order to agree with the different narrations which have come down in this respect. Let him turn both his palms and thumbs to the direction of the Qiblah, spreading the fingers in such a way as not to withdraw them nor make artificial spaces between them, nor join them so much as to stick to each other: he should let them free as they are by nature, since the narrations which have come down refer to both spreading and withdrawing; and such a state as in which one should make his fingers lies between both extremes, which is more fitting. Once both hands are rested in their very place, one should start *Takbir*, letting them loose afterwards, in the presence of intention.

Let him then place both his hands on the area between his umbilicus and breast, putting the right on the left, out of honouring the former by being carried by the other, spreading both his index and middle fingers along the forearm, and gripping his left elbow with the help of his thumb, little finger and ring finger. However, the various narrations which have come down to us make it permissible to utter Takbir with different states such as raising, resting

or even letting loose the hands, and there is no harm in doing any of that. But even, letting loose the hands is thought to be more proper, since it acts as the word of contract, and placing one hand over the other acts as its form. Thus it starts with letting loose the hands, and ends with placing one over the other, in the same way as the word of *Takbir* 'Allahu Akbar (Allah is Greater)' starts with (the Arabic letter) Alif and ends with Ra'. For this reason, it is more convenient to make the act compatible to the contract. Therefore, raising both hands is regarded as preliminary to this commencement.

On the other hand, whilst uttering *Takbir*, one should not raise his hands very high in such a way as to bring them forward towards his front, nor should he bring them backward behind his shoulders, and on finishing from *Takbir*, he should not move them rightward nor leftward: on the contrary, he should let them fall freely and gently, placing his right hand on his left. According to a certain narration whenever he (the Prophet) uttered *Takbir* (of assuming the prayer) he would let his hands fall freely, and whenever he intended to recite, he would place his right hand over his left. If this is right, it is more fitting to be adopted than what we've mentioned.

As to the way of the pronunciation of *Takbir*, it should be uttered articulately with each letter pronounced clearly and distinctively: he should gently stress the accent "ٔ" which is attached to the letter 'ه' at the end of the word "الله", without making it a long vowel or inserting the letter "ا" in between both 'ب&ر' in the word 'أكبر'. Moreover, let him stop at the Ra of Takbir. This is the way of uttering *Takbir* and what relates to it.

The Recitation

Let one start with the invocation of inauguration; and in order to agree with the different narrations which have come down in this respect, it is better for him to say after "Allah is Greater": "Allah is Greater as grand as it should be; praise be to Allah as much as it should be; and glory be to Allah every morning and evening: I have, firmly and truly, set my face to Him Who has created both the heavens and the earth...and I'm from these who bow their will (to Allah in Islam). "Then, let him say: "Glory be to You O Allah, with Whose Praises (I Exalt You): Blessed be Your Name, and Exalted be Your Glory, and Hallowed be Your Praises: there is no god (to be worshipped) but You. But in case he is praying behind the imam, let him reduce that if the imam's interval is not long enough for him to recite all the invocation.

Then, let him recite: "I seek refuge with Allah from (the evil of) Satan, the despised." Then, let him recite the Opening of the Book, beginning with "In the Name of Allah, Most Gracious, Most Merciful" with observation of uttering all of its stresses and letters in full articulation, doing his best to differentiate in pronunciation between the letters 'ض&ظ'. After finishing from it, let him conclude with "Amen", which he should prolong, and not join with "nor those who go astray" (i.e. he should make a short interval between both).

On the other hand, let him recite aloud in the Morning, Maghrib and Isha'

prayers, unless he is praying behind an imam (for in this case the imam's recitation suffices him), but he should utter "Amen" aloud. After that, let him recite a short Surah or as much as what is equal to no less than three Holy Verses and more, joining not the end of the Surah (which he is reciting) with *Takbir*: but let him rather make an interval between them, as short as is sufficient for him to say: "Glory be to Allah". Let him recite from the Mufassal the long Surahs in the Morning Prayer, short Surahs in the Maghrib prayer, and in Zhuhr, Asr and Isha' such Surah as Al-Buruj, and the like of it. In the Morning prayer on journey, let him recite such Surahs as "Say: O you who reject faith" and "Say: He is Allah, the One and Only"; and the same applies to both rak'ahs of Fajr, circumambulation and salutation (of the mosque). In all of that, he should keep standing, and placing both his hands in the way we've described earlier in the first section of the chapter.

The bowing and its appurtenances

After that, he should perform bowing, with the observation of the following: first, let him utter *Takbir* for bowing, whilst raising his hands just with the utterance of Takbir, which he should prolong until he comes to the bowing posture. Then, let him place both his palms on his knees during bowing, spreading his fingers along his legs towards the direction of the Qiblah. Let him also set up his knees, and not fold them, and straighten his back, making both his neck and head at the same straightness of his back, just as if it were one side, with his head not higher nor lower. The male should keep his forearms far from his sides as much as he could, but the female should join hers to her sides. Then, let him say: "Exalted be my Lord, Most Great" at least thrice, and an optional addition up to seven or even ten times is better unless he is not an imam.

Then, let him rise up from bowing posture to the standing posture, raising his hands and saying: "Allah hears such as praises Him." After he feels at ease in that position of standing erect, let him say: "O our Lord! To You be the praise, as much as to fill the heavens, fill the earth, and such of things as You like beyond that." But let not him prolong such standing unless it is in the prayers of Tasbih (Exaltation), Eclipse, as well as the Morning prayer, in which he should practice Qunut in the second rak'ah just before falling in prostration with the help of the famous related statements.

Then, let him fall down in prostration, whilst uttering *Takbir*, placing his knees, forehead, nose and palms on the ground, making his *Takbir* synchronous with his falling down. He should not raise both his hand except on bowing. Let his knees be the first part of his body to fall down the touch the ground, followed by his palms, and then his face, on the condition that both his forehead and nose should touch the ground. Let the male further keep his arms aloof from his side as possible as it could be, make a space between his legs and knees, lift the abdomen up to a level higher than both thighs, even though the female should do the opposite of all of that. Then, let him place both his hands on the ground at the same level of his shoulders, making no spaces between his fingers, which he

should join together, with the thumb. But in case he does not join his thumb to them, there is no harm. However, it is forbidden for him to spread his arms flat on the ground in the same way as a dog does. Then, let him say: Exalted be my Lord, Most High" thrice, and an optional addition will be better unless he is an imam.

Then, let him rise up from prostration to the sitting posture, in which he should feel at ease and sit erect: let him first raise his head whilst uttering *Takbir* and sit reclining against his left leg, setting up his right foot, placing his hands on his thighs, spreading his fingers, without endeavouring to join or make a space between them. While being in that posture as such, let him say: "O Lord! Forgive me, bestow mercy upon me, provide me with sustenance, guide me (to the straight path), relieve me and give me health and power and pardon me." Let not him prolong this sitting barring in the prostration of (the prayer of) Tasbih. Then, let him perform the second prostration in the same way, from which he should rise and gently sit erect for a short period to take rest at the conclusion of every rak'ah after which there is no Testification (Tashahhud).

Then, let him stand up, placing his hand on the ground, moving not forward any of his legs apart from the other whilst raising. Furthermore, let him prolong the utterance of *Takbir* so much as to cover the period from the middle part of his raising from sitting to the middle part of his raising until he arrives at the posture of standing, in such a way as to make 'ه' of 'الله' synchronous to his being erect in sitting, the 'ك' of 'أكبر' to his reclining against his hand to stand up, and the 'ر' of the same word to the middle part of his raising to arrive at the standing posture, so that the *Takbir* lies just in the middle of his moving from the posture of sitting to that of standing, leaving only both ends void of it; and this is much closer to what is common. Then, let him offer the second rak'ah in the same way (as he has prayed the first), repeating the statement of seeking refuge (with Allah from Satan) with which he commenced the prayer.

The Testification (Tashahhud)

After finishing from the second rak'ah, let him recite the first testification (Tashahhud), and invoke for Allah's Prayer and Blessing upon the Messenger of Allah "Peace be upon him" as well as upon his family, placing his right hand upon his right thigh, and withdrawing all of his fingers barring the index, and there is no harm to let loose the thumb. It is just at his uttering the phrase "but Allah" and not "there is no god" that he should beckon with the index finger of his right hand (in indication to monotheism). Whilst uttering this Tashahhud, he should sit on his left leg in the same way as he does in between both prostrations.

As for the last testification, after invoking Allah's Prayer and Blessing upon the Prophet "Peace be upon him", let one recite the well-known related invocation. However, the way of reciting the last testification is the same as that of the first, with the exception that in it he should sit on his left hip, for he is not prompted to stand as is the case in the first: on the contrary, he sits firm. So, let

him lie his left leg outside from underneath his body, and set up his right leg, placing the top of the big tow towards the direction of the Qiblah, unless it is difficult for him to do so.

Then, let him say: "Peace, and Allah's Mercy be upon you", turning rightward so much as to make his right cheek visible from behind his right side, and then turn leftward in the same way, with another end salutation, having the intention to come out of the prayer. By turning rightward and paying salutation for the first time, he intends the angels and the faithful believers and Muslims, and by his turning leftward and paying salutation for the second time he intends the same. Furthermore, let him utter the salutation swiftly and not slowly, for this is out of the right way of sunnah. This is the way an individual prays alone, in which he should raise his voice with *Takbirs*, even though as high enough as to be able to hear himself.

On the other hand, the imam should intend to lead the prayer in order to obtain superiority, but if he does not do, the prayer of those who pray behind him will be considered as valid, particularly in case they intend to follow him in prayer and thus they will obtain the superiority of congregational prayer. Then, let the imam recite the invocation of inauguration and seeking refuge (with Allah from Satan) in a low tone, like him who prays alone, and recite aloud the Opening of the Book (Al-Fatihah) in addition to a Surah (from the Qur'an) in both rak'ahs of the Morning prayer, and the first two of both Maghrib and Isha' prayers, the same as he who prays alone does. Let him also utter "Amen" aloud in those rak'ahs in which he recites aloud.

He who prays behind the imam should also do the same, making his "Amen" synchronous to that of the imam. After finishing from reciting Al-Fatihah, the imam should keep silent for a short interval to take his breaths and give opportunity to him who prays behind him to recite Al-Fatihah in a low tone, in order to be ready to pay his attention to the imam's recitation. He who prays behind the imam should not recite the Surahs in the prayers in which the recitation is aloud unless he is not able to hear the voice of the imam.

On raising his head from bowing, the imam should say: "Allah hears such as praises Him", and so should do he who prays behind him. Furthermore, let his Tasbihs (Exaltations) in both bowing and prostration be no more than three. Let him also in the first Tashahhud say nothing more after his invoking Allah's Blessing and Prayer upon Muhammad and upon the family of Muhammad; and let him recite nothing more than Al-Fatihah in the last two rak'ahs. Let not him make it too lengthy upon the people to bear, nor say anything in his invocation in the last Tashahhud more than bearing testimony to the fact that here is no god but Allah and that Muhammad is His Messenger, and invoking Allah's Prayer and Blessing upon the Messenger of Allah "Peace be upon him".

Let the imam's intention by his salutation be to salute the angels and the people, and let the people's intention by their salutation be to return the greeting to him. Then, let the imam become firm for a while until the people finish from their salutation, after which let him face them. it is much better for him to remain

when there are women praying behind men, until they turn away before him. Let none of the praying people stand and turn away before the imam stands and turns away rightward or leftward as if he likes, even though turning from the right side is much dearer to me.

Let not the imam favour himself with the supplication in the Qunut of the Morning Prayer: but rather, let his invocation include the praying people behind him like: "O Allah! Guide us (to the right way)" which he should recite aloud, with the people praying behind him saying "Amen", raising their hands alongside their breasts, and passing the hands over the faces at the conclusion of supplication, depending upon a certain narration which has been handed down in that respect, otherwise, it is customary not to raise the hand, as it is the case at the conclusion of Tashahhud.

The Taboos

The Messenger of Allah "Peace be upon him" forbade the following in the prayer: he forbade Safn, i.e. to raise one leg apart from the other; Safd, i.e. to bind both feet together as if in a fetter. He forbade practicing Iq'a', which is, according to the linguists, to sit on both hips and set up both knees and place both hands on the ground in the same way as a dog does, and according to the traditionists, to sit on both legs, with only the tips of toes and both knees on the ground.

He also forbade Sadl, and it is, according to the traditionists, to wrap oneself in his garment and get his hands into it and bow and prostrate as such. However, this was the custom of the Jews in their prayer, thereupon they (the Muslims) were forbidden to imitate them. The same is true of the shirt with which one should not wrap himself and offer bowing and prostration with his hands inside it. It is said also that it means that one puts the middle portion of the upper garment on his head, and let both its ends fall on his right and left sides, leaving nothing of it on his shoulders. But the former concept is nearer to the truth.

He further forbade Kaft, which is to tuck up his garment from between his hands or from behind his back whenever he intends to prostrate. This also applies to the hair, and thus one should not pray while raising his hair, even though this forbiddance is limited to men. According to an authentic narration (the Messenger of Allah "Peace be upon him") said: "I was commanded to prostrate on seven parts of the body, and not to tuck up hair or garment." Ahmad Ibn Hanbal disliked that one should put his lower garment over his shirt in prayer, seeing that it belongs to Kaft.

He forbade Ikhtisar, i.e. to place one's hands on his flanks. The Messenger of Allah also forbade Salb, i.e. to put one's hands on his flanks while standing, making a space between his forearms and sides. He forbade Muwasalah which is divided into five aspects, two of which are due upon the imam, i.e. not to join his recitation with the Takbir of assuming the prayer, and not to join his bowing with his recitation; and two are due upon him who prays behind him, i.e. not to join

the Takbir of assuming the prayer with the Takbir of the imam, and not to join his End Salutation (Taslim) with the imam's; and one is common between them, i.e. not to join the first salutation (Taslim) which is obligatory with the last one, and he rather should make a short break between both.

He further forbade that one should pray while being constrained by urine or excrement. The prayer of him who is putting on a narrow footwears is also forbidden. That's because all of those things hinder one from submissiveness; and of course, this applies to the prayer of the hungry or the distressed worried person. The forbiddance of the prayer of the hungry is understood from the narration (of Ibn Umar and A'ishah in which the Messenger of Allah said): "When the supper is served and the Isha' prayer is established, you should start with having your supper unless there is no enough time." According to another narration: "Let none of you enter the prayer while being frowned (out of anxiety), and let none of you offer prayer while being angry."

According to Al-Hassan: "Every prayer in which the heart is not submissive is much swifter to lead to punishment." According to another narration: "There are seven things caused by Satan in prayer: nose-bleeding, slumber, whisper of evil thought, yawning, scratching, turning sideways, and playing with things" and (forgetfulness and suspicion" according to some additions. According to one of the early men: "There are four things one does in prayer out of desertion: turning sideways, passing the hand over the face, leveling the pebbles, and offering prayer in a road where the people pass in front of him."

It is also forbidden in prayer that one should interlace or clack his fingers, or cover his face, or put one of his hands over the other and get them in between his thighs while bowing. In this connection, one of the holy companions "Allah be pleased with them" said: "We did so at first and then we were forbidden to do it." it is also undesirable to blow in the ground on prostrating for the purpose of cleansing it, or to level the gravel with one's hand: all of those are worthless acts.

Furthermore, one should not raise any of his feet and place it over his thigh, nor recline in his standing against a wall, and if he reclines against a wall in such a way as he should fall down on removing that wall, his prayer would be invalid; and Allah Almighty knows best.

The Differentiation between obligatory duties and Traditional Practices Of Sunnah

What have been mentioned include many acts which belong to the obligatory duties, others to the Prophetic practice, some to the etiquette and states which such as seeks after the way to the hereafter should observe. From amongst them, twelve belong to the obligatory duties, i.e. the intent, *Takbir*, standing, reciting Al-Fatihah, bending in bowing so much until one's palms are completely placed over both knees and he feels at east in that position, raising from it and being erect in standing, falling in prostration until one feels at ease in that position, without spreading the arms flat on the ground, raising from it and being upright in sitting, sitting for reciting the last testification (Tashahhud), reciting the last testification

(Tashahhud), invoking Allah's Prayer and Blessing upon the Prophet, and concluding with the first Salutation. for the intent of coming out of the prayer, it is not obligatory; and what is beyond that is not binding so much as it belongs to the Prophetic practice and states which should be observed.

From among the acts which belong to the Prophetic practices of sunnah, a mention might be made of four things: raising both hands on reciting *Takbir* of assuming the prayer, on bending for bowing, on raising for standing, and on sitting for reciting the first Tashahhud. The way of spreading and the limit of raising fingers as we've mentioned them are supplementary to those Prophetic practice; and reclining on both hips and spreading the left leg are supplementary to the sitting; and lowering the head and refraining from turning sideways (in the prayer) are supplementary to the standing, and doing it up. As for the rest sitting, it is not regarded one of the fundaments of the Prophetic practice of acts, for it is like the betterment of raising from the prostrating posture to the standing posture, and thus it is not meant in itself; and it is for this that there is no celebration or invocation particular to it.

There are several celebrations implied in the Prophetic practices of sunnah, such as the invocation of the opening the prayer, seeking refuge (with Allah from the evil of Satan, the despised), the saying of "Amen", all of which are out of the assured practices of the Prophet. But there are other celebrations, which, being out of the sunnah, are of different degrees, such as the recitation of the Surahs in the prayer (after Al-Fatihah), *Takbir*s of moving from a posture to another, Tasbihs (Exaltation) in both bowing and prostration and the celebrations which are said in between them, the first Tashahhud, and invoking Allah's Prayer and Blessing upon the Prophet therein, the invocation at the conclusion of the last Tashahhud, and the last salutation, since four of those should be compensated for (in case of being elapsed) with the prostration of forgetfulness.

But there is only one act (which might be dealt with similarly), i.e. the first sitting for reciting the first Tashahhud, which is very influential in the sequence of the parts of the prayer at least in the sights of its beholders, since with which the four-rak'ah prayer might be distinguishable from that which is not, unlike raising both hands, which has no effect in that respect; and for this reason, those influential acts are called particles. In this context it is said that the particles should be compensated with prostration, even though all the celebrations and exaltations do not require the prostration of forgetfulness (in case they are missed) barring three: the Qunut, the first Tashahhud, and invoking Allah's Prayer and Blessing upon the Prophet therein, unlike *Takbir*s of moving from one posture to another, Tasbihs of both bowing and prostration, and the celebrations in between them.

That's because both bowing and prostration, in their very form, do not correspond to the habit and it is with them that the worship is achieved, even in the absence of Tasbihs and *Takbir*s of movement; and in this way, the absence of those Tasbihs does not change this form of worship. The same does not apply to the sitting for reciting the first Tashahhud, which corresponds to the habit, and

its purpose is just for reciting Tashahhud. For this reason, leaving it is clearly influential. Therefore, leaving both the supplication of opening the prayer and reciting the Surah has no effect, seeing that the standing is inhabited with Al-Fatihah, by which it might be distinguishable from the habit.

The same is true of the supplication in the last Tashahhud, and the Qunut, which might unlikely be compensated for with prostration. But it is for it that prolonging the posture of standing straight in the Morning prayer has been laid, just like prolonging the rest sitting, which has become, after having being prolonged, and in the presence of Tashahhud, a sitting for reciting the first Tashahhud. In this way, this prolonged standing (in which Qunut is practiced in Morning prayer) has become usual in which no celebration is obligatory. To mention such prolonged standing of Morning prayer is to leave out the posture of standing in prayers other than the Morning, and its being void of any obligatory celebration is to keep away from the basic standing in the prayer.

Nevertheless, you might say: "Of a surety, it is reasonable to differentiate the obligatory duties from Prophetic practices of sunnah, since in the absence of the former the prayer becomes invalid, and the punishment is decided in accordance with it, and this is not true of the sunnah. But, it is meaningless to differentiate a certain item of sunnah from another, even though all are commendable, and there is no punishment for leaving all of them, and each of them brings about reward when it is done."

It should be known to you then that their sharing in reward, punishment and even commendation do not cancel out their difference; and let's explain this fact to you with the following example: a man could not be a human being of full entity except through an inward content and outward organs. The inward content includes both life and soul, and the outward organs are the parts of his body. Some of those parts are essential in the sense that in the absence of any of them, the man perishes, such as the heart, the liver and the brain, in addition to each organ with the lack of which the life comes to an end. Some of those parts are not crucial to the life itself so much as to its purposes, such as the eye, the hand, the leg, and the tongue. Some parts are not essential either to the life or to its purposes so much as they are to the beauty, such as the eyebrows, the beard, the eyelashes, and the good colour. Some parts are not essential to the origin of beauty so much as they are to its perfection, such as the bow-form of the eyebrows, the blackness of the beard, the eyelashes, the harmony and proportion of the features, and red-white complexion. Those are the different ranks of the parts of body.

The same is true of the religious service: it is an image painted by law, and we have acquired it by our worship. Its inward soul and life are the submission, the intent, the presence of the heart, and sincerity, as it will be discussed later. But now we are dealing with its outward parts. Bowing, prostration, standing and all the pillars (which are obligatory duties) act as its heart, liver and brain, since in their absence the prayer becomes invalid; and such of Prophetic practices of sunnah as we've mentioned like raising both hands, the invocation of

inauguration, and the first Tashahhud act as its hands, legs, eyes, since in their absence the prayer is still valid, in the same way as life does not come to an end with the lack of those parts; and as well as the man which lacks them becomes disfigured and ugly, and disliked by others, he who restricts himself to the minimum requirements therewith the prayer is valid is like a man who presents to one of the kings a living slave, whose limbs are cut off.

The states which are beyond the traditional practices of sunnah act as the aspects of beauty, like the eyebrows, the beard, the eyelashes and the good colour. The functions of celebrations in those traditional practices of sunnah are supplementary to the beauty, the same way as are the bow-form of the eyebrows, the roundness of the beard, etc. the prayer should be in your sight in the same position of a present or a gift therewith to approach the Presence of the King of all kings, like a chambermaid to be presented to the magistrates by him who seeks after approaching their presence. To be sure, this present is displayed to Allah Almighty (to evaluate), and it will be returned back to you to see on the Day of the Greater Testing; and it is up to you to choose whether to embellish or deface its form, for if you do good, it will be for your benefit, and if you do bad, it is for your loss .

Let not your portion of jurisprudence to know the distinction between what is obligatory and what is out of sunnah, therewith you will not understand from amongst its characteristics what is beyond the fact that there is no sin in leaving it, thereupon you will leave it; for indeed, this is like the statement of a physician: "It is true that gouging out the eyes does not put an end to man's existence", but he does it to be truthful in his hope of approaching the presence of the magistrate, in a form of a gift. In this way you should the different ranks of the traditional practices, states and manners: however, every prayer in which one does not perfect its related bowings and prostrations, will be the first opponent to him (on the Day of Judgement) saying: "Might Allah ruin you in the same way as you wasted me." So, go through the different narrations we've related in the perfection of the pillars of the prayer, perchance its effect might have its influence upon you.

CHAPTER THREE: ON THE INTERNAL CONDITIONS OF THE HEART'S WORKS

In this chapter, let's explain the relationship between prayer and submission and the presence of the heart, and then make a mention of the internal meanings: their limits, reasons, and remedies, and then discuss what should be present in each one of the prayer's pillars, in order to be valid for the provision of the hereafter.

The Exposition Of The Necessity Of Submission And Heart's Presence

It should be known that there are so many proofs for that concept; and a mention might be made here of Allah's statement: "And establish prayer regularly for the celebration of My Praises." (Ta Ha 14)

﴿ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ﴾

The obligation of submission appears evident here since heedlessness stands in opposition to celebration: so, how he who proves heedless in all of his prayer be able to establish prayer for celebrating Allah's Praises? He Almighty further says: "Be not of the heedless. "It is forbiddance whose apparent meaning is the prohibition (of heedlessness). He says too: "Until you become well-aware of that which you say." It gives proper justification for forbidding the drunk from offering prayer while being under the influence of intoxication; and of a surety, it applies to the heedless, who is involved in anxiety and concerned with evil suggestions and material thoughts of this world.

The statement of the Messenger of Allah: "Verily, prayer is only (to show) meekness, humility..." restricts the concept to the prayer with the help of the definitive article, and the adv 'only' plays the role of ascertaining and confirming the fact. It plays the same role as it plays in the narration of pre-emption, from which the jurisprudents apply the concept to what is not restricted by exclusion, affirmation or negation. The Prophet said: "He, whose prayer does not forbid him from doing what is shameful and vile will not become but much farther from (the Presence of) Allah." To be sure, by no means should the prayer of the heedless prevent him from committing what is shameful and vile.

He further said: "Many are the standing persons (to perform prayer), whose portion (from their prayer) is no more than fatigue and exhaustion." There is no doubt that it is the heedless who is intended here. He said too: "A servant will have no portion from his prayer more than that of which he is well-aware." The truth of matter here is that the prayer is a private conversation of a servant with his Lord Almighty, according to the different narrations, and of a surety, in no way could the speech of the heedless be regarded as a private conversation.

To explain that, if one is heedless of the obligatory charity, for example, it in itself is in opposition to one's desires and passions, and difficult upon the soul; and so is fasting, in its overcoming the strong and breaking the power of desire, which is an instrument of the devil, Allah's enemy, and thus it is not unlikely that its purpose might be achieved even though with heedlessness; and the same applies to Hajj, whose acts is troublesome and heavy, in which one strives his utmost so much enough that he is vulnerable to suffering, whether the heart is or is not present.

But the prayer has nothing to do other than celebration and recitation, bowing and prostration, standing and sitting. As for the celebration, it is a kind of relationship and private conversation one establishes with Allah Almighty, whose purpose is either to be a dialogue and conversation (with the Lord), or no more than the utterance of letters and sounds, by way of examining the tongue with such act, in the same way as both the stomach and the private parts are examined by refraining (from food and sexual intercourse) during fasting, and the body is with the hard works of Hajj, and the heavy and difficult affliction resulting from

giving the obligatory charity out of one's property, which is the dearest of his possessions. Of a surety, this (latter) division is pointless: how easy it is upon a heedless person to move his tongue with such nonsense, in which there is no examination as it is not a deed.

Therefore, the main purpose is to utter letters and sounds, and this utterance could not be meaningful unless it expresses what lies in one's conscience, and this expression could not accomplished unless the heart is present. What is then the significance of asking Allah to guide us to the straight way in the absence of the heart and in case its real purpose is not the imploration and supplication? Which difficulty is it to move one's tongue with that even though he is heedless particularly when he has been accustomed to such utterances?

This is, however, the rule which governs celebrations. Moreover, let me say that if one, for instance, takes oath to give thanks and praise somebody, and ask him for something, and during his sleep, the words which express the concept of thanks and praises run on his tongue, he will not be considered to have fulfilled his oath; and if those words also run on his tongue in the darkness, in the presence of the other man whom he does not recognize nor see, he also will not be regarded to have fulfilled his oath, since his words could not be regarded as significant speech and dialogue unless he is present in his heart. If those words run on his tongue while the other man is present but he (the speaker) even though in the whiteness of the day, is heedless, as being fully concerned with a certain thought, and his purpose is not to address the other, he will not be regarded to have fulfilled his oath.

Undoubtedly, the purpose of celebration and recitation (in the prayer) is to give thanks and praise, implore and invoke (Allah Almighty), and the addressee here is Allah Almighty; and of course the heart of the heedless is veiled from Him with the veil of heedlessness, which hinders him from Seeing or watching His Glory. Moreover, he is heedless of the Addressee, but his tongue moves, by nature of things: how far is that from the real purpose of the prayer, which has been set to polish the heart, and renew the celebration of Allah's Praises, and affirm the bond of faith through it. This is the rule which governs both recitation and celebration. In brief, there is no way to deny this characteristic as far as utterance is concerned, therewith it is distinguishable from the act.

As far as bowing and prostration are concerned, there is no suspicion that the main purpose of both is to exalt Allah Almighty; and had it been permissible to exalt Allah Almighty while one is heedless of Him, surely, it would have been permissible to exalt an idol placed in front of him, of which he is heedless, or to exalt a wall in front of him, of which he is heedless; and if it is not the exaltation which is intended, there remains only the movement of both the head and the back, in which there is no difficulty for establishing any kind of examination upon which the fundament of religion is based, and with which the faith might be distinguishable from disbelief, and for which it is put forward in sequence before Hajj and all religious service, and because of leaving which one should be killed.

I do not think but that all of this great significance and importance is not

given to prayer depending only upon its outward acts, but also the purpose of the private conversation therein should be implied, therewith it is put forward before fasting, obligatory charity, Hajj, etc, including even the offering of sacrifices which is a self-mortification through deducing from one's property. Allah Almighty says: "It is not the flesh nor the blood (of the sacrifice) which reaches Allah, but it is piety which reaches Him from you." This means that it is the characteristic which prevails over the heart and drives it to comply with Allah's Commands and Orders which is required: what then about the prayer whose acts are meaningless in themselves? This is, to be sure, a good proof for the necessity of the presence of the heart (in prayer).

Nevertheless, you might say: "If you render as invalid the prayer (in which one's heart is not present), and make the presence of the heart an essential condition to hold it valid, you then will have differed from the unanimity of almost all the jurisprudents, who make it not necessary (for the validity of the prayer that one should have) the heart present but only on *Takbir.*"

It should be known that, as we've mentioned in the Book of Knowledge, the jurisprudents have nothing to do with the internal acts and deeds, nor they are required to split open the breasts to know what lies within hearts, nor are they responsible for the way to the hereafter: what concerns them is the rules and judgements of religion in accordance only with the external works and deeds of the organs, and of a surety, the external works of the organs (as far as prayer is concerned) is sufficient to cancel out the punishment of killing and the reproach of the ruler; and that it might be of benefit in the hereafter, it is not within the limits of jurisprudence to decide it. Furthermore, there could not be any claim of such unanimity.

It is narrated by Abu Talib Al-Makki on the authority of Bishr Ibn Al-Harith from Sufyan Ath-Thawri that he said: "He, who does not prove submissive in his prayer, there will be no access for his prayer (to be accepted from him)."According to Al-Hassan: "Every prayer in which one has not his heart present is swifter to have punishment inflicted upon him." According to Mu'adh Ibn Jabal: "He, who (addresses himself) intentionally to recognize him who is on both his right and left while being in prayer, no prayer should be accepted from him." According to an unidentified narration, the Messenger of Allah "Peace be upon him" said: "A servant might offer a prayer (in which he is heedless) from which not its sixth nor even its tenth would be written for him; for indeed, it is only that of which a servant is well-aware from his prayer which is written for him."

However, if this narration is transmitted from anyone other than the Prophet, it would be adopted as doctrine: how then should we not adhere to it (seeing that it is narrated from the Prophet)? According to Abd Al-Wahid Ibn Zaid: "The learned men of religion are unanimous on the fact that a servant will have nothing to be written for him from his prayer but that of which he is well-aware from it. "Do you not see how he makes it unanimity? However, what is narrated from the jurisprudents endued with piety and devoutness as well as from the

learned men of the hereafter is beyond calculation.

It is true to refer in this respect to the evidences of law which attest that; and the traditions, narrations and stories which support it is too obvious to explain that condition. Nevertheless, the position of religious and legal verdicts pertaining to the external enjoinment is estimated in accordance with the people's defectiveness: in no way could it stipulate as a necessary condition the presence of the heart in all parts of the prayer, which all but a few fail to achieve. If it is not possible to make the full presence prerequisite (to the validity of the prayer) for necessity, there is no way for him but to make what might be described by its name essential at least to a single moment (in the prayer); and the moment of *Takbir* is the most fitting for it, to which the enjoinment has been limited for this reason.

Therefore, we hope that the state of the heedless in all of his prayers is unlike that of him who leaves prayer entirely, for the former takes the initiative to do the external deed, and has his heart present at a single moment; and how should it not be so, since the prayer of him who offers prayer while his ablution is broken forgetfully is invalid in the Sight of Allah Almighty, even though the reward of his deed therein will be recorded for him, in accordance with his defectiveness and excuse? But even with thi: hope, it is feared that his state might be worse than that of him who leaves prayer; and how should it not be so, since the situation of him, who attends the service and deals slightly with such presence and speaks with the speech of the heedless scornful is worse than him, who refrains from the service entirely? If the reasons of both hope and fear are contradictory and ready to put man at risk, it is then up to you to choose to be cautious or to indulge. Nevertheless, there is no hope for difference from the jurisprudents in their verdict of the prayer's validity even with heedlessness, since it is done by necessity of verdict, as we've mentioned earlier.

He, who is well-acquainted with the mystery of prayer should know that the heedlessness contradicts it. But we've mentioned in the chapter on the difference between the external and internal knowledge, in the Book of the Principles of Creeds, that the people's defectiveness is one of the important reasons for withholding from disclosing all that is revealed of the mysteries of law. So, let's limit our discussion to this amount, since it is satisfactory to him, who seeks after the way to the hereafter; and it is not our purpose now to address the debater rebel.

The main point here is that the heart's full presence is the spirit of the prayer, and its presence at least on *Takbir* is the slightest thing therewith it survives, and if it is less than that, it will perish, and the more the presence is, the more the spirit is expanded along the different parts of the prayer. Many are the living who are almost dead because of their motionlessness. Generally speaking, the prayer of the heedless barring the moment of *Takbir* is like a motionless living: we ask Allah Almighty for His Good Aid.

The Internal Meanings Therewith The Prayer's Life Is Perfect

It should be known that although those meaning could be expressed in many different ways and statements, they might be included under six things: the full presence of the heart, comprehension, exaltation, reverence, hope and shyness. Let's here make a mention of them in detail, their causes, and the remedy of the way of acquiring them.

As for the details, let's begin with the full presence of the heart, by which we mean that the heart should be fully emptied from anything other than that in which one is supposed to be engaged, and with which he is speaking, in such a way as to have the knowledge of the related act and deed limited to them, without being occupied by anything else. However one's thought is diverted to anything else other than that in which he is supposed to be engaged, even though he remembers it in his heart, of which he is not fully heedless, the heart's presence will then have been achieved.

But to comprehend the meaning of the speech is something beyond the presence of the heart, for perhaps a heart might be present with the word even though not with this meaning. Thus, to have the knowledge of the heart include the word's meaning is what we intend by the comprehension. Undoubtedly, the people are different in that station, for they do not join in the comprehension of the same meanings of the Holy Qur'an and Tasbihs: many are the subtle and nice meanings which a praying man might understand in his prayer, of which he had never thought before it. From this point of view, the prayer has been to forbid one from committing what is shameful and vile, for it makes one realize things which helps him inevitably refrain from committing what is shameful.

As for exaltation, it is something beyond both heart's presence and comprehension, for a man might talk to his servant with his heart present, and he is well-aware of the meaning of his speech, but even without exalting him. That's because the exaltation is something besides both.

As for reverence, it is beyond exaltation, or in other words, it is a kind of fear caused by exaltation, for he who has no fear could not be called reverent. The fear of a scorpion, the bad temper and likewise despicable characteristics of a servant is not described as reverence. What might be described as reverence is the fear of the exalted magistrate, for reverence is a kind of fear whose source is veneration and adoration.

As for hope, there is no doubt that it is something further, for many are the persons who exalt a certain king, whom they respect and whose power they fear, but even they have no hope for his rewards. In this context, a servant should have hope, through his prayer, for the reward of Allah Almighty, in the same way as he should have fear of His punishment because of his indulgence.

Concerning shyness, it is supplementary to all of that, for it originates depending upon the feeling of indulgence or committing a sin; and of a surety, exaltation, fear and hope could be imagined in the absence of shyness, particularly when there is no feeling of indulgence or committing sin.

On the other hand, there are many causes of those six things: it should be known to you that the apprehension is the main cause of the heart's presence, since your heart follows your apprehension in such a way as it never is present but in that which mainly concerns you. Whatever your concern might be the heart is inevitably present willingly or unwillingly, and becomes fully engaged and restrained to it. If one's heart is not present during the prayer, it will not be idle so much as it will be occupied in such matters of this world as with which one is concerned; and there is no way nor remedy for having the heart present but by means of diverting one's main concern to the prayer. One's concern will not be diverted to the prayer unless he is sure of the fact that it is through it that the required objective could be achieved, i.e. to have faith and trust in the fact that the hereafter is much better and more abiding, and that it could not be reachable but only through the prayer.

If to that is added the well-awareness of the triviality and inferiority of this world with all of its affairs and vanities, the heart will come to be fully present in the prayer. It is for likewise reason that your heart will be present once you stand before one of the magistrates who has no power either to benefit or to harm you. But if it is not present at your private discourse with the King of all kings, in Whose Hand is both kingdom (of the earths) and dominion (of the heavens), Who has the power to benefit and harm you, think not that there is no reason for it other than your weak faith: so, strive your utmost to strengthen your faith; and the way to that is not our topic in this discussion.

As to the matter of comprehension, it is caused, after the full presence of the heart, by the addiction of thought and the diversion of mind to perceive the meaning; and its remedy is the same as that of the heart's presence. in addition, one should pay his main attention to the consideration and endeavour to avert the passing thoughts; and the way to avert the passing thoughts is to eradicate their materials, i.e. to keep away from the causes of attracting those passing thoughts; and as long as such materials are not eradicated, the passing thoughts will not be diverted from them. He, who loves a thing remembers it so much. To be sure, the remembrance of the beloved necessarily prevails over the heart. For this reason, it is thought that he, who loves anything other than Allah, his prayer will not be void of passing thoughts.

As for exaltation, it is one of the heart's states which is brought about from the knowledge of two important facts: the knowledge of Allah's Glory and Greatness, and this is one of the main fundaments of faith: however, he who has no faith in Allah's Glory and Greatness will not submit to exalt Him. The second fact is to have knowledge of the soul's despicability and inferiority as being no more than a subjugated slave which is possessed by the Lord. Those two facts lead to submission, humiliation and subjection to Allah Almighty, which might be described as exaltation.

Nevertheless, the state of exaltation and submission could not be held unless the knowledge of the soul's inferiority and contemptibility and the knowledge of the Glory and Majesty of Allah Almighty are joined together.

He who is independent from others, who feels secure against anything that may befall him could probably know the greatness of another, even though he is not in the state of exaltation and submissiveness to him, because the other premise, i.e. the knowledge of the soul's contemptibility and neediness has not been joined with it.

As far as reverence and fear are concerned, they are of a state which is produced in the soul by the knowledge of Allah's Power, Authority and supremacy of His Will, and disinterestedness, as well as the knowledge of the fact that if Allah Almighty has destroyed all the foremost and the last, the former and the latter generations, by no means would this reduce anything from His Dominion even as little as an atom's weight. Besides, he should be well-acquainted with such of distresses and trials as to which the Prophets and saints were vulnerable, in spite of Allah's Power to avert that from them, unlike the kings of the different parts of the earth (who apparently seem as if there were nothing to befall them). In short, the more one becomes knowledgeable of Allah Almighty, the more he becomes reverent and afraid of Him; and this topic will be discussed in more detail in the Book of Fear which is implied in the Quarter of Saviors.

The hope results from the knowledge of Allah's Kindness, Generosity, Bounteousness, encompassing munificence, niceties of making, as well as from the certainty of knowledge of His Truthfulness in His Promise, i.e. the Garden for offering prayer. If one has certainty of faith in His Promise, and knowledge of His Kindness, of a surety, the state of hope will be produced.

The shyness results from one's feeling of indulgence in his religious service, and the knowledge of his failure to fulfill the great rights of Allah as they should be fulfilled. This should be strengthened by the awareness of the soul's defects and shortcomings, lack of sincerity, impiety of innermost, inclination, in all of its acts and deeds, to the urgent fortune of this world; and all of that should be joined with the knowledge of what Allah's Glory and Majesty impose upon men, and of the fact that He Almighty learns even the secrets and the passing thoughts of the heart, no matter subtle and hidden they might be. If those kinds of knowledge are accomplished, of a surety, a state which might be described as shyness will be necessarily produced therefrom.

Those are the causes and reasons of those traits, and to be sure, the cause of everything that is to be acquired should be known for its remedy, since the knowledge of the cause leads, by necessity to the knowledge of the remedy. The uniting bond of all of those causes is the certainty of faith, i.e. those kinds of knowledge which we've mentioned earlier; and their being certain means to have no suspicion in them and rather have them prevail over the heart as we've explained in the exposition of the concept of certainty in the Book of Knowledge. The more the certainty of faith is strong, the more the heart becomes submissive.

For this reason, A'ishah "Allah be pleased with her" said: "The Messenger of Allah "Peace be upon him" used to talk to us as well as we to him, and once the

prayer was due, he would (stop from talking to us) as if he did not recognize us before that as well as we did not know him." It is narrated that Allah Almighty revealed to Moses "Peace be upon him": "O Moses! When you celebrate Me, you should celebrate My Praises with your parts of body trembling, and be submissive and rest assured at the moment of celebrating Me; and when you celebrate My Praises, let (celebrating Me be from the very depth of your heart as if) your tongue follows your heart, and if you stand before Me, let it be the standing of a humble slave, and talk to Me privately with fearful heart and truthful speech."

It is narrated that Allah Almighty revealed to him: "Tell the disobedient among your nation not to celebrate My Praises, for indeed, I have made it binding upon Myself to mention him who celebrates My Praises; and thus if they (the disobedient) celebrate Me, I will mention them with Curse." If this is said about a disobedient who is not heedless in his celebration: what might be said about the heedless disobedient.

Based upon the different states of hearts which we've mentioned, the people are of different states: there is one who is heedless, even though he perfects his prayer, with his heart fully absent; one who perfects his prayer, with his heart fully present at its all moments, and perhaps he is mainly concerned with it to the extent that he feels not of what is taking place in front of him. For this reason, it is not unlikely that Muslim Ibn Yasar, who was offering prayer in the mosque, made no sense to the collapse of its pillar, to which the people gathered. It is said that one (of the righteous) used to attend the prayer in congregation for a long time, during which he did not recognize who was on his right or left. The groaning of the heart of (the Prophet) Abraham "Peace be upon him" was heard from a two-mile distance. It is further narrated that a group of people used to have their faces turn pale, and their body's tremble (once they are engaged in their prayer).

All of that is not improbable, since its manifold could be seen from the people's concerns with the affairs and matters of this world, and fear of its kings and rulers, in spite of their weakness, failure and baseness of fortunes which might be gained from them (in comparison with the King of all kings), that one might enter into the presence of a king or a minister and talk to him about what concerns him, and when he comes out and is asked about who were present around him, or about the garment of this king or minister, he would not be able to tell about that, for his attention was fully diverted to him from anything else such as his garment and those who were present around him.

To all are degrees (or ranks) according to their deeds. Everyone's portion from his prayer varies in accordance with the strength of his fear, submission and exaltation he observes to Allah Almighty, for Allah Almighty looks at the hearts and not at the external movements of the organs of the body. For this reason, one of the holy companions "Allah be pleased with them" said: "On the Day of Judgement, the people will be mustered in the very state in which they used to be in their prayer, of reassurance, quietness, feeling of bliss and pleasure therein." Of

a surety, he has told the truth. Each one will be mustered in the same state in which he dies, and each one will die in the same state in which he lives. But it is the state of his heart not of his body that is to be observed, since it is from the characteristics of the hearts that the forms will be made in the hereafter, and none will be saved barring him who will come to Allah with a sound mind and heart: we ask Allah Almighty to grant us good success by virtue of His Kindness and Generosity.

The Exposition Of The Treatment Which Is Useful To The Heart's Attentiveness

It should be known that the faithful believer should entertain the feelings of exaltation, fear, and hope of Allah Almighty, and shyness of his failure (to fulfill what is required from him as it should be). After his faith, he should persist in those states, which vary according to the strength of his certainty of faith. There is no reason for his failure to persist in them during the prayer other than the distraction of his thoughts, the division of his mind, the heart's absence from the private discourse (with the Lord), and the heedlessness of the prayer. To be sure, nothing diverts one from being attentive to his prayer other than the passing thoughts in which one is absorbed; and there is no remedy to make the heart attentive other than to avert those passing thoughts; and nothing could be averted unless its causes are repelled. So, it is useful here to learn the causes of such passing thoughts.

There are two sources lying behind the causes of the passing thoughts: external and internal. The external things apply to those which might hit the hearing or appear to the sight in such a way as to attract one's attention until it follows that thing and goes on considering it, from which another idea might be drawn forth in a sequence of thoughts, in which the sight becomes the main cause of thinking. Then some of those ideas become causes of and give rise to others (according to what might be called the association of ideas).

Therefore, he whose intention is firmly strong and attention is powerful will not be diverted by whatever touches his senses. But the weak one will have his mind distracted and his thoughts dispersed, and his remedy is to sever those causes, either through lowering his gaze, or offering prayer in a dark house, or placing nothing in front of him which might occupy his senses, and rather approaching the wall in order to limit the range of his sight. Let not him also pray in streets where there are engravings and handicrafts or on dyed mats (or carpet). For this reason, the worshippers used to do their religious service in a small dark house, whose width was enough only for the place of prostration, in order to be able to concentrate their attentions on their worship.

But even the strong among them used to attend the prayers in the mosques, since they were able to lower their gazes, and limit it only to the location of prostration, thinking that it was out of the perfection of their prayer (to be wholeheartedly devoted to it to the extent that they were) not to recognize who was on their right or on their left. It is narrated that Ibn Umar "Allah be pleased

with both" used not to see in the praying place a Mushaf or a sword but that he would take it away, nor a book but that he would move it aside.

But the external causes are more serious and dangerous, for he whom concerns take to the various fields of this world could not limit his thought to a certain matter apart from the others, since it keeps flying from one side to another. In this case, it is of no profit to him to lower his gaze, for what has concerned the heart before (assuming the prayer) is sufficient to occupy him entirely. The way to remedy this case is that one should overpower himself to understand what he is reciting in his prayer, by which he should engage from anything else. He might be helped to do so by getting himself ready before assuming the prayer, through limiting his thought to the remembrance of the hereafter and the position of private talk (with his Lord), and the severe danger of standing in front of Allah Almighty, Who knows everything. Let him further empty his heart, before assuming the prayer, from anything that might concern him (other than the words and deeds of the prayer), leaving nothing to occupy his thought.

In this context (It is narrated by Abu Dawud that) the Messenger of Allah "Peace be upon him" said to Uthman Ibn Abu Shaibah (or Uthman Ibn Talhah, and this is more right): "I've forgotten to tell you to cover the vessel which in the house, for there should be nothing to occupy the people from their prayer." This is the way of dispelling thoughts. But even, if his raised thoughts could not be dispelled in this way, let him then take refuge to the catalyst which removes the matter from within the veins. It is to consider those affairs which divert him from having his heart attentive; and undoubtedly, they are due to what concerns him in this world, and nothing concerns him more than his own desires and lusts.

Having understood that, let him punish himself by refraining from those desires and desires and severing any relations he might have with them, and be well-aware of the fact that everything that occupies him from his prayer stands in opposition to his religion, and rather belongs to the soldiers of Satan, Allah's enemy, and to keep it is more harmful to him than to drive it away from him. So, let him get rid of him by driving it away, in the same way as the Messenger of Allah "Peace be upon him" did, according to the narration (of A'ishah) that when he put on the square shirt which had marks given to him by Abu Jahm as a gift in which he offered prayer, eh took it off after his prayer and said: "Send it to Abu Jahm, since it diverted me from my prayer, and instead bring me back his rough woolen shirt."

(According to the narration of Ibn Al-Mubarak on the authority of Abu An-Nadr) the Messenger of Allah "Peace be upon him" ordered that the leather strap of his sandals be renewed, and while being in his prayer, he caught a glimpse of it, since it was new thereupon he ordered that the new leather strap be removed from it, and that the old one be restored. (According to a narration on the authority of A'ishah) he "Peace be upon him" took on a new sandals whose elegance appealed to him, thereupon he fell in prostration and said: "I've humbled myself before my Lord Almighty in order not to abhor me." Then, he

set out while wearing it, and gave it to the first beggar whom he met. He further told Ali "Allah be pleased with him" to buy for him a leather hairless sandals which he put on.

(It is narrated by An-Nasa'i on the authority of Ibn Abbas that) he "Peace be upon him" had in his hand a ring of gold before gold was prohibited, and when he was on the pulpit, he threw it away and said: "This (ring) has occupied me by having me cast a glance at you and a glance at it." (It is further narrated by Malik on the authority of Abdullah Ibn Abu Bakr that) once Abu Talhah (Al-Ansari) was offering prayer in a fenced garden belonging to him when he was fascinated by the feathers of a bird which was flying among the trees in search for an exit. He kept looking at it for a moment and did not know how much he has prayed. He made a mention to the Messenger of Allah "Peace be upon him" of how he was tempted in his prayer and said: "O Messenger of Allah! It is an object of charity (which I give to make expiation for my sin): place it wherever and however you like."

It is narrated that another man offered prayer in a fenced garden belonging to him, whose trees were encircled with fruits, of which he caught a glimpse during his prayer, and they appealed to him, with the result that he did not know how much he has prayed. He made a mention of that to Uthman "Allah be pleased with him" and said to him: "It is an object of charity (I give to make expiation for my sin): make it in Allah's Cause." Uthman sold it for fifty thousand (Dirhams). This was their habit (whenever they were afflicted as such) in eradication of the material of thought, and as expiation for the reduction of the prayer which they might commit.

This is the treatment which eradicates the material of this ailment, and nothing else could be of any benefit. But such a way as we've mentioned to dispel thoughts, and reduce it to the comprehension of the celebration (in the prayer) does not benefit but in case of the weak desires and lusts, and the concerns which occupy only the heart's edges. But this way is of no significance in case of the strong and tedious desire, which you continue to drive away, as well as it continue to attract you until it overpowers you and you will have then spent all of your prayer in this mutual attraction.

The parable of him is like a man underneath a tree who liked to have his thought pure, but the voices of the birds troubled his mind. He drove them to fly with a wood stick in his hand, and then returned to his thoughts, but the birds returned to making noise once again, and he returned to drive them away. It was said to him: "Those are the tree's captives, and if you like to get rid of that, cut off the tree." The same is true of the tree of desires and lusts: if it ramifies into many branches offshoot from it, the thoughts will be attracted to it in the same way as the birds are to the trees, and the flies to the dirty things, which one should engage himself for a long time to drive away, for the more the flies are driven away, the more they return once again, and from this it has been given its name (Dhubab in Arabic).

The same is true of the passing thoughts. On the other hand, the desires and

lusts are so many, and one could hardly be free from them all. But they all belong to one fundamental thing, which is the love of this world. This is, to be sure, the commencement of every sin, the base of every defect, and the resource of every mischief. He, who has the love of this world in his innermost, until he inclines to anything of it will not take his provision (for the hereafter) from it, nor will he seek its aid for the attainment of the hereafter. So, let not him covet to enjoy of the pure pleasure of the private talk in the prayer, for he who rejoices with the hereafter could not be able, at the same time, to grow happy with Allah Almighty, nor with his private talk with Him.

Of a surety, one always pays his full attention to the pleasure of his eye: if the pleasure of his eye is this world, his attention will be inevitably diverted to it. But even, one should not cease to mortify himself, and bring back his heart to be attentive to the prayer, and diminish the causes which might occupy him from it. This is the bitter medicine, and it is for its bitterness that it has been abhorred by the dispositions, with the result that the ailment remained constantly chronic, to the extent that even the chiefs among men endeavoured to offer a two-rak'ah prayer, in which they would have no passing thoughts about anything of the matters and affairs of this world, but they failed. So, there is no hope for the like of us to attain that, and would that half or even one-third our prayer becomes free from the whisper of the evil thoughts and suggestions, perchance we would be from among those who mix a good deed with an evil deed.

In short, the parable of the concern of the world and that of the hereafter is like water which is poured into a vessel full of vinegar: the vinegar is spilled out of it as much as we get water into it, and both never gather together.

The Exposition Of What Should Be Present In The Heart At Each Pillar Of The Prayer

Let's say, at first, that it is incumbent upon you not to be heedless of these tips pertaining to the conditions and pillars of the prayer. The conditions prior to the prayer comprise the Call to prayer, getting purified and performing ablution, covering the private parts, facing the Qiblah, standing upright, and the intent (to pray). When you hear the Call to prayer, you should bring to mind the terror of the call on the Day of Judgement, and thus endeavour outwardly and inwardly to give a swift response to this call, for indeed, he who hastens to respond to this call will be (the first to be) called with nicety and kindness on the Day of the Greater trial.

So, examine your heart with this Call: if you find it filled with happiness and good pleasure, prompted by desire to give response to it, you should know then that you will be called with glad tidings and felicity on the Day of Decision. For this reason, he (Peace be upon him" said (according to the narrations of both Ad-Daraqatni and Abu Dawud): "Relieve us with it (the prayer) O Bilal!" he means with the prayer and with the Call to it, for it was the pleasure of his eye.

When you purify your praying place, which represents your farthest container, then your garment, which represents your closer wrapper then your

complexion which represents your nearest crust, ignore not your core, which comprises your essence, i.e. your heart: endeavour to purify it through showing repentance and regret for such (of your prayers as) in which you have indulged, and being sure not to neglect it once again in the future: it is with it that you should purify your innermost, for it is that which your worshipped God considers.

As to the covering of the privates, it should be known that it is to conceal the shameful parts of your body from the sight of the people. However, the external surface of your body is an object of the people's sight: what then about the reprehensible things of your innermost, and the disgraceful matters of your secrets, which none knows barring your Lord Almighty? So, put those shameful things in consideration, and ask your soul to conceal them (from others), having the assurance that nothing could be concealed from the Sight of Allah Almighty, but they might be forgiven by showing regret, shyness and fear. The benefit you receive from putting those in mind is to have the soldiers of both fear and shyness emerge from their hiding places, therewith you will be able to put your soul to humiliation, and have your heart passive and obedient by virtue of shyness, and stand in front of Allah Almighty in the same way as does a criminal offensive wayward servant, who shows regret and thus comes back to his Lord, turning down his head, out of shyness and fear.

Facing (the Qiblah) means to turn your face from all directions to the Sacred House of Allah Almighty. Do you not see then that it is not incumbent upon you to divert your heart from all the matters and affairs to be wholly devoted to Allah Almighty? How far it is (from the truth)! Nothing is required other than that. However, all of those outward acts are to motivate the inward mysteries, adjust the organs and make them passive, by setting them firm on one direction, in order that they should not transgress over the heart; for if they transgress over the heart and go astray in their movements and turning to different directions, the heart will be attracted to them, and be diverted from the Countenance of Allah Almighty. So, turn the face of your heart to the same direction to which you turn the face of your body.

It should be known that as well as the face could hardly be turned to the direction of the Sacred House unless it is diverted from all the other directions, the heart also could hardly be turned to Allah Almighty unless it is emptied from anything else. In this connection he "Peace be upon him" said (according to an unidentified narration): "If a servant stands to his prayer, with his passion, face and heart turning to Allah Almighty, he will turn away (from the prayer as pure and free from sins) as he was on the day his mother delivered him."

To stand upright is to appear and present oneself in person and heart in front of Allah Almighty. So, lower your head, the highest part of your body, and turn it down, and let the lowering of your head from its height stimulate you to have your heart stick to humility, submission, and freedom from power and arrogance, and let the commencement of your celebration be the severe danger of standing in front of Allah Almighty in the terror of the Day the people will be displayed

before Him for questioning. But put in mind that you are, at the moment, standing in front of Allah Almighty, Who knows all about you. So, stand in front of Him in the same way as you might stand in front of one of those kings of the world, in case you fail to be well-acquainted with the Essence of His Glory and Majesty.

Furthermore, you should always put in consideration, while you are standing in your prayer, that you are observed and watched by a caring eye of a righteous pious man of your family, or of anyone whom you desire to think of you as righteous, for at that moment, your limbs would become quiet, your organs submissive, and all parts of your body passive, for fear this poor man (whom you imagine he is watching you) should ascribe to you the lack of submission and piety. If you feel you are constant while being watched by a poor servant, blame yourself saying: "You claim you know and love Allah Almighty: Do you not feel shy of daring to deal with Him slightly, even though you have respect for one of His servants? Do you fear the people and fear Allah not, even though Allah has more right to be feared?" For this reason, when Abu Hurairah asked the Messenger of Allah: "How should one feel shy of Allah?" the Messenger of Allah "Peace be upon him" said: "You should feel shy of Him in the same way as you feel shy of a righteous pious man from among your people or your family."

The intent here means that you should be sure to respond to Allah Almighty in compliance to His Command to offer prayer perfectly, during which you should refrain from what might repeal or corrupt it, and be in all of that, sincere (in your intention) for the Sake of the Countenance of Allah Almighty, in the hope of His Reward, and for fear of His Punishment, seeking to approach His Presence, and recognizing His Grace upon you, which is shown in His permitting you to have private conversation with Him (in the prayer), in spite of your bad manners and disobedience. You should also regard with high consideration your private discourse with Him, and consider in yourself to Whom you are talking privately, how you talk to him privately, and with which words and statements you talk to Him privately. At that moment, your forehead should sweat out of shyness, your organs should tremble out of reverence, and your face should turn pale out of fear.

As for *Takbir*, once you utter it with your tongue, your heart should not give lie to it. if there is anything in your heart greater than Allah Almighty, Allah bears witness that you are a liar. If you tell the truth, as Allah Almighty bore witness to the hypocrites in their statement: "Verily, he "Peace be upon him" is the Messenger of Allah", consider then yourself: if your passion prevails over you more than the Command of Allah Almighty, of a surety, you will be more obedient to it than to Allah Almighty, for in this case, you will have taken your passion an object or your worship, and glorified it; and thus your statement "Allah is Greater" comes to be nearly utterance with the tongue, to which your heart fails to give trust. How dangerous is that, had it been for repentance and asking for Allah's Forgiveness, and the good thinking of the Generosity and Pardon of Allah Almighty.

In regard with the supplication of inauguration, the first word to start with is: "I've set my face, firmly and truly, towards Him Who created the heavens and the earth." It is not the apparent face that is intended here, for you've turned it earlier to the direction of the Qiblah, and of a surety, Allah Almighty is deemed far beyond any directions to turn the face of your body towards Him. But what is intended is the face of your heart, therewith you should turn to the Creator of both the heavens and the earth. Consider then whether it is turning to its ambitions and interests in the house and the market, and thus following its own desires and lusts, or it is really turning to the Creator of the heavens and the earth.

Therefore, let not the commencement of your private conversation (with Allah) with lies and fabrications, putting in mind that by no means should the face be turned to Allah Almighty unless it is diverted from anything else. So, endeavour at the moment to turn it to Him; and if you fail to do so continually, at least be truthful in your speech at the moment. If you say (in the beginning of your supplication): "Firmly and truly as one who submits to Allah in Islam", you should put in mind that the real Muslim is he, from (the evil of) whose tongue and hand all of the Muslims are safe. If you are not so, you will be a liar. For this reason, strive yourself to be sure to turn it whole (to Allah Almighty), and endeavour to show repentance and regret for the previous states (in which you were earlier).

If you say (in the beginning of your supplication): "And shall I never ascribe partners to Allah (in service)", put in consideration the hidden polytheism. That's because the statement of Allah Almighty: "So, he, who expects to meet his Lord (in the hereafter), let him work righteousness and ascribe nothing to Him in worship" (Al-Kahf 110)

﴿ فَمَن كَانَ يَرْجُوا لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًا ﴿١١٠﴾ ﴾

Was revealed in connection with him who intends, with his worship, not only Allah's Countenance but also the people praise. Be then careful and fearful of this kind of polytheism, and feel shy of yourself if you describe your person as not one of those who ascribe partners to Allah in worship, without being really free from this kind of polytheism, since the name of polytheism applies to all of its kinds no matter trivial or significant it might be.

If you say: "Verily, (the matter of) my life and death belongs only to Allah Almighty", you should know that this state (described by that sentence) refers to a servant, whose existence is of no significance to himself, since he exists only for the service of his Lord. However, if it issues from him whose pleasure and anger, standing and sitting, desire for life and fear of death are determined only for the sake of the matters and affairs of this world, it will not be fitting for the state at the moment.

If you say: "I seek refuge with Allah from Satan, the despised", put in your mind that he is your avowed enemy, who lies in wait to divert your heart and attention from Allah Almighty, out of his envy of you for your private dialogue

with Allah Almighty, and prostration to Him, though he was cursed because of his failure to perform even a single prostration (in compliance to Allah's Command). But you're seeking refuge with Allah Almighty from him, through leaving what he loves and rather doing what Allah Almighty loves could not be achieved only by your statement. It will be of no profit for a man to say, in case a wild animal or an enemy intends to attack and kill him: "I seek shelter from you with that strong fort" while being still in his place (unless he moves and enters that fort). He will not be given shelter unless he changes the place (and rather takes refuge to the fort).

Similarly, only the words will be of no benefit for him who follows his own lusts and desires which are loved by Satan, and disliked by (Allah) Most Gracious; for he should join his words with the firm resolution to take refuge to the shelter of Allah Almighty from the evil of Satan; and it is (the statement) "There is no god but Allah" which constitutes this shelter, as confirmed by Allah Almighty which our Messenger related from Him (according to the narrations of both Al-Hakim and Abu Na'im on the authority of Ali): "(The statement) "There is no god (to be worshipped) is My Shelter: so, whoever enters My Shelter will be safe from My Punishment." He who takes shelter with it has none to worship other than Allah Almighty. But he who takes as god his passion is in the field of Satan, and not in the shelter of Allah.

It should be known to you that it is out of his intrigues to occupy you in the prayer by reminding you of the affairs of the hereafter, and the way to arrange your good deeds, in order to hinder you from understanding what you are reciting. So, learn that everything diverts you from understanding the meaning of what you are reciting in the prayer is no more than a whisper (from Satan), for indeed, it is not the movement of the tongue that is intended in itself so much as it is the meaning which lies behind that movement.

As far as recitation is concerned, the people are of three ranks: one whose tongue moves, even though his heart is heedless; one whose tongue moves and his heart follows it in such a way as to understand the meaning of what he is reciting, and hears it as if he hears it from another person, and this is the rank of the companions of the right hand; and one whose heart precedes to understand the meanings, and then the tongue serves it by interpreting that meaning. That the tongue acts as interpreter of the heart is one thing, and that it acts as its instructor is another. Allah's nearest devotees are those whose tongues act as interpreters and follow their hearts and their hearts do not follow their tongues.

To illustrate the interpretation of the meanings, if you say "In the Name of Allah, Most Gracious, Most Merciful", let your intention with it to obtain (Allah's) blessing in the commencement of your recitation of Allah's Speech, and put in your mind the concept that all matters are in (the Hand of) Allah Almighty, and what is intended by the Name here is the nominee (i.e. Allah Himself); and if all the matters are in (the Hand of) Allah Almighty, there is no doubt that the praise should be to Allah Almighty. This means that all thanks should be to Allah Almighty, since all graces and favours are from Him; and he, who thinks there is

any grace or favour from anyone else, or intends anyone else with his thanks and praise, ignoring the fact that it is subjugated by Allah Almighty, his mentioning the Name of Allah (as commencement), as well as his praise and thanks are, to be sure, imperfect in so far as he turns to anything other than Allah Almighty.

If you say "Most Gracious, Most Merciful" bring in your heart all of His Kindness, so that His Mercy would be clear to you, therewith the hope (for it) would be aroused within you. Then, prompt in your heart both exaltation and fear by the statement "The King and Master of the Day of Judgement". The cause of exaltation is that there is no king other than He; and the cause of fear is the terror of the Day of Judgement and reckoning, of which He is the King and Master.

Then, renew your sincerity by saying: "You we do worship", and renew the admission of your failure, neediness and clearance from both might and power, by saying: "And Your Aid do we seek." Be certain of the fact that by no means will it be easy for you to obey Him unless it is through His Aid, and that you are indebted to Him for it is He Who has enabled you to obey Him, used you to worship Him, and qualified you to be fitting for having private discourse with Him; and had He Almighty deprived you of such success, you would have been among the dismissed ones, in the company of Satan, the despised.

Then, when you finish from seeking refuge with Allah from Satan, the despised, mentioning the Name of Allah with the inaugurating statement: "In the Name of Allah, Most Gracious, Most Merciful", praising Allah Almighty, asking Him for aid and help, designate your question, and demand not but what is the most important for you, saying: "Guide us to the straight path", which drives us to Your Neighbourhood, and make us obtain Your Good Pleasure. Then, explain that in more detail and confirm it more, quoting those from amongst the Prophets, the truly faithful believers, the martyrs and the righteous good men, upon whom He Almighty bestowed His Grace, and not those upon Whom wrath falls, i.e. the unbelievers and those who deviate from the true religion from amongst the Jews, the Christians, and non-religious men. Then, seek the response (of your supplication) by saying "Amen".

However, if you recite Al-Fatihah in the prayer as such, you will seem to be like those about whom Allah Almighty said as the Messenger of Allah "Peace be upon him" related from Him (according to the narration of Muslim, Abu Dawud and others on the authority of Abu Hurairah): ""I divided (Al-Fatihah recited in) the prayer into two parts between Me and My servant, and he would have whatever he asked for." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If the servant said: "Praise be to Allah, the Cherisher and Sustainer of the worlds", Allah Almighty would say: "My servant praised me, and he would have whatever he asked for." If he said: "Most Gracious, Most Merciful", Allah Almighty would say: "My servant commended Me, and he would have whatever he asked for." If he said: "The Master of The Day of Judgement", Allah Almighty would say: "My servant glorified Me, and this is for Me, and this Holy Verse is divided into two parts between Me and

My servant." If the servant said: "Thy we worship and Your Aid we seek", Allah Almighty would say: "This is something between Me and My servant, and My servant would have whatever he asked for." If the servant said: "Guide us to the straight path; the path of those upon whom You have bestowed grace, and not those upon whom wrath falls, nor those who go astray", Allah Almighty would say: "This is for My servant, and he would get whatever he asked for"."

If you have no portion from your prayer other than Allah's remembrance of you in His Glory and Magnificence, it will suffice you for good treasure: What then about such of His Reward and Bounty as you expect from Him?

Furthermore, you should be well-aware of the meanings of such of the Surahs from the Holy Qur'an as you are reciting in the prayer, as it will be discussed later in the Book of the Recitation of the Qur'an. Be not heedless of His Commands and Forbiddances, His Promises and Threats, His admonitions and the stories of His Prophets, and His Graces and Favours (He bestows upon His servants). Each of those has its own right: the hope is the right of the promise, the fear is the right of the threat, the resolute power is the right of both command and forbiddance, receiving admonition is the right of the warning, giving thanks is the right of the remembrance of the grace, and taking lessons (and learning by way of examples) is the right of the stories of the Prophets. In this respect, it is narrated that when Zurarah Ibn Awfa (one of the companions) came in his recitation to His saying: "Finally, when the Trumpet is sounded" (Al-Muddaththir 8)

﴿ فَإِذَا نُقِرَ فِي ٱلنَّاقُورِ ﴾

He fell dead. It is narrated that whenever Ibrahim An-Nakh'i heard the saying of Allah Almighty: "When the sky is rent asunder", he would quiver until his limbs and organs would tremble. Abdullah Ibn Waqid said: "I saw Ibn Umar offering prayer while being overpowered." However, it is incumbent upon one to have his heart burnt under the influence of his Lord's Promise and threat; and why not since he is no more than a sinful humiliated servant, standing in front of the Compeller Irresistible Lord?

Those meanings vary (from one to another) in accordance with the degrees of understanding; and the degrees of understanding differ in accordance with the degrees of knowledge availability and heart pureness; and of a surety, such degrees are beyond any calculation. Furthermore, prayer is the key of hearts, in which the mysteries of words are disclosed. This is the right of recitation, and it implies also both Adhkar (celebrations) and Tasbihs (Exaltations).

Therefore, let him observe the tranquility of reverence in his reading: he should recite the Qur'an in slow, measured rhythmic tones, and not by way of narration, for this is easier and more fitting for reflection and consideration. He should differentiate in his tones between the Holy Verses of mercy, for example, and those of punishment, those of promise and those of threat, those of Tahmid and those of Tasbih. It is narrated that it was the habit of An-Nakh'i, whenever

came upon Allah's statement: "No son did Allah beget, nor is there any god along with Him" (Al-Mu'minun 91)

﴿ مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ ﴾

To lower his tone as if he felt shy of making a mention of anything that is not consonant with the majesty of Allah Almighty. It is narrated (by both Abu Dawud and At-Tirmidhi on the authority of Abdullah Ibn Umar) that the Messenger of Allah "Peace be upon him" said: "(On the Day of Judgement) it will be said to the Qur'an reciter: "Read and raise up (in degrees), and recite in a slow rhythmic tones in the same way as you used to recite in the world (and you will be raised a degree higher for each Holy Verse you recite)."

The continual standing (during the prayer) draws attention to the necessity of keeping the heart present with Allah Almighty in one state of attentiveness. (It is narrated by Abu Dawud, An-Nasa'i and Al-Hakim on the authority of Abu Dharr that the Messenger of Allah "Peace be upon him") said: "Allah turns His Face to the praying man as long as he does not turn sideways (in his prayer)." As well as both head and eyes should be guarded from turning sideways, the innermost also should be well-guarded from turning (to anything else) other than the prayer. But in case it turns to anything else other than the prayer, you should soon remind him of Allah's watching him, and the malevolence of dealing slightly with the private discourse shown from the heedlessness during such discourse, that it should be attentive once again.

On the other hand, you should adhere to the submission of the heart, for indeed, the salvation from turning sideways in the prayer, outwardly and inwardly is the fruit of submission; and the submission of one's inward leads to the submission of his outward. For this reason when the Messenger of Allah "Peace be upon him" (according to an unidentified narration) saw a man playing with his beard while being in prayer, he said: "As for that man, if his heart proves submissive, of a surety, his organs would become submissive; and that's because the wards always follow the guardian." For this reason, it is said in the following supplication: "O Allah! Amend both the guardian and the subjects", i.e. the heart and the organs. It is narrated that Abu Bakr As-Siddiq "Allah be pleased with him" used to be as firm as a wedge, and Ibn Az-Zubair as stable as a wood stick in prayer. One of the righteous also used to be so much still in his bowing that the birds might stand on his back as if he were something solid.

If doing all of that is required, by nature, from him who stands in front of an exalted person from amongst the inhabitants of this world, why should it not be done by him when he stands in front of the King of all kings, particularly if he does know Who is the King of all kings? To be sure, it is out of failure of acquaintance with the Glory and Majesty of Allah Almighty, as well as of His Watching over the inward and conscience of a man to be firm and constant while standing in front of anyone (other than Allah) out of submissiveness, and at the

same time, be mischievous, with his organs and parts of body moving while standing in front of Allah Almighty (in prayer). In comment on Allah's saying: " Who sees you standing forth (in prayer), And your movements among those who prostrate themselves" (Ash-Shu'ara' 218:219)

﴿ ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾ ﴾

"It implies one's standing, bowing, prostration and sitting."

In bowing and prostration, you should celebrate once again the Magnificence of Allah Almighty, and raise your hands seeking shelter from the punishment of Allah Almighty with His forgiveness and pardon, renewing your intent and following the right way of the Prophet "Peace be upon him", resuming your humility and passivity to Him through bowing, endeavouring to smooth your heart, refurbish your submission, and feel your subjection in relation to the Power and Honour of your Lord, your humbleness in comparison with the Supremacy and Loftiness of your Lord, seeking the confirmation of that in your heart with your tongue, through exalting your Lord, and bearing witness to His Greatness and to the fact that He is the Greatest of all who are great, repeating that in your heart, by way of assurance.

Then, you should raise from the posture of bowing, hoping that He Almighty would bestow mercy upon you, affirming that in yourself by saying: "Allah hears such as sends praises to Him", i.e. that He Almighty responds to such as gives thanks to Him. Then, carry on that praise which necessitates more by saying: "O our Lord! To You be the praise", augmenting it by the supplementary phrase: "as much as to fill both the heavens and the earth", after which you should fall in prostration, which is the highest degree of submission and compliance, in which you place firm your face, the most valuable of your organs in the earth, one of the most degraded things. If you are able not to make anything between your face and the earth, you should do, for it will be more submissive and subservient. You should know that if you put yourself to humiliation, you will have located it in its right place, and restored the offshoot to its origin, for it is from earth that you have been created, and to which you should return.

At that moment, refresh in your heart the Greatness and Magnificence of Allah Almighty by saying Exalted be He, Most High", which you should repeat many times, since the single utterance always has no strong influence. Once your heart becomes apparently smooth, you should give trust to Allah's Mercy, since Allah Almighty hastens to bestow His Mercy upon the weak and humiliated and not to the arrogant and haughty. Then, raise your head while glorifying Allah, and asking Him for your need, saying: "O my Lord! Forgive me and bestow Your mercy upon me, and excuse me for (such of sins as) You know", or such of supplications as you like. Then, affirm your humility by way of repetition, through returning to the prostration posture once again.

When you sit for testification (Tashahhud), be courteous in your sitting, and declare that what you are going to state of prayers and good things, i.e. all of good and pure manners and complements i.e. all dominion are to Allah Almighty.

Fill your heart with the presence of the Prophet "Peace be upon him" and his generous and honoured person, saying: "Peace, Allah's Mercy and Blessing be upon you O Prophet", and rest assured of the fact that your greeting reaches him, and that he return the salutation to you with what is much better. Then, pay salutation to yourself as well as to all of Allah's righteous good servants, with great expectation from Allah Almighty to return such greeting to you as much as is the number of His righteous good servants.

After that, bear testimony to Allah's Oneness, and to the Apostleship of Muhammad, His Prophet "Peace be upon him" (through the statement: "There is no god (to be worshipped) but Allah, and that Muhammad is His Messenger"), in restitution of Allah's Covenant, by repeating both statements of testimony, therewith you seek protection (from polytheism). At the conclusion of your prayer, supplicate with the famous supplication, showing humility, submission, imploration and invocation, having the trust that you will receive answer. Let your supplication include your parents and all of the faithful believers. Aim, with your end salutation, to greet the angels and all the attendants, and then intend to finish your prayer with it, giving thanks to Allah Almighty Who has helped you fulfill this religious service, having the impression that with this prayer of yours, you are going to leave (this world) and that you might not live to offer the like of it.

In this connection (it is narrated that) he "Peace be upon him" said to him whom he was giving advice: "Offer a prayer of a man who is going to leave (this world)." Then, bring in your heart the feeling of shyness and indulgence, for fear your prayer might not be accepted, and rather be rejected in view of an evident or a hidden sin, with the result that it might be returned back in your face, expecting, in spite of that, from Him to accept it, out of His Generosity, Bounty and Grace. It was the habit of Yahya Ibn Waththab, whenever he offered prayer, to stay as long as Allah willed for him to stay, during which the (signs of the) grief of prayer would be visible on him. Ibrahim also used to stay for an hour after the prayer (in the state of sadness and anxiety) as if he were sick.

This is, in detail, the way of the prayer of the submissive, who humble themselves in their prayers, who (strictly) guard their prayers, who perform their (obligatory) prayers regularly, and who privately talk to Allah Almighty in their prayer as much as is within the power of their worship. Let, therefore, man examine himself in relation to this prayer, and rejoice with what has been made easy for him and grieve for what escapes him from it, and endeavour to recompense it.

But as for the prayer of the heedless, it leads to danger, unless Allah Almighty covers them with His Mercy; and of a surety, Allah's Mercy is all-embracing, and His Generosity is encompassing. So, we ask Allah Almighty to cover us with His Mercy, and comprehend us with His Forgiveness, since there is no way for us but to declare our failure to fulfill the religious service in obedience of Him as it should be.

Taking from that, it should be known that to remove the defects from the prayer, be sincere in offering it for the Sake of the Countenance of Allah Almighty, and fulfill it in accordance with the internal conditions which we've mentioned, such as submissiveness, exaltation, shyness, etc, result in producing lights in the heart, which act as main keys to all sciences of Revelation. It is in the prayer in general, and during prostration in particular, that the dominion of both the heavens and the earth is disclosed to Allah's nearest devotees, where the servant becomes at the nearest position from the Presence of his Lord Almighty. For this reason, He Almighty says: "And fall in prostration, and draw yourself near (unto Me)." (Al-Alaq 19)

﴿وَٱسْجُدْ وَٱقْتَرِب ۩ ﴿١٩﴾﴾

But the disclosure granted to every prayer varies in accordance with the degree of his purification from the impurities of this world.

This difference varies in relation to strength and weakness, muchness and littleness, and clearness and vagueness: such disclosure might be of a certain thing with its reality to one of them, or with its similitude to another, just as the world was disclosed to one of them in the form of carcass, and the devil in the form of a dog lying on and inviting men to it. furthermore, it differs also with the difference of the object of disclosure, which might be of the attributes and glory of Allah Almighty to some of them, of His Acts to many of them, or of the subtleties of the sciences of practical religion to others. on the other hand, the reasons by which those meanings and concepts are determined at every time are ambiguous and beyond calculation, the most convenient of which is one's enterprise. The more one's effort is devoted to a certain thing, the more it is ready to be disclosed to him.

But, since those things could hardly be visible except through elegant mirror, and since all mirrors (of people) are rusty, which hindered them from being guided (to such revelation), not because of any niggardliness on the part of the Bestower of guidance, but because of the grave rust accumulated on the outfall of guidance, the people hastened to deny such facts. However, the disposition is accustomed to reject what is not feasibly present; and were a fetus to have a mind, surely, it would have denied the possible existence of man at liberty of air, and were a child to have the faculty of discernment, he would have denied such dominion of both the heavens and the earth as the wise men pretend to perceive. This is the case of man in each phase of his life, whose custom is to reject what is beyond him. He who rejects the stage of sainthood should have then rejected the stage of Prophethood.

Of a surety, the people have been created in diverse stages (to come one after the other). So, it is not fitting for anyone of those of a certain stage to reject what is beyond his phase. It is true that when they sought after that matter through argumentation and debate, and not through purifying the hearts from anything other than Allah Almighty, they lost it, and thus they came to reject it. But, he who does not belong to the people who are granted the privilege of disclosure,

should, at least, have trust and believe in the unseen until it becomes visible to him through evidence.

According to a certain narration: "When a servant stands to offer prayer, Allah Almighty lifts the veil between Him and His servant, and turns His Face towards him, and the angels stand with his prayer, from his shoulders up to the sky, and say "Amen" in response to his supplication; and all of kindness is spread over the praying man from the midst of the sky down to the parting of his head; and a caller pronounces from heaven: "If this who is talking privately (to his Lord) is to know, he would never turn away (from his prayer). Undoubtedly, the gates of the heaven are opened to the praying men, and Allah Almighty shows pride to His angels because of His praying servant." Of a surety, opening the gates of the heaven, and Allah's facing him act as metonymy of the disclosure which we've mentioned.

The following is written in the Torah: "O son of Adam! Fail not to stand in front of Me weeping in prayer, for I'm Allah, Who has drawn unto your heart, and through the unseen you have seen My Light. "According to another: "We came to see that such smoothness, weeping and expansions which one might find in his heart resulted from the Lord's Nearness to the heart." If this nearness is not spatial, there is no meaning to it unless it is through guidance, mercy and removing the veil. It is said that when one offers a two-rak'ah prayer, two rows of angels appreciate him, each containing ten thousand, and Allah Almighty shows pride to one hundred thousand angels because of him. This is because the praying man joins in his prayer standing and sitting, bowing and prostration, which Allah Almighty has distributed among forty thousand angels, in such a way that these in the posture of standing will keep themselves in that posture and will never bow until the Day of Judgement, and these in the posture of prostration will keep themselves as such and will never raise from prostration until the Day of Judgement, and the same is true of those in the postures of bowing and sitting.

Such nearness and closeness as granted to the angels are unchangeable in the same state, with neither increase nor decrease. For this reason, Allah tells about them in His Saying on their tongue: "And there is none among us but that he has a well-known station." (As-Saffat 164)

﴿ وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ ﴾

But man differs from angels in the matter of promotion in degrees, which enables him to advance in closeness and nearness unto the Presence of Allah Almighty; and such gate of advance is closed before the angels "Peace be upon them", for each of them has no more than his rank which is unique to him, and his religious service in which he is engaged, from which he never moves nor weakens (in his service): they are "those who are in His (very) Presence are not too proud to serve Him, Nor are they (ever) weary (of His service): They celebrate His praises night and day, nor do they ever flag or intermit." (Al-Anbiya 19:20)

﴿ وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَنْ عِندَهُۥ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾ ﴾

The prayer is the key to attain more degrees, in accordance with the statement of Allah Almighty: "Prosperous are the faithful believers, who humble themselves in their prayers." (Al-Mu'minun 1:2)

﴿ قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ﴿٢﴾ ﴾

After He ascribes faith to them, He praises them with particular prayer in which they are submissive. He concludes the characteristics of the prosperous with that of the prayer: "And who strictly guard their prayers." In definition of the fruit of these characteristics, He says: "Those are the heirs, who shall inherit Paradise in which they will abide forever." Thus he ascribes prosperity to them in the beginning, and describes them as the would-be heirs of Paradise in the end.

In my sight, this is the limit, at which both nonsense of speech and heedlessness of the heart stops. For this reason, Allah Almighty says in description of their (the faithful believers') opposite: "'What has led you to enter Saqar (one of the names given to the fire of Hell)?' they shall say: 'We were not of the praying men.'" The praying men then are those who shall inherit Paradise, and witness (with their sights) the Light of Allah Almighty, and enjoy of His Closeness and Nearness unto their hearts: we ask Allah Almighty to include us in them, and seek refuge with Him from the punishment of him, of flowery discourse and evil deed; He is Most Generous, Most Bountiful, Ever-Beneficent; and Allah's Blessing and Peace be upon every well-chosen servant.

Stories And News About The Prayer Of The Submissive Men

It should be known that submission is the fruit of belief, and the result of certainty of faith in the Glory and Majesty of Allah Almighty. So, he who has been granted this privilege, will be submissive not only in prayer, but also in anything else, even in his solitude, in the treasury to fulfill his need. However, submission is assured by one's knowledge of Allah's watching him in all his states, of Allah's Glory and Majesty, and of the servant's indulgence (in fulfilling what is due upon him as it should be). It is from those kinds of knowledge that submission is produced. It is not unique only to prayer.

For this reason, it is narrated that one (of the righteous submissive) did not raise his head up to the sky for as many as forty years out of his feeling shy of and submission to Allah Almighty. It was the habit of Ar-Rabie Ibn Khaitham to lower his gaze and turn down his head out of submission so much that he was thought to have been blind. He used to visit Ibn Mas'ud for twenty years, during which whenever his (Ibn Mas'ud's) slave-girl saw him, she would say: "Your blind friend has come." Ibn Mas'ud used to laugh for her statement. Whenever he knocked at the door, the slave-girl of Ibn Mas'ud would come out and see him having gazed his sight and turned down his head. Whenever Ibn Mas'ud saw him (in such a state) he would say to him: "Behold! Give the glad tidings to those who

are devoutly obedient. Had Muhammad "Peace be upon him" seen you, he would have rejoiced with you (or according to another narration, he would have loved you, or according to a third narration, he would have smiled because of his pleasure with you)."

One day, he was walking in the company of Ibn Mas'ud in the market of smiths, when he saw their furnaces being blown and the fires flamed, thereupon he swooned and fell unconscious. Ibn Mas'ud sat by his head until the time of prayer was due, but he did not recover. Ibn Mas'ud carried him on his back and went home. He kept unconscious until the same hour (of the next day) in which he fell unconscious, with the result that five (obligatory) prayers escaped him, during which Ibn Mas'ud was still sitting by his head, saying: "This, by Allah, is the fear." Ar-Rabie used to say: "Nothing concerned me in any prayer I entered but what I was saying, and what was being said to me."

Abdullah Ibn Amir was from among the submissive who humbled themselves in their prayer: whenever he was praying and even his daughter beat the tambourine and the women went on talking about what they liked in the house, he would make no sense nor hearing to that. Once he was asked: "Does your self not suggest to you any thoughts in the prayer?" he said: "Yes: it suggests to me to think of my standing in front of Allah Almighty, and of my position in the hereafter abode." It was said to him: "Then, do you experience such of the matters and affairs of this world as we experience (in prayer)?" on that he said: "To have the teeth enter into my body one after the other is much better for me than to experience in my prayer the like of what you experience." He said: "Even had the veil been removed, my certainty (of faith) would have increased no more" (because he attained the highest peak of certainty after which he is not in need of any more).

Muslim Ibn Yasar was one of these who used to prove submissive in the prayer. We narrated earlier that he made no sense to the collapse of the pillar in one side of the mosque where he was praying.

One of those submissive had one of his limbs eroded, and there was no remedy but to be cut off. It was said: "In prayer, he feels not of what would happen to him." On that it was cut off while he was in prayer.

One of them said: "The prayer belongs to the hereafter; and once you enter into it, you will have come out of this world." One of them was asked: "Does your own self suggest to you any thoughts about the matters of this world in prayer?" he said: "Not in the prayer nor in anything else." Another one was asked: "Do you remember anything in the prayer?" he said: "Is there anything much dearer to me than prayer so that I would remember it during the prayer?" according to Abu Ad-Darda' "Allah be pleased with him" said: "It is out of one's good understanding or religion to begin with fulfilling his need before prayer, perchance he would enter the prayer with his heart pure and clean (from anything else)."

One of them also used to make short the prayer for fear of having evil suggestions during it. it is narrated (by Ahmad) that Ammar Ibn Yasir offered a

prayer which he made short, thereupon it was said to him: "You've made short this prayer O Abu Al-Yaqdhan!" on that he said: "Have you seen that I've reduced anything from its pillars and limits?" they answered in the negative, thereupon he said: "Indeed, I've hastened to (finish before being vulnerable to) the forgetfulness caused by Satan." He further said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant might offer a prayer, and even no more than its half, one-third, one-fourth, one-fifth, one-sixth, or even one-tenth would be written for him." According to another narration: "Nothing will be written for a servant from his prayer more than that to which he makes sense."

It is narrated that Talhah, Az-Zubair and a group of the holy companions used to make short their prayers most and they said in justification of that: "We hasten to (finish it before) Satan's evil suggestions." It is narrated that Umar Ibn Al-Khattab said from over the pulpit: "Verily, a man might have the hair of both sides of his head grow hoary (out of old age) while being a Muslim, even though he has never perfected a single prayer to be offered for the Sake of Allah." They asked: "What is the reason?" he said: "He never perfects its submission and humbleness, nor does he turn his face to Allah Almighty wholeheartedly therein."

Abu Al-Aliyah said, in reply to the question about the meaning of Allah's saying: " Who are neglectful of their Prayers": "They are those who are forgetful during their prayer so much that they do not know whether with odd or even number of rak'ahs they finish it." but according to Al-Hassan "It applies to him, who wastes the time of the prayer until it elapses." According to another: "It implies him, who will not rejoice if he offers the obligatory prayer at the beginning of its time, nor will he grieve if he prays it at the end of the time. In other words, he sees no good in hastening on to pray it, nor sin in delaying to pray it."

It should be known that only a portion of the prayer might be counted and written on the exclusion of another, as attested by man narrations. But in the opinion of the jurisprudents, the validity of the prayer could hardly be divisible. Yet, this means something different which we've mentioned earlier. This meaning is confirmed by many Prophetic traditions. It is narrated (by the men of Sunan, and Al-Hakim on the authority of Abu Hurairah), for example, that the reduction of the obligatory prayers will be compensated for by the supererogatory prayers. According to the Prophet Jesus "Peace be upon him", Allah Almighty says: "It is with the help of the obligatory deeds that My servant is saved from My punishment; but it is with the help of the supererogatory deeds that he draws near unto Me." (It is narrated that) the Prophet "Peace be upon him" said: Allah Almighty says: "My servant will not be saved from My punishment but after fulfilling what I enjoined upon him."

It is narrated (by Ad-Dailami on the authority of Ubai Ibn Ka'b and An-Nasa'i on the authority of Abd Ar-Rahman Ibn Abza that) once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in which he forgot a Holy Verse from his recitation. When he turned away he asked the

people: "What have I recited (in the prayer)?" the people gave no reply. He asked Ubai Ibn Ka'b "Allah be pleased with him" thereupon he said: "You've recited such and such a Surah, and forgotten such and such a Verse therein: however, we do not know whether it has been abrogated or taken away." He "Peace be upon him" said: "You are fitting for such (awareness and attentiveness) O Ubai!" then he faced the others and said: "What is the matter with a people who attend the prayer (in congregation) and complete their rows, and their Prophet is in front of them, even though they do not know what he is reciting to them (in prayer) from the Book of their Lord? Behold! When the children of Israel did the same, Allah Almighty revealed to their Prophet to say to his people: "Do you attend with Me only with your bodies and give me your tongues, even though you make your hearts absent from Me? False is that which you do!"

This signifies the fact that paying attention to, and understanding what the imam is reciting in the prayer is equal to one's reciting by himself. According to a learned man: "One of them might perform a single prostration, thinking that he has approached the Presence of Allah with it, even though if his sins therein has been distributed among the inhabitants of a town, they would ruin (because of their abundance)." He was asked: "How is that?" he said: "He is prostration (and supposed to be) in the Presence of Allah Almighty, even though his heart is engaged in a worldly passion and in the state of contemplation of an internal thought which has prevailed over himself."

This is, therefore, the way of submission in prayer. However, all of those tales and narrations, besides what we've mentioned earlier in this context, prove that the fundament on which the prayer is based is submission which requires the attentiveness of the heart, and that only the movements and acts with heedlessness are of no use at all, particularly at the appointed time (of the hereafter); and Allah Almighty knows best: we ask Allah Almighty to grant us good success.

CHAPTER FOUR: ON IMAMATE AND EMULATION

The pillars of the prayer; after the end salutation; the imam's duties before prayer; and pertaining to recitation

The imam's duties before the Prayer

There are six duties which are incumbent upon the imam to observe before the prayer:

The first duty: He should not move forward to lead in prayer a people who dislike him. If they differ (as to who should lead them), let them choose from the majority: if those of good and faith are a few in number, it will be better to choose from them. according to the narration (of At-Tirmidhi on the authority of Abu Umamah the Messenger of Allah "Peace be upon him" said): "There are three, whose prayer never goes beyond their heads: the errant slave, the wife whose husband is angry with her, and the imam who leads a people even though they are displeased with him."

As well as it is forbidden for one to come forward to lead a people who have aversion towards him, it is also forbidden for him to come forward to act as an imam of one who is more learned and well-versed in religion than him, unless the latter himself refrains from leading the prayer; and in this case, it is possible for the former to lead the prayer. Apart from that, let him move forward to lead the prayer once he comes, and knows in himself the capability of undertaking all conditions of imamate. At that point, it is undesirable to push one another to take up the imamate, for it is said that a people pushed each other for the imamate after they had established the prayer, thereupon the earth was made to swallow them.

Pertaining to the reports which tell that the holy companions "Allah be pleased with them" used to push one another to take up the imamate, they did so for they always were in the habit of giving preference to whom they thought to be superior and more fitting for that, or out of their fear for themselves the possibility of forgetfulness, or the danger of the surety of their prayer, for, as it is well-known, the imams should act as guarantors (of the prayer); and it seemed as if he who was not accustomed to take on imamate might be engaged in anything else, with the result that he would be put to trouble of doubting his sincerity in prayer, out of his feeling shy of those who were praying behind him, particularly if he was to recite aloud in prayer; and this was the main cause of their refraining from the imamate.

The second duty: If one is given the freedom to choose whether to pronounce the Call to prayer (Adhan) or to lead the prayer, let him choose to pronounce Adhan. It is true that each has its excellence, but it is undesirable to combine both. The imam should be someone else other than the Mu'adhdhin. However, if combining both is difficult, the imamate should be better. But the Adhan is thought to be better according to somebody, in view of the narration which we've transmitted pertaining to its excellence, in addition to (the narration of Abu Dawud on the authority of Abu Hurairah in which) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The imam is responsible (for such as praying behind him), and the Mu'adhdhin is trustworthy: O Allah! give guidance to the imams and bestow forgiveness upon the Mu'adhdhins." In comment on that they said: "The imamate implies the risk of surety."

(According to another narration on the authority of Abu Hurairah) the Messenger of Allah "Peace be upon him" said: "Verily, the imam is a trustworthy: bow yourselves when he bows, and prostrate when he prostrates." (According to the narration of Abu Dawud on the authority of Uqbah Ibn Amir, and that of Al-Bukhari on the authority of Abu Hurairah, the Messenger of Allah "Peace be upon him") said: "If he perfects (his prayer) the (benefit) will be for both him and you; and if he reduces (anything from the prayer) the (harm) will be upon him and not upon you." He further said (according to the narration of Abu Dawud): "O Allah! give guidance to the imams and bestow forgiveness upon the Mu'adhdhins." Of a surety, forgiveness is more fitting to be sought and asked

for, since guidance is sought for to lead to forgiveness. According to the narration (of both At-Tirmidhi and Ibn Majah on the authority of Ibn Abbas) he said: "He, who keeps pronouncing Adhan in a mosque for seven years, the Garden will be assured to him with no accounting; and he, who keeps pronouncing Adhan (in a mosque) for forty years, will be admitted to the Garden immediately with no reckoning." For this reason, the reports show that the holy companions "Allah be pleased with them" used to push one another to take on the imamate.

But what is more right is that the imamate is much better since the Messenger of Allah "Allah's blessing and peace be upon him" kept taking it on (until he grew fatally ill), and so did both Abu Bakr and Umar "Allah be pleased with them" and the rightly-guided rulers after them. it is true that it has the risk of surety, but even the excellence with risk is much better, in the same way as ruling is, in view of the statement of the Prophet "Peace be upon him" (according to the narration of At-Tabarani on the authority of Ibn Abbas): "A single day from a just ruler is much better than the religious service of seventy years." But it has risk.

For this reason, the best and the most learned in religion should be brought forward (to lead the prayer), depending upon (the narration of both Ad-Daraqatni and Al-Baihaqi on the authority of Ibn Umar, in which) the Messenger of Allah "Peace be upon him" said: "Your imams will be your intercessors or your delegate to Allah. So, if you like to purify your prayer, bring forward the best among you (to lead the prayer)." According to an early righteous man: "After the Prophets, there is none better than the learned men of knowledge, and after the learned men of knowledge, there is none better than the praying imams; and that's because all have stood in front of Allah Almighty and ahead of His creatures (as their leaders, teachers and intercessors), through Prophethood, knowledge and the fundament of religion, i.e. the prayer."

Depending upon this argument, the holy companions brought Abu Bakr As-Siddiq forward to be ruler over them, saying: "We consider the matter and behold! The prayer is the support pillar of religion, and thus we've chosen for our worldly affairs him whom the Messenger of Allah "Peace be upon him" accepted for the matters of our religion." They did not bring forward Bilal (to take on this job instead) under claim that the Messenger of Allah "Peace be upon him" had brought him forward to pronounce the Adhan. But one might drive the narration (of Al-Aqili on the authority of Ibn Abbas) in which the Messenger of Allah "Peace be upon him" said to a man in reply to his saying: "O Messenger of Allah! Guide me to a deed therewith I will enter the Garden". He said: "Act as a Mu'adhdhin." He said: "I could not do that." He said: "Then, act as an imam." He said: "I could not do so." He said: "Then, keep praying behind an imam (i.e. keep performing prayer in congregation)." Perhaps, it is argued, he (guided him to act as a Mu'adhdhin before telling him to be an imam because he) thought that his imamate might not be accepted (by the people), since the Adhan returns to him individually, whereas the imam should be accepted by those who are praying

behind him in congregation, who should bring him forward (to lead the prayer, in order that his imamate would be held valid); and after that, he thought that he might be able to do it.

The third duty: the imam should observe the prescribed fixed time of the prayers, and perform the (obligatory) prayers at the earliest portion of the due time, in order to attain the Good Pleasure of Allah Almighty. To be sure, the superiority of the first portion of the prayer's due time to the last portion is like the superiority of the hereafter to this world (according to the narration of Ad-Dailami on the authority of Ibn Umar). According to another narration (by Ad-Daraqatni on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said): "A servant might offer the prayer at the last portion of its due time, and thus it does not escape him, even though what he misses from the early portion of its due time is much better for him than the world and what it contains."

Furthermore, he should not delay the prayer in expectation for the increasing of the number of the group. But let them hasten to perform it in order to attain the extra reward of the earliest portion of its due time, which is much better than the abundance of the group, and reciting the long Surahs. In this respect, it was said that whenever (at least) two persons arrived (in the mosque) they would (establish the prayer and would) not wait the third, and whenever four persons came to attend the funeral prayer, they would (perform it and would) not wait the fifth.

(It is narrated on the authority of Al-Mughirah Ibn Shu'bah that) one day, the Messenger of Allah "Peace be upon him" delayed to attend the Fajr prayer, while they were on journey, because he was engaged in (answering the call of nature and) getting purified and performing ablution. They did not wait him, and rather brought Abd Ar-Rahman Ibn Awf forward to lead the prayer. When the Messenger of Allah "Peace be upon him" arrived, the first rak'ahs had escaped him. He stood to fulfill it (after finishing from the prayer). He (the narrator) said: "We felt it difficult upon ourselves, thereupon the Messenger of Allah "Peace be upon him" said: "You've done well: as such you should do (in similar cases)."

(According to another narration on the authority of Sahl Ibn Sa'd) the Messenger of Allah delayed to attend Zhuhr prayer (for he was engaged in making peace between some people who fell in dispute in the farthest precincts of Medina). When the prayer was due, they brought Abu Bakr forward to lead the prayer. The Messenger of Allah "Allah's blessing and peace be upon him" arrived in the mosque while Abu Bakr was leading the prayer, and stood by his side. It is not binding upon the imam to wait the Mu'adhdhin. But it is incumbent upon the Mu'adhdhin to wait the imam before he pronounces the prayer establishment; and once he comes, he should not wait anyone more.

The fourth duty: the imam should lead the prayer with faithful sincerity to Allah Almighty, and fulfill Allah's Trust pertaining to purification, ablution and all the conditions of his prayer. It is out of his sincerity not to take charge for his

leading the prayer. (According to the narration of the men of Sunan on the authority of Uthman Ibn Abu Al-As) the Messenger of Allah "Peace be upon him" appointed Uthman Ibn Abu Al-As Ath-Thaqafi as governor and said to him: "Take a Mu'adhdhin, who accepts no charge for his pronouncing the Call to Prayer." However, since the Adhan (for which no charge should be taken) is the way to prayer, it is more fitting to accept no charge for leading it. but if he receives salary from a mosque which is a Waqf in favor of him who leads the prayer therein, or from the magistrate or from anyone else, it will not be judged as prohibited; but rather it will be undesirable; and it is well-known that what is undesirable in relation to the obligatory duties is more severe than it is in relation to the supererogatory deeds. But in this case, such charge should be for his regular attendance to the mosque, and observing the affairs of the mosque pertaining to the establishment of the prayer in congregation, and not for his leading the prayer in itself.

The trust requires one to get purified inwardly from lewdness and major sins, as well as from insisting on doing the minor sins. He who intends to be an imam should endeavour to guard against all of that, for he is in the same position as a delegate or an intercessor for the people. For this reason, he should be the best of them. he should also get clean outwardly from impurities and filth which none knows but he. If, during the prayer, he remembers that his ablution has been broken (and he did not perform ablution), or if he makes wind, let not him feel shy, but rather let him take hold of the hand of him who is the nearest to him, and make him his successor in leading the prayer.

(According to the narration of Abu Dawud on the authority of Abu Bakrah) once the Messenger of Allah remembered, during the prayer, that he was in the state of ceremonial impurity, thereupon he made somebody succeed him in leading the prayer, and he went to take bath after which he returned and entered the prayer. According to Sufyan: "You might offer prayer behind everyone, be it dutiful or undutiful, unless he is not an addict to wine, nor dissolute, whose wickedness is open, nor disobedient to his parents, nor an innovator (of a heresy), nor an errant slave."

The fifth duty: he should not pronounce *Takbir* of assuming the prayer until the rows (of the praying people) are straight. In so doing, let him turn sideways, and in case he finds inconsistency, let him order to set it right. It was said that they were in the habit of standing in the prayer, with their shoulders flanking each other, and their heels sticking to one another. Let not him pronounce *Takbir* of assuming the prayer until the Mu'adhdhin finishes from the prayer establishment (Iqamah). But the Mu'adhdhin also should delay to pronounce Iqamah for some time after the Adhan enough for the people to get ready to offer prayer.

According to the narration (of both At-Tirmidhi and Al-Hakim on the authority of Jabir, the Messenger of Allah said): "Let the Mu'adhdhin make an interval between both Adhan and Iqamah, much enough for him who is eating to finish from his meal, and such as is answering the call of nature to finish from fulfilling his need." That's because he forbade to offer prayer while forcing both

wicked things (i.e. urine and excrement, according to the narration of Muslim on the authority of A'ishah), as well as he ordered to start with having supper before offering Isha' prayer (in case the supper was served by the time the Isha' prayer was established, according to the narration of Al-Bukhari and others on the authority of both Ibn Umar and A'ishah), in fulfillment of the devotion of the heart.

The sixth duty: The imam should raise his voice with the Takbir of assuming the prayer, as well as with all the other Takbirs, unlike him who prays behind him, who should not raise his voice no more than enough to enable him to hear it. let him further affirm his intent to lead the prayer, in order to attain the extra reward of imamate. But in case he does not affirm his intent, his prayer will be held valid, and so will the prayer of those praying behind him be, particularly if they affirm their intent to follow the imam, and they will also attain the extra reward of following him, but he will not attain the extra reward of imamate. Let the one led in prayer delay his Takbir until the imam finishes from his; and Allah knows best.

The Duties Pertaining To Recitation

There are three duties pertaining to recitation; and they go as follows:

The first duty: The imam should read in secrecy the supplication of opening and seeking refuge (with Allah from Satan), as if he prays alone, and then recite aloud Al-Fatihah and such of Surahs from the Qur'an as he likes, in both rak'ahs of Morning prayer, the first two of both Maghrib and Isha' prayers. This duty is also incumbent upon one praying alone. Both the imam and one led in prayer should recite "Amen" aloud in the three prayers which require out loud recitation. The one led in prayer should adjust his "Amen" to be synchronous with and not after that of the imam. Let the imam also recite aloud "In the Name of Allah, Most Gracious, Most Merciful". However, there are opposing narrations concerning that condition, but Ash-Shafi'i's choice supports the outlawed recitation.

The second duty: The imam should make three intervals during his standing, according to the narrations (of Ahmad and others) on the authority of Samurah Ibn Jundub and Imran Ibn Al-Hussain from the Messenger of Allah "Peace be upon him". The first, which is the longest, is after *Takbir* of assuming the prayer, i.e. during his recitation of the supplication of opening; and it should be long enough for those led in prayer to recite the Opening of the Book. But if he does not make this interval, they will not be able to listen to his recitation (of Al-Fatihah since they will be inclined to read it with him), and in this case, he will carry the burden of what they miss from their prayer, for if they do not recite Al-Fatihah during such interval, and rather are engaged in it at any time else, the harm will be against him and not them.

The second interval should be after finishing from Al-Fatihah, in order that he who has not completed it in the first interval should be able to recite it in full. It should be equal in length to the half of the first interval. The third interval should

be after his finishing from reciting the Surah; and it is the shortest of them all. It should be just enough for a short break between the recitation and Takbir, for it is forbidden to join both. Let not the one led in prayer recite after the imam but Al-Fatihah (during the interval). If the imam makes no interval, let him recite it with him, and in this case, the deficiency will be on the part of the imam. Furthermore, if the one led in prayer does not hear in view of his being far distant from the imam, or in case he is offering prayer which requires recitation in a low tone, there will be no blame upon him to recite the Surah (besides Al-Fatihah).

The third duty: Let the imam recite in the Morning prayers two Surahs from the oft-repeated long ones, which consist of less than one hundred Holy Verses, since it is out of the sunnah to prolong recitation and offer it when it is very dark, and no harm will he receive if he finishes from it when the morning has become very clear. There is no blame upon him to recite in the second rak'ah as much as nearly twenty or thirty Holy Verses from the last portion of the long Surah to its conclusion, for that rarely occurs to hearings which makes it more ready to give admonition and stimulate consideration. Some learned men do not like the recitation from the beginning of the long Surahs since it might lead to interrupting them.

It is narrated (by Muslim on the authority of Abdullah Ibn As-Sa'ib) that the Messenger of Allah "Peace be upon him" recited a portion of the Surah of Yunus, and when he reached the mention of Moses and Pharaoh, he interrupted the recitation and went on bowing. It is further narrated (by Muslim on the authority of Ibn Abbas) that he "Peace be upon him" recited in the first rak'ah of Fajr prayer a Holy Verse from the Surah of Al-Baqarah, i.e. His saying: "Say 'We've believed in Allah and in what has been revealed to us...'" and in the second: "O our Lord! We believed in what You have revealed..." (According to the narration of Abu Dawud on the authority of Abu Hurairah) he heard Bilal reciting a portion from there and a portion from here, and when he asked him about that he said: "I join what it good with its like." He said to him: "You've done well."

In Zhuhr prayer, let him recite the long Surahs from amongst the Mufassal, up to nearly thirty Holy Verses, and half of that in Asr prayer, and the last Surahs from amongst the Mufassal in Maghrib prayer. The Messenger of Allah "Peace be upon him" recited the Surah of Al-Mursalat in Maghrib prayer which he offered for the last time after which he was not seen to have offered prayer (in congregation) until he died. In short, it is better to make short the prayer, particularly when the group of the praying people are great in number. In confirmation of this concession, the Messenger of Allah "Peace be upon him" said: "When anyone of you leads the people in prayer, let him make short the prayer, for among them, there is the weak, the old, and the one who has a need which he wishes to fulfill; and when he prays alone, let him prolong it as much as he likes." It is narrated (on the authority of Jabir) that once Mu'adh Ibn Jabal was leading a people in Isha' prayer when he recited the Surah of Al-Baqarah. A

man came out of the prayer which he completed alone. The people said: "The man has proved hypocrite." Both (Mu'adh and the man) made mutual complaints to the Messenger of Allah "Peace be upon him". The Messenger of Allah scolded Mu'adh and said: "Are you going to put the people to trial O Mu'adh? Recite such (short Surahs as) Al-A'la, At-Tariq, Ash-Shams (and the like of them)."

The Imam's Duties Pertaining To The Pillars Of The Prayer

They are also three, and they go as follows:

The first duty: He should make short both bowing and prostration, with each having a maximum of three Tasbihs. It is narrated on the authority of Anas Ibn Malik that he said: "I've never seen a prayer offered by anyone shorter even though with perfection than that offered by the Messenger of Allah "Peace be upon him"." But this does not contradict the narration (of both Abu Dawud and An-Nasa'i) on the same authority in which Anas Ibn Malik performed prayer behind Umar Ibn Abd Al-Aziz, who was at that time the governor of Medina, after which he said: "I've never prayed behind anyone, whose way of prayer resembles that of the Messenger of Allah "Peace be upon him" more than this young man." He resumed: "We used to utter ten Tasbihs for each (bowing and prostration) while praying behind him." It is narrated also that he said: "We used to utter, while praying behind the Messenger of Allah "Peace be upon him" ten Tasbihs for each bowing and prostration." This is undoubtedly good. But to limit that to three Tasbihs is much better when the group of the praying people is prolific. But when there gather only those who are devoted wholeheartedly to the religious service, there is no harm to increase them to ten. This is the point of adapting the different narrations. The imam should say on raising his head from bowing: "Allah hears such as praises Him."

The second duty: It is binding upon the one led in prayer. He should not make his bowing and prostration synchronous with those of the imam: on the contrary, he should delay in such a way as not to fall in prostration until the imam's forehead reaches the ground. This is the way the holy companions followed the Messenger of Allah "Peace be upon him" (according to the unanimous narration on the authority of Al-Bara' Ibn Azib). He should not also fall in bowing before the imam becomes straight in bowing. In this issue, it is said that the people come out of the prayer in three divisions: some have (the reward of) twenty-five prayers, and it is those who glorify, bow and prostrate after the imam; some have (the reward of) only a single prayer, and it is those who make theirs synchronous with the imam's; and some have no (reward of any) prayer, and it is those who hasten to precede the imam.

However, there is difference among the people as to whether it is or is not incumbent upon the imam to prolong his bowing to give opportunity to him who likes to join the prayer, and thus receive the extra reward of congregational prayer by virtue of this bowing (which makes valid the whole rak'ah). It might be more right to say that there is no blame to do so with sincerity, on the condition that it

should not lead to overstrain the attendants of the prayer, for their right of refraining from prolonging should be observed.

The third duty: The imam should not make the supplication of testification (Tashahhud) longer than the amount of testification itself, nor should he favour himself with supplication apart from the others: but rather let him use the plural and not the singular formula in his invocations, such as: "O Allah! Forgive us" and not "forgive me". That's because it is undesirable for the imam to favour himself on the exclusion of those whom he is leading in the prayer. There is no blame upon him to seek refuge (with Allah from Satan) in his testification through the five statements transmitted from the Messenger of Allah "Peace be upon him": "We seek refuge with You from the punishment of (the fire of) Hell, from the punishment of the grave; we seek refuge with You from the affliction of both life and death, and from the affliction of Al-Masih Ad-Dajjal; and if You intend to put a people to trial, take us unto You (i.e. cause us to die) before being afflicted." It is said that he was called Masih (Antichrist) for he would survey the earth from its end to its end; or according to others because one of his eyes would be dark and look like a grape bulging out.

The Duties Which Pertain To Dissolving From The Prayer

There are three duties which relate to finishing from the prayer:

The first duty: He should intend, with both salutations, to greet the angels and all of the present people.

The second duty: He should keep firm in place after the end salutation (for some time). As such did the Messenger of Allah "Peace be upon him" Abu Bakr and Umar "Allah be pleased with them". let him further offer the supererogatory prayer in another place. In case there are women praying behind him, let not him stand until all of them leave the mosque. According to the narration (of Muslim on the authority of A'ishah) he "Peace be upon him" used to stay in the mosque after the prayer no longer than what is enough for him to say: "O Allah! You are (the source of) Peace, and from You peace is expected: Blessed (and Exalted) be You, Lord of Glory, Majesty and Honour."

The third duty: If he stands up (after finishing from the prayer), let him face the people. It is undesirable for the one led in prayer to stand before the imam moves. In this context, it is narrated that both Talhah and Az-Zubair prayed behind an imam, and when he concluded the prayer with the End Salutation they said to him: "How good and perfect your prayer is, except one thing, that when you uttered the End Salutation, you did not turn your face (towards the people)." Then they said to the people: "How good your prayer is except that you left before your imam turned his face towards you." Then, let the imam turn away from whichever direction he likes, be it right and left, even though the right is more desirable.

Those duties apply to all of the obligatory prayers, with the addition of Qunut in the Morning prayer, in which the imam should say: "O Allah! Guide us" and

say not "guide me", and the one led in prayer should utter "Amen" in response to the supplication. When comes to the statement: "You always decide all the matters, and there is none to decide anything pertaining to You", it is not fitting for the one led in prayer to say "Amen", for it does not belong to supplication rather than to praise, thereupon he should recite it with him, and say the like of his saying, or: "Nay! And I'm from amongst those who bear witness to that" or similar words. On the other hand, there is a narration in support of raising both hands during Qunut. If this narration is authentic, then it will be desirable to raise both hands during Qunut. But this contradicts the case in the supplication at the conclusion of testification, in which the hands should not be raised. But it might be said that the function of both hands during the testification is to be placed on the thighs in a special way, a function which they do not have in Qunut. For this reason, it is not likely that their function is to be raised during Qunut, since this is more fitting for supplication; and Allah knows best.

Those are the manners which should be observed in imamate and following; and Allah Almighty helps us attain success.

CHAPTER FIVE: ON THE EXCELLENCE OF FRIDAY ITS MANNERS, TRADITIONS AND CONDITIONS

The Excellence Of Friday

It should be known that this is a great day, therewith Allah Almighty has exalted Islam, and characterized the Muslims. He says: "O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if you but knew!" (Al-Jumu'ah 9)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾ ﴾

In this way, He Almighty has forbidden any business in the affairs of this world, as well as anything that might entertain from hastening to perform prayer on it.

(It is narrated by Ibn Majah on the authority of Jabir that) the Messenger of Allah "Peace be upon him" said: "Verily, Allah Almighty has enjoined you (to sanctify) Friday on this day of mine, in this station of mine (among you)." (It is narrated by Ahmad and Al-Hakim on the authority of Abu Al-Ja'd Ad-Damari that) the Messenger of Allah "Peace be upon him" said: "He, who refrains from (attending the congregational prayer on) Friday for three times with no legal excuse, Allah will have placed a seal on his heart." (According to another narration by Al-Baihaqi on the authority of Ibn Abbas) he said: "He, who refrains from (attending the congregational prayer on) Friday for three times with no legal excuse, he will have left Islam behind him." A man visited Ibn Abbas and asked him about a man who died and never witness the (prayer of) Friday, nor attended any congregational prayer, thereupon he said to him: "He

will be admitted to the fire (of Hell)." He kept visiting him and asking him the same question, and Ibn Abbas gave him the same answer: "He will be admitted to the fire."

(It is narrated unanimously on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said: "The people of both Scriptures (Torah and Gospel) were given Friday (to sanctify) but they differed about it, with the result that they were diverted from it, and Allah Almighty guided us (Muslims) to it, and kept it for this nation, and made it a festival for them: they are the most fitting to lead the people (in exalting and sanctifying it), while those of both Scriptures are to follow them." It is narrated (by Ash-Shafi'i, At-Tabarani and Ibn Mardawaih) on the authority of Anas from the Messenger of Allah "Peace be upon him" that he said: "Gabriel "Peace be upon him" came to me with a pure mirror in his hand and said: 'This Friday has been enjoined upon you by your Lord (to sanctify) in order to be a festival for you as well as for your nation after you.' I asked: 'What have we in it?' He said: "You have an hour therein, in which none invokes Allah for good which has been doomed to him, but that He will give it to him, and in case it is not doomed to him, He will keep for him what is greater than it; and none seeks refuge (with Allah) from an evil which has been doomed against him, but that Allah Almighty will protect him from what is more severe than it. it is the chiefs of all days in our sight, and in the hereafter, we will call it the Day of More Good.' I asked him about the reason, and he said: 'Your Lord Almighty has taken in the Garden a valley more fragrant than musk, (in which all things are) white. When it is Friday, Allah Almighty descends from His Highest Position on His Throne, and rises His Glory upon them until they are able to see His Generous Honoured Countenance.'"

(It is narrated by Muslim on the authority of Abu Hurairah that) the Messenger of Allah "Peace be upon him" said: "The best day on which sun has risen is Friday, on which Adam was created, on which he was admitted to the Garden, on which he was (driven from the Garden and) made to descend to the earth, on which Allah turned to him in repentance, on which he died, and on which the Hour (of Judgement) will be established. It is the day of more good in the Sight of Allah Almighty; and this is its name among the angels in the heaven. It is the day on which (the faithful believers will) see the Countenance of Allah Almighty in the Garden." According to the narration (of Ibn Hibban on the authority of Anas the Messenger of Allah said): "Every Friday, six hundred thousand are set free by Allah from the fire (of Hell)."

According to the narration (of Ibn Hibban, Abu Na'im and Al-Baihaqi on the authority of A'ishah, even though Al-Ghazali ascribes it to) Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If Friday ahs passed with safety (from committing sins) all the other days will subsequently pass with safety (from committing sins)." (It is narrated by Abu Dawud on the authority of Abu Qatadah that) the Messenger of Allah "Peace be upon him" said: "The Hell is kindled everyday before sun passes the meridian, i.e. just when it is straight in the middle of the sky. So, pray not at that time, except on Friday,

on which prayer might be performed all the time, and on which the Hell is not kindled."

According to Ka'b: "From amongst all the towns, Allah Almighty has made Mecca superior to all the towns, from amongst the months Ramadan to all the others, from amongst all the days Friday to all the others, and from amongst all the nights the Night of Power to all the others." it is said that birds and insects meet each other on Friday with salutation and say: "Peace! Peace! How good this day is!" (It is narrated by Abu Na'im on the authority of Jabir and At-Tirmidhi on the authority of Abdullah Ibn Umar that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who dies on Friday, or on the night prior to Friday, Allah Almighty writes for him the reward of a martyr and saves him from the affliction of the grave."

The Exposition Of The Conditions And Traditions Of Friday Prayer

It should be known that it shares all conditions with the other (obligatory) prayers; and there are further six conditions characteristic of it:

The first condition pertains to the time: if the salutation of the imam (at the conclusion of the prayer) occurs just at the time of Asr prayer, he will be considered to have missed the Friday prayer, and in this case, it is incumbent upon him to complete it four rak'ahs as Zhuhr prayer. But, there is difference about him who catches only a single rak'ah of it, and his last rak'ah (which he prays alone) occurs out of time (whether he should or should not complete it four rak'ahs as Zhuhr prayer).

The second condition pertains to the place: it is invalid to be offered in the desert, the waste land, or among the movable dwellings and tents. It should rather be performed in a gathering place of unmovable buildings, containing at least forty of those upon whom Friday prayer is binding. The village is like the city in this respect. It is not conditional to it that the magistrate should attend, as well as it is not necessary to take his leave for it, even though it is more desirable to take his leave.

The third condition pertains to the number: it should not be held valid with no less than forty of free men from amongst the residents whom the enjoinment of obligations and duties covers . Residency here means that they should not be in the habit of leaving the place every summer or winter (on journey). In case they depart from the place, with the result that the number becomes under forty, whether during the sermon or the prayer, the Friday prayer will not be held valid. That's because this number should attend the whole ceremonies from the beginning to the end.

The fourth condition pertains to the congregation: if even forty offers Friday prayer within the borders of a village, but in different groups and places, the congregation will not be held valid. That's because the congregation should not be less than forty in number. But it is permissible for him who catches only a single rak'ah of it to pray the other rak'ah alone; and in case he does not catch the bowing of the other rak'ah (in congregation), let him follow the congregation

with the intention to perform Zhuhr prayer (i.e. to offer four rak'ahs), which he should complete once the imam utters the End Salutation.

The fifth condition pertains to the number of congregations: the congregation should not be preceded by another in the same mosque of the same town. But if the people are great in number, and beyond the capacity of one mosque, they might be distributed to two, three, four, or more congregations as it is required by the need to perform Friday prayer in different mosques. But if there is no necessary need, it is right to establish first the congregational prayer of Friday because of which the forbiddance (of any prayer else to be performed simultaneously) is held. But in the presence of a necessary need (for more than a congregation), it is better to pray behind the better of imams; and in case of their equality, the more ancient mosque is better; and in the event of their equality, the nearer mosque is better. The excellence of the prolific number of congregation should be also observed in the choice.

The sixth condition pertains to both sermons: of a surety, both sermons are obligatory, and standing while delivering them is also obligatory, and the sitting (for a short break) between them is obligatory too. The first sermon has four obligations (to be observed): the first relates to the praise (of Allah), which is, at least, to say: "Praise be to Allah". The second is to invoke Allah's Prayer and Blessing upon the Prophet "Peace be upon him". The third is to advise (the people and oneself) to safeguard themselves from (the punishment of) Allah Almighty. The fourth is to recite (at least) a Holy Verse from the Holy Qur'an. The same four obligations are due in the other sermon, with the exception of substituting supplication for recitation. It is binding upon the forty-men congregation (at least) to listen and pay attention to both sermons.

As to the traditions of the Friday prayer, when the sun declines and passes the meridian, Mu'adhdhin pronounces the call to prayer, and the imam sits on the pulpit, the prayer should be interrupted except the complement, and the speech would not cease before the imam inaugurates the sermon. Let the preacher pay salutation to the attendants once he turns his face towards them, and they should return the greeting to him. When the Mu'adhdhin finishes (from the second call), let the preacher stand facing the people, turning not sideways, and let him engage his hands by the handle of the sword, the short-stick or spear, or the pulpit, in order not to play with them anyway, or let him place one of them over the other.

Let him deliver two sermons, making a short break between them, in which he should sit. Let not him use abstruse and peculiar words, nor protract his utterances nor vibrate his voice. The sermon should be brief, impressive and comprehensive. It is desirable to recite (at least) a Holy Verse from the Qur'an in the second sermon. Let none who enters the mosque while the imam is delivering his sermon pay salutation, and in case he does, he should receive no verbal answer from the attendants, unless it is by way of hinting, in which there is no harm. None should say to the sneezers (during the sermon): "Might Allah bestow mercy upon you" (in case he says "Praise be to Allah").

Those conditions pertain to the validity. But there are many conditions relating to the matter of obligation. However, the Friday prayer is obligatory only upon a free Muslim male, in full possession of mental faculties, who has attained puberty, and is resident in a town including at least forty persons having the same characteristics, or in a village which is affiliate to a larger town, provided that the call of the Mu'adhdhin reaches it through its entrance, when there is silence and the Mu'adhdhin is raising his voice; and this is in view of Allah's statement: " O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if you but knew!" (Al-Jumu'ah 9)

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خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ﴿٩﴾ ﴾

But those are given concession to leave the Friday prayer for such excuses as the heavy rain, mud, terror, sickness, nursery, in case the patient has none to take care of him other than such nurse. Such being the case, it is desirable for those of legal excuses to delay the Zhuhr prayer until the people finish from Friday congregational prayer. On the other hand, if such persons as a patient, a slave, a traveller, or a woman, their congregational Friday prayer will be held valid, and thus it will exempt them from Zhuhr prayer; and Allah knows best.

The Exposition Of The Manners Of Friday Prayer

They are usually ten according to their sequence:

The first: One should get ready for it on Thursday, affirming his intent (to attend it), and preparing himself to receive kindly and warmly its extra reward: let him engage in supplication, asking for Allah's Forgiveness, and Tasbih after the Asr prayer of Thursday, since this hour counters the unknown hour on Friday (in which the invocation receives answer). According to one of the early righteous men: "Allah Almighty has extra bounty other than the sustenance which He distributes among His servants; and He does not give such bounty but to him, who asks Him for it in the evening of Thursday as well as on Friday." On that day, let him wash his dress and clean it well, and prepare perfume (to apply it to his body on Friday) if he has no perfume, and further empty his heart from such of occupations as might hinder him from going early in the morning to attend the Congregational Friday prayer.

Let him also on that night (of Thursday) intend to observe fast on Friday, since it has excellence, particularly if it is joined to the fasting of Thursday or Saturday; and of a surety, it is undesirable to fast it alone. Let him give life to that night by standing for supererogatory prayer and concluding the Holy Qur'an, for it has a great excellence which belongs to that of Friday. Let him have sexual intercourse with his wife on that night or on Friday (morning), for it is desirable in the sight of some people, who understand that meaning from the narration (of Ibn Majah on the authority of Abu Hurairah in which the Messenger of Allah "Peace be upon him" said): "Allah's Mercy be upon him

who (has sexual relation with his wife and thus) causes (her) to take a bath, and he himself takes a bath (on Friday); then he hastens to go (to the mosque) at the earliest portion (of the due time of the prayer)." But this does not cancel out the other concept taken from that narration, in which the dress is substituted for the wife.

In this way, the etiquette of reception is full, therewith one comes out of the assembly of the heedless, who, when it is Friday morning, say: "What is that day?" according to one of the righteous predecessors: "He who receives the greatest portion of (the reward of) Friday is the one who waits it in observance of and getting ready for it from the previous day; and he who receives the least portion thereof is the one who, when it is Friday morning, says: "Which day is it?" it is related that some of those (righteous men) used to spend the night (prior to it) in the mosque, in expectation for it.

The second: When it is morning (of Friday), let him start with bathing after sunrise, but not very early, for the nearer it is to the time of going to the mosque, the closer he will be to cleanness. Bathing (on Friday) is firmly desirable, even though some learned men are of the opinion of its obligation. (It is narrated by both Sahihs on the authority of Abu Sa'id that) the Messenger of Allah "Peace be upon him" said: "Performing Ghusl on Friday is binding upon him has attained the age of puberty." According to the well-known narration (of both Sahihs and others) on the authority of Ibn Umar he "Peace be upon him" said: "He, who comes to (attend the congregational prayer of) Friday, let him take bath (before he comes)." (According to another narration by Ibn Hibban and Al-Baihaqi on the authority of Ibn Umar) he "Peace be upon him" said: "He, who comes to (attend the congregational prayer of) Friday, be it men or women, let him (or her) take bath (before he (or she) comes)."

It was the habit of the inhabitants of Medina to say to each other, whenever they exchanged abuses: "Verily, you are more evil than him who takes no bath on Friday." (It is narrated by Muslim on the authority of Ibn Umar): While Umar Ibn Al-Khattab was standing and delivering the sermon on a Friday, Uthman Ibn Affan came. Umar called (and asked) him: "What is the time now?" he seemed to have criticized him for his delay. He replied: "I did nothing, after I had heard the Adhan, more than I performed ablution and then came out." Thereupon Umar said to him: "Did you perform only the ablution although you know that Allah's Messenger "Allah's blessing and peace be upon him" used to order us to take a bath (on Fridays)?"

The permissibility of taking no bath on Friday is attested by It is the ablution of Uthman "Allah be pleased with him", as well as by the narration (of Abu Dawud, At-Tirmidhi and An-Nasa'i on the authority of Samurah) in which the Messenger of Allah "Peace be upon him" said: "He, who performs ablution on Friday, it is good; and he, who takes bath, no doubt, bathing is better." When one takes bath to get clean from the ceremonial impurity, let him pour water over the whole of his body once again, with the intention to take bath for the Friday rituals. But in case he takes only a single bath, it suffices him for purification.

Yet, it will be much better if he intends to take bath for both, and merges the bath of Friday in that of ceremonial impurity. In this respect, it is narrated that one of the holy companions entered into his son and found him having taken bath. He asked him: "Have you taken bath for Friday rituals?" he said: "No, but to get clean from the ceremonial impurity." On that he asked him to take another bath." He related to him the narration that taking Ghusl is binding upon him who has attained puberty. He ordered him to take another Ghusl for Friday because his son had not included it in his intention. But it was not unlikely to be said that it was the cleanness which was meant, and it was achieved even with no intent. But this applies also to ablution; and since executing law is a kind of worship, its extra reward then should be sought for. Whoever takes Ghusl and then passes wind or makes sound, he should perform ablution, and this will not cancel his Ghusl; but it is better to guard against that.

The third: it pertains to adornment, which is of three things: clothes, cleanness and perfume. The cleanness implies brushing the teeth with the toothpick, shaving the head, trimming the nails, and cutting the mustache, in addition to those things which we've mentioned in the book of purification. According to Ibn Mas'ud: "He, who trims his nails on Friday, Allah Almighty takes an ailment out of his body, and gets healing into it." if he enters the public bath on Thursday or Wednesday, what is intended will have been accomplished. Let him on that very day apply the best kind and the most pleasant of perfume to his body, in order that it should prevail over the offensive smells, and have the attendants nearby him relish the most pleasant odor of him, and get the best satisfaction and rest with him. However, the best of men's perfume is that, which smells good, and has no colour, whereas the best kind of women's perfume is that, whose colour appears, and it has no smell (according to the narration of Abu Dawud, At-Tirmidhi and An-Nasa'i on the authority of Abu Hurairah). According to Ash-Shafi'i: "He, who cleans his dress, will be less anxious, and he, who applies perfume to his body, will advance in mind (and wisdom)."

As far as clothes are concerned, the most desirable is the white of dresses, since it is the dearest in the Sight of Allah Almighty. Let one wear no dress, because of which he might be a centre of the people's attraction. It is not out of the right way of sunnah nor is it of any excellence to put on black dress, and some people dislike looking at it, and render it something innovated after the Messenger of Allah "Peace be upon him". Putting on a turban is desirable on that day. (It is narrated by At-Tabarani on the authority of Abu Ad-Darda', but Al-Ghazali relates it on the authority of) Wathilah Ibn Al-Asqa' that the Messenger of Allah "Peace be upon him" said: "Verily, Allah and His angels invoke prayer and blessing upon those who put on the turbans on Friday." But if he is disturbed by the heat, there will be no harm to put it off before and after the prayer, but not at the time of walking from the house to (the mosque to attend the congregational prayer of) Friday, nor at the time of prayer, nor at the time of the imam's ascent to the pulpit, nor during his sermon.

The fourth: This pertains to going very early in the morning to the mosque; and it is desirable to aim at the mosque from as far as two or three Farsakhs. Let him go very early in the morning, and enter just at the rise of the dawn. The extra reward of going very early in the morning to the mosque is very great. In his walking earnestly to attend the Friday prayer, one should be submissive and humble, and should have the intention to stay in the mosque in the state of I'tikaf until the time of prayer, making his main goal to give quick response to the call of Allah Almighty to the Friday prayer, and hasten to get His Good Pleasure and Forgiveness. In this respect (it is narrated unanimously on the authority of Abu Hurairah that) The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any person who takes a bath on Friday like the bath of ceremonial impurity (after sexual intercourse) and then goes for the prayer (in the first hour as early as it could be), it is as if he has sacrificed a camel (in Allah's cause). Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, then it is as if he has sacrificed a horned ram. If one goes in the fourth hour, then it is as if he has sacrificed a hen. Whoever goes in the fifth hour, then it is as if he has offered an egg. If the imam comes out the records would be folded up, the pens (of recording) would be lifted, and the angels would gather near the pulpit in order to listen to the celebration (of the Praises of Allah). If anyone comes after that, he will have come just for prayer, and no extra reward will be assured to him."

The first hour here corresponds to the rise of the sun, the second to the time of its being high and hot, the third to the time of its expansion, which causes the heat of the sand to be too scorching to warm up the feet, and both the fourth and the fifth correspond to the time between the high forenoon up to the sun decline; and the reward of the last hour is insignificant, and the time of the sun decline is just for the prayer, and there is no extra reward (to be received by him who attends the Friday prayer just in it). (It is narrated on the authority of Abu Hurairah that) the Messenger of Allah "Peace be upon him" said: ""There are three (deeds), and if the people know which (reward they will receive in doing) them, surely, they would ride the swiftest camels to attain them: (pronouncing the Call to Prayer) Adhan, (standing in) the first row (in the prayer), and going very early to (the mosque to attend the ceremonies of) Friday prayer." According to Ahmad Ibn Hanbal: "The best of those (three) is to go very early to attend the ceremonies of Friday prayer)."

It is narrated (by Ibn Mardawaih on the authority of Ali that the Messenger of Allah said): "When it is Friday, the angels will come and sit at the gates of mosques (in which the congregational prayers are performed), having in their hands documents of silver and pens of gold, in order to record the names of him who comes first and the one who follows him (to attend the prayer) according to their positions (which depends upon the succession of their arrival)." It is narrated (by Al-Baihaqi on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Prophet said): "The angels miss the man who is late from coming at his usual time on Friday, and they say to

each other: 'What has happened to so and so? What has delayed him to come at his usual time?' they then say: 'O Allah! If it is poverty which has delayed him, make him independent! If it is sickness which has delayed him, cure him! If it is business which delayed him, make him sincerely devoted to Your service! If it is entertainment which has delayed him, let him come with his heart to Your obedience!'"

During the first generation (of Muslims), the ways were seen to be full of people at the last portion of the night, a short while before dawn, and after the rise of the dawn, who were walking in crowds across the streets towards the mosques, as if they were on the days of festival. This state remained as such until it vanished. It is said that the first innovation (of heresy) to happen in Islam was the abandonment of going very early to the gathering mosques on Friday. How should the Muslims not feel shy of both the Jews and the Christians, who go very early in the morning to their places of worship on Saturday and Sunday? How should they not feel shy of the world seekers, who go very early in the morning to the large spaces of markets to practice transaction and gain profit? How should the hereafter seekers not compete them as if in a race (in their going very early to the mosques)?

It is said that the position of the people in their nearness to see the Countenance of Allah (in the hereafter) will be determined by the degrees of earliness of their going in the morning to attend the Friday prayer. It is narrated that once Ibn Mas'ud "Allah be pleased with him" entered the mosque early in the morning (of Friday) and behold! He found three having preceded him and entered the mosque earlier than him. On that he became anxious and said to himself by way of blaming it: "Fourth of four men, and verily, a fourth of four is not far from attaining (the merit of) earliness."

The fifth: it pertains to the way of entering the mosque. One should not step over the necks of the people (i.e. to surpass them in order to have his place ahead of them), nor should he pass in front of them; and of a surety, his early arrival makes it easy for him to guard against that. There is a strong threat waiting him who steps over the necks of the people, i.e. that he will be made a bridge on the Day of Judgement, over which the people will pass (according to the narration of both At-Tirmidhi and Ibn Majah on the authority of Mu'adh Ibn Anas). It is narrated (by Ibn Al-Mubarak) on the authority of Ibn Juraij that while the Messenger of Allah was delivering the sermon (on Friday) he saw a man passing over the necks of the people until he came forward and sat. when the Messenger of Allah "Peace be upon him" finished from the prayer he stood in the way of the man until he met him and asked him: "O so and so! What has prevented you from sharing the Friday prayer with us?" he said: "O Messenger of Allah! I've shared the Friday prayer with you." On that the Messenger of Allah "Peace be upon him" said: "Have I not seen you passing over the necks of the people?" He referred to the fact that his conduct made fruitless his deed.

It is further narrated (by Abu Dawud, An-Nasa'i and Ibn Hibban on the authority of Abdullah Ibn Busr that) he "Peace be upon him" said to (him who

stepped over the necks of the people): "What has prevented you from offering prayer with us?" He said: "Have you not seen me O Messenger of Allah?" he "Peace be upon him" said: "I've seen that you have delayed to come early, and further caused harm to the people (when you stepped over their necks to sit ahead of them)." but once the first row is seen to be empty and left by the attendants, one has the right to step over their necks to sit in it, for they have wasted their right, and left the position of the extra reward. According to Al-Hassan: "You might step over the necks of the people who sit at the gates of the mosques on Friday, since they have no sanctity." If, on entering the mosque, there are but the praying people, let not him pay them salutation, for in this case, he will impose upon them to give answer unfittingly.

The sixth: let none pass in front of the people, and rather sit wherever he is, close to a pillar or a wall (as possible as he could), in order that none should pass in front of him during prayer. It is true that the passage (in front of the praying man) does not interrupt the prayer, but it is forbidden in view of the narration (of Al-Bazzar on the authority of Zaid Ibn Khalid in which) he "Peace be upon him" said: "It is better for one to stand and wait for as long as forty years than to pass in front of a praying man." (According to another narration on the authority of Abu Na'im on the authority of Ibn Umar): "It is much better for one to be ashes or bones decomposed, scattered about by the wind than to pass in front of a praying man." It is further narrated (by As-Sarraj on the authority of Zaid Ibn Khalid) pertaining to the praying man and the passer-by in front of him, that once he offered prayer on the way when he said: "If the passer-by in front of a praying man and a praying place knows what is on them (during prayer), it will be much better for the passer-by to stand and wait as long as forty years than to pass in front of the praying man."

The pillar, the wall and the furnished sheet of praying act as a limit for the praying man, in such a way that if one tries to surpass this limit, he should be driven away (even by force). (It is narrated unanimously on the authority of Abu Sa'id that) he "Peace be upon him" said: "Let him (the praying man) drive him away (i.e. the passer-by in front of him). If he (the latter) refuses, let him drive him away once again. If he insists he then should fight him, for in this case he acts as a devil." It was the habit of Abu Sa'id Al-Khudri to drive away him who tried to pass in front of him, so much violently that he would knock him down. Once he did so, and the man (whom he drove away) hung to him, and made a complaint against him to Marwan (the Medina's governor). He told him that the Messenger of Allah "Peace be upon him" ordered him to do so. But in case there is no pillar, let him fix something in front of him, equal to a cubit in length, in order to act as a sign of his limit.

The seventh: one should seek the first row, which is of great excellence and superiority as we've related earlier. It is narrated (by both Ibn Majah and Abu Dawud on the authority of Aws Ibn Aws Ath-Thaqafi that) he “Allah’s blessing and peace be upon him” said: “He, who (has sexual relation with his wife and thus) causes (her) to take a bath, and he himself takes a bath on Friday; then he

hastens to go (to the mosque) at the earliest portion (of the due time of the prayer) and attends the first portion of the sermon; (and goes) walking not riding; becomes close to the imam and pays attention (to the sermon), and does not speak (during the sermon): this will be expiation for (such of sins as he commits in the period) between both Fridays, and three days besides" (or according to another version, "Allah will forgive for him (all of his sins he commits) from the current Friday to the next Friday"). But this should be on the condition, according to some narrations, not to step over the necks of the people.

However, the seeker of the first row should not be heedless of three things:

Firstly: if he sees in the first row something disapproved and he knows he has no power to change, such as the wearing of silk, whether on the part of the imam or anyone else, or the prayer in heavy weapons which might divert the praying ones, or in weapons decked with gold, or the like of that which should be rejected, it is much safer for him to be in the rear. This is what a group of the learned men of knowledge did, seeking safety and peace. It was said to Bishr Ibn Al-Harith: "We see that you come (to the mosque) very early in the morning but pray in the last row." On that he said: "Verily, it is the nearness of hearts and not of bodies which is intended." He referred to the fact that this position (which he took) was closer to the safety and peace of his heart.

Once Sufyan Ath-Thawri saw Shu'aib Ibn Harb sitting close to the pulpit, and paying attention to the sermon of Abu Ja'far Al-Mansur. When he finished from the prayer he said to him: "I've been occupied by your closeness to this (Al-Mansur): do you feel secure against hearing something form him which you should reject, and you could not do it?" he made a mention to him of the wearing of blackness which they had innovated. He asked him: "O Abu Abdullah! Is the following narration (of Abu Dawud on the authority of Samurah) not sufficient: "Come close (to the imam) and pay your attention (to him)"?" he said: "Woe to you! This implies only those rightly-guided and well-guided caliphs (who were the real successors of the Prophet). But as for those, the farther you become form them and the less you look at them, the closer you become to the Presence of Allah Almighty."

Sa'id Ibn Amir said: Once, I offered prayer by the side of Abu Ad-Darda'. He kept moving backward to the rear of rows until we returned back to the last row. When we finished from the prayer I asked him: "Is it not said that the best of rows is the first of them?" he said: "We know that with certainty. But this nation, from amongst all the nations, will receive Allah's Mercy and Sight. If Allah Almighty looks at anyone of His servants in prayer, He will forgive for him as well as for such of the people as stands behind him. I returned back in the hope that Allah Almighty might forgive me through anyone of the people at whom He might look." According to another version he added: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "That, and if one returns back with this intention, and out of giving preference to others over himself, and showing good manners, there will be no harm." At that point it is

said that "The (rewards of) deeds are (reckoned) in accordance to the intentions (of their doers)."

Secondly: in the absence of any loges or compartments taken from the area of the mosque to be specified only for the magistrates and governors, the first row then is desirable, otherwise, it is undesirable in the sight of some learned men to enter the loge. Both Al-Hassan and Bakr Al-Muzani used not to offer prayer in the loge, seeing that it was restricted only to the magistrates and governors, as one of the innovations made in the mosques after the death of the Messenger of Allah "Peace be upon him". To be sure, the whole area of the mosque should be for the common use of all the people (who like to practice their religious service), and taking a loge from the mosque contradicts that. But it is well-known that both Anas Ibn Malik and Imran Ibn Hussain prayed in the loge, and they did not dislike that for the sake of attaining closeness (to the imam). This suggests that such aversion is limited when there is restriction in the use of such loge. But there is no aversion in the loge itself, as long as its use is not restricted to anyone and not to all the people.

Thirdly: the pulpit interrupts some of the rows. However, the first row is that which is connected, and it occupies the area in front of the pulpit and what is on both its ends is interrupted. According to Sufyan Ath-Thawri: "The first row is that which appears in front of the pulpit." This statement is reasonable, since it is connected, and he who sits in it faces the instructor, and listens to his sermon. But it is not unlikely to say that the first row is that which is the closest to the Qiblah; and in this way, there is no point to regard the pulpit. Furthermore, it is undesirable to offer prayer in the markets or in the spaces which are outside the mosques. Many companions used to beat men (who were praying there) and force them to leave such spaces outside the mosque.

The eighth: Let one interrupt the prayer once the imam comes out, and let him further cease to speak. He should rather engage himself in answering the Mu'adhdhin, and after that he should pay attention to the sermon. Some folk people were in the habit of falling in prostration on the standing of the Mu'adhdhins, but this has no reference either in the Prophetic traditions or in the historical narrations. But if it coincides with any of those prostrations of recitation (of the Qur'an) there will be no harm in it for supplication, since this time is meritorious, and prostration in it could not be judged as forbidden, since there is no reason for forbidding such prostration.

It is narrated that both Ali and Uthman "Allah be pleased with them" said: "He, who pays attention (to the sermon) and keeps silent, will have a double reward; and he, who pays no attention but keeps silent will have a single reward; and he, who listens (to the sermon during which he) speaks with falsity will bear a double of sins; and he, who does not listen but speaks with falsity will bear a single sin." (It is narrated by At-Tirmidhi, Anas and Abu Dawud on the authority of Abu Hurairah that) he "Peace be upon him" said: "He, who says to his companion (who sits by his side) while the imam is delivering the sermon: "Keep

silent" has, indeed, spoken with falsity; and he, who speaks with falsity (during the sermon) will have no (reward for) Friday congregation."

This signifies the fact that even to prompt somebody to keep silent should be by way of signals or throwing him with pebbles, and not through speech. It is narrated (by Ibn Majah and others on the authority of Ubai Ibn Ka'b that) On one Friday the Messenger of Allah "Allah's blessing and peace be upon him" recited (in the sermon) the Surah of Al-Mulk. Then, Abu Dharr poked asked Ubai Ibn Ka'b: "When has this Surah been revealed? I've never heard it before now!" He beckoned to him to keep silent. When the Messenger of Allah finished from the prayer and descended from the pulpit, and they turned away, Abu Dharr said to Ubai: "I asked you when this Surah had been revealed; and you did not tell me (what is the reason?)" Ubai said to him: "You will receive nothing from (the reward of) this Friday congregation (more than the sin of your vain talk)." When he went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, and told him of what Ubai said, the Messenger of Allah "Peace be upon him" said: "Ubai has told the truth."

If one is sitting far from the imam, he should not talk about anything such as even the knowledge or the like of it, for this might lead to noise, which inevitably causes harm to the listeners (of the imam's sermon). For this reason, he should keep silent. One should not also sit in the ring-shaped gathering of those who speak (during the sermon). If one fails to listen while being far (from the imam), let him then keep silent for silence is desirable (since it enables all to hear well). If it is undesirable to offer prayer during the time the imam is delivering his sermon it is then more undesirable to talk at that time. According to Ali "Might Allah honour him": "It is undesirable to offer prayer at four times (of the day): just after Fajr prayer, after Asr prayer, at exactly midday, and during the time the imam is delivering the sermon of Friday."

The ninth: let him observe, in following the imam on Friday congregation, the same conditions applicable to the other prayers as we've mentioned earlier. When he hears the recitation of the imam, he should not recite more than Al-Fatihah. When the imam finishes from the Friday prayer, let him recite, before he speaks with anyone, "Praise be to Allah" seven times, "Say: 'He is Allah, the One and Only..." and both Surahs of seeking refuge (with Allah from Satan) seven times. According to one of the ancient righteous men: "If one recites that, he will be safeguarded (from any harm) from the current Friday to the next Friday, and this will act as protection for him from Satan." It is strongly desirable to say after the Friday prayer: "O Allah, Free of want, Praiseworthy, the Creator from the very beginning, and the Restorer (of life), Most Merciful, Full of kind-affection: make me independent with what You have made lawful from what You have made unlawful, and (satisfy me) with Your Bounty from anything else." It is said that if one supplicates with that invocation regularly, Allah Almighty will make him independent from anyone of His creatures, and provide him with sustenance from sources which he expects not.

After the Friday congregation, let one pray six rak'ahs (as supererogatory).

In this issue, it is unanimously narrated on the authority of Ibn Umar that the Messenger of Allah "Peace be upon him" used to offer a two-rak'ah prayer after Friday congregation. But he "Peace be upon him" exhorted people to offer four rak'ahs according to the narration (of Muslim) on the authority of Abu Hurairah, and six according to the narration (of Al-Baihaqi) on the authority of both Ali and Abdullah Ibn Abbas. However, all are right, in accordance with the different states, even though the greatest in number is much better.

The tenth: let him stick to the mosque until he offers Asr prayer; and if he remains in the mosque until he offers Maghrib prayer, he will be more excellent. It is said that he, who offers Asr prayer in congregation in the mosque, will have the reward of Hajj; and he, who (remains in the mosque until he) offers Maghrib prayer in it will have the reward of both Hajj and Umrah. But, if he does not feel secure against the possibility of affecting goodly way, or being afflicted or given to harm, because of the people's looking upon his solitude, or if he is afraid that he might be involved in discourse about that which is not of his business, let him return home safely and peacefully, celebrating (the Praises of) Allah Almighty, considering His Graces, thanking Allah Almighty for granting him success, fearing of his indulgence, watching both his heart and tongue until sunset, in order not to miss the exalted hour (in which the invocation receives answer from Allah).

Let not him further be involved in talks about the affairs of this world, whether in the gathering mosque or anywhere else (on that day). (It is narrated by Al-Baihaqi on the authority of Al-Hassan, and Al-Hakim on the authority of Anas, and Ibn Hibban on the authority of Ibn Umar that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come upon my people, in which the affairs of their world will constitute their talks in the mosques: sit not in their company, for Allah Almighty is not in need of their (religious service)."

The Exposition Of Further Manners Outside This Sequence

Those cover the whole day, and they consist of seven things:

The first: let him attend the gatherings of knowledge either in the morning or in the afternoon, but let not him attend the gatherings of storytellers, since there is no good in their speech. The follower of the path should not keep himself during the whole day of Friday, far from doing good, and invoking Allah Almighty, perchance the exalted hour (in which the invocation receives answer) should come upon him while being in good. Furthermore, let not him attend the ring-shaped gatherings before the prayer, for it is narrated (by Abu Dawud, An-Nasa'i and Ibn Majah) on the authority of Abdullah Ibn Umar that the Messenger of Allah "Peace be upon him" forbade sitting in ring-shaped gatherings in the mosque before the prayer on Friday.

But in the case of a gathering of Allah's knowledge which reminds of Allah's Days, and instructs in Allah's religion, to be held in the morning in the mosque,

there is no harm for one to sit therein; and in this way he will combine both the earliness of going to the mosque, and listening to knowledge. To be sure, to listen to an item of knowledge which of benefit in the hereafter is much better for one than to be engaged in the supererogatory deeds. According to the narration on the authority of Abu Dharr, the Messenger of Allah "Peace be upon him" said: "To attend a gathering of knowledge is much better than to offer a supererogatory prayer of one thousand rak'ahs."

In comment on Allah's saying: " And when the Prayer is finished, then may you disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that you may prosper" (Al-Jumu'ah 10)

﴿ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴾

Anas Ibn Malik said: "This does not mean to seek the worldly benefits, but it means to (do such deeds as to) visit a patient to enquire about his health, to attend a funeral procession, to learn an item of knowledge, or to visit a brother in (the religion of) Allah Almighty." Allah Almighty gives knowledge the name of grace in many location of the Qur'an. He says: " and taught you what you knew not (before): and great is the Grace of Allah unto you." (An-Nisa 113)

﴿ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴾

He further says: "We bestowed Grace Aforetime on David from ourselves." (Sheba 10)

﴿ ۞ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ﴾

Of a surety He refers to knowledge. To learn and teach knowledge on that day is from amongst the most excellent religious services.

But to offer supererogatory prayer is much better than to attend the gatherings of storytellers, which they thought to be an innovation; and this led them to drive such storytellers out of the mosque. Once, Ibn Umar went very early in the morning to his gathering in the mosque, and behold! There was a storyteller sitting in his place. He asked him to stand from his place, thereupon he said: "I will not stand since I sat and preceded you to it." Ibn Umar summoned the policeman who drove him out of the mosque. Had storytelling been out of the right way of sunnah, it would have been impermissible to make him stand from his sitting place.

(It is unanimously narrated on the authority of Ibn Umar that) the Messenger of Allah "Peace be upon him" said: "Let none of you make his brother stand from his place in order to sit therein instead of him, but you'd rather come closer to each other and leave spaces (for your brother to sit beside you)." Ibn Umar himself was in the habit not to sit in a place from which a man stood for him until he should return to it. it is narrated that a storyteller used to sit in the courtyard of the dwelling place of A'ishah, thereupon she sent to Ibn Umar saying: "This man has caused harm to me with his stories, and diverted me from

my supererogatory prayers." Ibn Umar beat him severely until he broke his stick on his back and then drove him away.

The second: he should be a well-watcher of the exalted hour (in which the invocation receives answer). It is narrated (by Ibn Majah) on the authority of Amr Ibn Awf Al-Muzani that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there is an hour of the day, and no Muslim servant happens to agree with it and asks Allah Almighty to give him anything but that he will be given it." according to another version "No Muslim servant happens to agree with it during his prayer and asks Allah for anything but that he will be given it." there is difference about its exact time. It is said to be at the time of sunrise, or at the time of sun decline, or at the time of pronouncing the Call to prayer, or at the time of the imam's ascent to the pulpit, and going on delivering his sermon, or at the time the people stand to assume the prayer, or at the last portion of the time of afternoon, or a short time before sunset; and it is exactly that time which Fatimah "Allah be pleased with her" (daughter of the Prophet) used to observe: she used to tell her servant-maid to watch the sun for her, and inform her of its fall, thereupon she would go on invoking and asking for Allah's Forgiveness until the sun would set. She related from her father that this is the expected hour (in which the invocation receives answer from Allah).

According to some learned men of knowledge, the exact time of this hour is unidentified, and it might happen at any portion of the day, like the night of Power, which should be watched. But it is also said that it moves about across all the hours of Friday, the same as does the night of Power (across the last ten days of Ramadan), and this is the most fitting to be right. It has a mystery, which is not fitting to be mentioned in this science of practical religion. But it might be confirmed by the narration (of At-Tabarani on the authority of Muhammad Ibn Maslamah, Ibn Abd Al-Barr on the authority of Anas, and Ibn Abu Ad-Dunya on the authority of Abu Hurairah that) he "Peace be upon him" said: "Your Lord has so many gifts therewith He provides you (from time to time) across your days: so, expose yourselves to His gifts." However, Friday is one of those days, so, the servant should be, during the whole day, exposed to that by stimulating the heart to be attentive, sticking to the celebration (of the Praises of Allah), refraining from the evil suggestions of this world, perchance he would obtain anything of those gifts.

It is narrated by Abu Dawud, Ibn Majah and An-Nasa'i that Ka'b Al-Ahbar said (to Abu Hurairah): "It is the last hour of Friday, i.e. at the time of sunset." He said to him: "How should it be the last hour of Friday, since the Messenger of Allah "Allah's blessing and peace be upon him" said: "And no Muslim servant agrees with it while being in prayer…" and there is no prayer to be offered at the last hour." On that he said: "Is it not that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sits in a certain place in expectation for the coming prayer, is considered to be in prayer". He said: "Yes." He said: "This is what is intended here." Abu Hurairah then kept silent. Ka'b was of the opinion that it is (no more than) a mercy from Allah which He bestows

upon those who undertake the duties of this day as it should be, and the exact time of its bestowal is just on finishing from the deed. In short, this time is exalted, besides that of the imam's ascent to the pulpit: so, let one invoke Allah so much in both times.

The third: let one invoke Allah's prayer and blessing upon the Messenger of Allah "Allah's blessing and peace be upon him" so much on that day, (depending upon the narration of Ad-Daraqatni on the authority of Sa'id Ibn Al-Musayyab from Abu Hurairah in which) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who invokes Allah's prayer and blessing upon me on Friday eighty times, Allah will forgive for him the sins of eighty years." It was said: "O Messenger of Allah! How should one invoke Allah's prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is to say: 'O Allah! Send Your Prayer and Blessing upon Muhammad, Your Servant, Prophet and Messenger, i.e. the unlettered Prophet' and count one." But it will be better to say seven times: "O Allah! Send Your prayer and blessing upon Muhammad and upon the family of Muhammad, in such a way as to be a cause of obtaining Your Good Pleasure, fulfilling his (the Prophet's) right (upon us), and give him the access (to intercession), and raise him to the high praiseworthy station which You've promised him, and reward him on behalf of us as much as is fitting for his position, and reward him in the best way You've rewarded a Prophet on behalf of his nation, and send Your prayer and blessing upon him, as well as upon all of his brothers, from amongst the Prophets and Messengers, and the righteous: You are the Most Merciful of those who are merciful." It is said that if one says it along seven Fridays, seven times on each, his (the Prophet's) intercession will be assured to him.

If one likes to do more, let him recite the traditional invocation which goes as follows: "O Allah! Cause the excellence of Your blessing, Your growing benefactions and the honour of Your benevolences, mercy and felicitation to come upon Muhammad, who is the chief of all of the Messengers, the leader of the Allah-fearing (among the people), the Seal of the Prophets, the Messenger of the Cherisher and Sustainer of the worlds, the Captain of Good and the Conqueror of Righteousness, the Prophet of Mercy and the Chief or the People. O Allah! Raise him to a station of glory through which he advances in nearness and by which his eye is cooled and on account of which the first and the last emulate him without envy. O Allah! Give him favour, excellence, honour, access, the exalted degree and the lofty, overtopping position. O Allah! Give Muhammad his request, make him attain his hope, make him the first intercessor, and the first of those whose intercession is successful. O Allah, make clear his proof, weigh down his balance, make effective his argument, and exalt his degree among the highest of Your nearest devotees. O Allah, assemble us in his party and include us among the people of his intercession! Make us live according to his right way of sunnah, and cause us to die according to his religion, and bring us to his Fountain-Lake, and let us drink in his cup, unashamed, not regretting, not

doubting, not changing, not trying others, and not tried! *Amen* O Lord of the Worlds!"

In short, whatever words one might use in his invoking Allah's prayer and blessing upon the Prophet, and even if it is the famous one recited in the testification, he will have invoked for Allah's prayer and blessing upon the Prophet. but, let him add to it his asking for Allah's Forgiveness, since it is desirable on that day.

The fourth: it relates to the Recital of the Qur'an. So let him recite so much of it. Let him recite the Surah of Al-Kahf (the Cave) in particular, for it is transmitted (even though this narration is unidentified) on the authority of Ibn Abbas and Abu Hurairah tracing it back to the Prophet "Peace be upon him" that "He who recites the Surah of Al-Kahf on the eve of Friday or on Friday will be given a light from where he recites it to Mecca, and he will be forgiven until the next Friday, in addition to three days besides, and seventy thousand angels will invoke Allah's prayer and blessing upon him until morning enters upon him and he will further be saved from illness, the stomach trouble, pleurisy, leprosy, elephantiasis and the affliction of the Antichrist.

It is desirable for him to conclude his recital of the Qur'an on Friday and the eve of Friday, if it is possible for him, and let such conclusion of the Qur'an be in the two *rak'ahs* of the Fajr prayer if he has been reciting at night, or in the two *rak'ahs* of the Maghrib prayer, or in the interval between the Call to prayer and the establishment of the Friday prayer, for it has great excellence. The righteous worshippers were inclined to recite the Surah of "Say: "He is Allah, the One and Only'" one thousand times on Friday; and it is said that reciting it along ten or twenty rak'ahs is better than an entire recital of the Qur'an. They also used to invoke Allah's Prayer and Blessing upon the Prophet "Peace be upon him" one thousand times, to say Exalted be Allah, Praise be to Allah, there is no god (to be worshipped) but Allah, and Allah is Greater" one thousand times. If he recites the six Praises on Friday or the eve of Friday it is well. It is not narrated from the Prophet "Peace be upon him" that he was in the habit of reciting certain *Surahs in total* except on Friday, and on the eve of Friday. He used to recite at the Maghrib prayer of Friday evening, "Say, O you who reject faith!" and "Say, 'He is Allah, the One and Only!". He used to recite in the Isha' prayer of Friday, the Surah of Al-Jumu'ah and Al-Munafiqun. It is narrated that he used to recite them both in the two *rak'ahs* of the Friday congregation. He used to recite in the Morning prayer of Friday both Surahs of Luqman and Al-Insan.

The fifth: it pertains to the supererogatory prayers. It is desirable, on entering the mosque, to pray four rak'ahs, with the recital of "Say: 'He is Allah, the One and Only'" two hundred times, i.e. fifty in each rak'ah. In this respect, it is narrated (by Al-Khatib on the authority of Ibn Umar) that the Messenger of Allah "Peace be upon him" told that whoever did so would not die until he should see his seat in the Garden, or until it should be seen for him (by others). let not him also leave the two-rak'ah prayer of greeting the mosque, even if the imam is delivering his sermon, but he should rather make them short. However,

it is the Messenger of Allah "Peace be upon him" who issued this command. According to a strange narration, once the Messenger of Allah "Peace be upon him" kept silent for the one who entered (the mosque) until he prayed them. According to the Kufis, if the imam keeps silent for him, he then should pray them.

It is desirable, on that day or on its eve, to offer a four-rak'ah prayer with the help of four Surahs: Al-An'am, Al-Kahf, Ta ha, and Ya Sin. But in case he could not recite them well, let him substitute for them the Surahs of Ya Sin, Luqman, Ad-Dukhan and Al-Mulk. But let not him leave reciting those four Surahs on the night of Friday, for their excellence is very great. Whoever cannot recite them well should then recite what he can do well, and it is equal to an entire recital of the Qur'an for him. He should recite so much the Surah of Al-Ikhlas. It is desirable to offer the prayer of Tasbih, according to the way that will be discussed in the Chapter on the Voluntary prayers, for it is narrated that the Messenger of Allah "Peace be upon him" told his uncle Al-Abbas to pray it on every Friday. Ibn Abbas was eager not to leave offering this prayer on Friday after the sun decline, and he told of the magnificence of its excellence. It is better to devote one's time up to the sun decline to the prayer itself, and the period after the Friday congregation up to mid-afternoon to the listening to knowledge, and after that up to sunset to Praising and Asking for Allah's Forgiveness.

The sixth: giving alms is desirable so much on that day in particular, and its reward is multiplied many times, with the exception of him, who begs during the imam's sermon, and interrupts his speech, for indeed, this is undesirable. According to Salih Ibn Muhammad: A needy indigent begged (the people on Friday congregation) while the imam was delivering his sermon, and he was sitting by the side of my father. A man gave my father a fragment to convey it to him, but my father rejected to take it. according to Ibn Mas'ud: "If a man begs the people in the mosque, he will not deserve to be given; and if somebody begs the people in return for his recital of the Qur'an, give him nothing." Some learned men disliked to give alms to those who beg in a mosque, wherein they step over the necks of the people, unless one begs while standing or sitting in his place, without passing over the necks of others.

Ka'b Al-Ahbar said: "He, who attends the Friday congregation and then turns away and gives a pair of different things as alms, and then returns and performs two *rak'ahs,* making perfect their Bowings, Prostrations and submission, and then says: 'O Allah! I ask You by Your name, in the name of Allah, Most Gracious, Most Merciful, and in Your Name, besides Whom there is no God, the Living, the Self- Existing, whom neither slumber nor sleep takes', does not ask Allah anything but that He will give it to him." According to one of the early righteous men: "If one feeds an indigent on Friday, and then goes very early in the morning (to attend the Friday congregation), and causes no harm to anyone, and says, once the imam utters the End Salutation: "In the Name of Allah, Most Gracious, Most Merciful, Ever-Living, Self-Subsisting, Eternal: I ask You to forgive me, bestow mercy upon me, and rescue me from the fire (of Hell)", and then

supplicates him with whichever invocations seems to him, it will receive answer from Him."

The seventh: let one specify Friday only to the hereafter, on which he should refrain from any of the worldly matters and affairs, and rather address himself so much to the devotional recitals of litanies (and sections from the Qur'an and celebrations). Furthermore, let not him begin any journey (he intends to make) on that day, for it is narrated that he, who sets out on journey on the night of Friday, his two accompanying angels invokes evil upon him. However, it is forbidden if it is to start just after dawn, unless one will miss the company of the fellow-travellers. It is disliked, according to an early man, to buy water from the water-carrier in the mosque, for the purpose of drinking or donating it to the wayfarers, in order not to be sold in the mosque itself, in which it is undesirable to practice transaction. But they are of the opinion that there is no harm (to buy it and) give a bit (of money, i.e. its price) outside the mosque and then bring it to be taken or donated to the wayfarers in the mosque. In short, one should, on Friday, do much of his litanies and good deeds, for indeed, if Allah Almighty loves anyone of His servants, He will engage him, in the meritorious times, in the most excellent deeds, and if He dislikes a servant, He will engage him, in the meritorious times, in the worst deeds, in order to make his punishment more painful, and his aversion more intensive, through depriving him of the blessing of the time, and causing him to violate its inviolability. On the other hand, there are many supplication, which are desirable on Friday in particular, and they will be mentioned later in the Book of Supplications, Allah Willing: and Allah's blessing an peace be upon every well-chosen servant.

CHAPTER SIX: ON THE DIFFERENT PROBLEMS WHICH CAUSE GENERAL DISTRESS, OF WHICH A DEVOTEE NEEDS TO HAVE KNOWLEDGE

As to the problems whose occurrence is rare, we've discussed them in detail in the books of jurisprudence.

The Problem of the Slight Act: Although it does not make valid the prayer, it is undesirable, unless there is need for it, such as to avert a passers-by (in front of the praying man), and to kill a scorpion that one fears and can kill with one or two blows, but when they are three, they become too many, and thus invalidate the prayer. likewise one may avert from himself a louse and a flea, once he is harmed by them; and the same is true of his need of scratching, which disturbs him from submissiveness. Mu'adh used to catch a louse and a flea during the prayer, and Ibn Umar used to kill a louse and a flea during the prayer, to the extent that the blood would appear on his hand. According to An-Nakh'i: "One could catch and disable it and there is no blame against him if he kills it." According to Ibn Al-Musayyab : "He could take and benumbs it and then throws it down." According to Mujahid: "The dearest to me is to let it alone unless it harms him, and diverts him from his

prayer: in this case, one should disable it enough so as to cause no harm to him and then throw it away."

This is only a concession, otherwise it is out of perfection to guard against the action, no matter slight it might be. In this connection, one of them was used not to drive away a fly, for he said: "I will not accustom myself to that (act), lest it would corrupt my prayer for me, recalling in memory what I heard about the wicked who are patient before kings under great suffering, and do not move." When one yawns, there is no harm in putting his hand over his mouth, which is preferable. If he sneezes let him praise Allah in himself, without moving his tongue. If he belches, let not him raise his head up towards the sky. If his garment falls down, let not him set it right, and let him do so with the ends of his turban, for all of that is undesirable, unless it is necessary.

The problem of praying in sandals: it is permissible, although putting off both sandals is very easy. However, it is not for the difficulty of taking off both footwears that there is concession (to perform ablution in them), but for the fact that this kind of filth is pardonable. The same applies to the leather socks. It is narrated (by Ahmad, Abu Dawud, Ibn Majah and Al-Hakim on the authority of Abu Sa'id Al-Khudri) that the Messenger of Allah "Peace be upon him" offered prayer (at first) in his sandals, and then he took them off, with the result that the people also took off theirs. He asked them: "Why have you taken off your sandals (in prayer)?" they said: "We saw you having taken off yours, and thus we've taken off ours." On that he "Peace be upon him" said: "Gabriel "Peace be upon him" came to me and told me that there was filth in them. So, if anyone of you intends to enter the mosque (in his sandals), let him turn his sandals, and catch a glimpse of them: if there is filth in them, let him rub it against the earth, and then offer prayer in them."

According to somebody, to offer prayer in both sandals is more excellent, for the Messenger of Allah "Peace be upon him" asked them: "Why have you taken off your sandals?" but this is exaggeration, for the Messenger of Allah "Peace be upon him" asked them only to show to them the reason for which he took off his sandals, knowing that they did only in conformity with his act. According to the narration (of Muslim) on the authority of Abdullah Ibn As-Sa'ib, the Messenger of Allah "Peace be upon him" took off his sandals in prayer. Thus, as long as he "Peace be upon him" did both, (there is no harm either to put on or put off them in prayer). But, if one takes them off, let not him put them on his right nor on his left side, lest the praying place would become narrow, and the row (of praying men) would be interrupted.

He then should place them in between his legs, but not behind him, lest his attention would be diverted to them during the prayer. It seem that those who see it better to offer prayer in sandals observe this notion, i.e. one's attention might be diverted to them (during the prayer). In this context, it is narrated (by Abu Dawud) on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Peace be upon him" said: "If anyone of you prays (and choose to leave his sandals during the prayer), let him place them in between his

legs." Abu Hurairah himself said to another man: "Place them in between your legs, and cause no harm to a Muslim by them." but (according to the narration of Muslim on the authority of Abdullah Ibn As-Sa'ib) the Messenger of Allah "Peace be upon him" placed his sandals on his left side. However, he did so because he was the imam, and the imam has the right to put them on his left side, since none stands on his left. It is more fitting not to place them in between his legs, lest they would divert his attention. But rather let them in front of his feet; and perhaps this is what is intended by the narration. According to Jubair Ibn Mut'im: "Putting one's sandals in between his feet is an innovation."

A problem: if one spits during the prayer, his prayer will not be invalid, for it is considered a slight act, and what produces no sound could, by no means be regarded as speech, as well as it does not appear in the form of letters. But it is undesirable. So, it should be avoided, except in accordance with the way that is permitted by the Messenger of Allah "Peace be upon him". It is narrated (by Muslim, Abu Dawud and others on the authority of Jabir that) once, the Messenger of Allah "Peace be upon him" saw a sputum on the wall of the direction of the Qiblah of the mosque, which provoked his anger severely, and he came and removed it with the lower part of date-stalk. Then he said: "Bring me (any kind of) scent." And the Messenger of Allah "Allah's blessing and peace be upon him" smeared the traces of the sputum with saffron. Then, he turned his face to us and said: "Which of you is pleased to have somebody spit in his face?" we said: "No one." On that he resumed: "When anyone of you is in prayer, Allah Almighty becomes between him and the Qiblah, (or according to another version, he, indeed, faces his Lord Almighty). So, let not him spit on his right, nor in front of him, but, (if it is necessary for him to spit) let him spit on his left or under his (left) foot; and in case he is in urgent need to do, let him spit in his garment, and do with it as such." He then rubbed its parts with each other.

A problem: there are two points for the standing of the one led in prayer: one in accordance with the tradition, and the other in accordance with the obligation. As far as the point of tradition is concerned, the individual (who prays alone behind the imam) should stand on his right, drawn back from him a little, and the woman should stand behind the imam. But if she stands by the side of the imam, it will not be harmful, although she will have contradicted the tradition. In case there is a man besides her, let him stand by the right side of the imam, drawn back from him a little, and the woman behind that man. Furthermore, let none stand alone behind the row, but rather let him enter into the row, or (if it is difficult) draw somebody from the row to him (to stand beside him). It is true that his standing alone does not invalidate his prayer, but it is undesirable.

As far as the point of obligation is concerned, it pertains to the continuity of the row, i.e. to have a connection which joins both the imam and the one led in prayer, since both are in a congregation. If they are praying in a mosque, it suffices for a joining connection, for it has been constructed for that, and in this

case, there is no need for the connection of the row so much as for the recognition of the imam's acts. It is related that Abu Hurairah prayed on the roof of the mosque with the prayer of the imam (within the mosque). But if one led in prayer prays in the front of the mosque, in an adjacent roadway or open space and there is no obstacle of structure to separate them, the nearness of the measure of an arrow's bowshot distance is sufficient. There is sufficient connection in prayer as long as the act of one of them reaches the other. But the continuity of the row is stipulated only when one stands in the courtyard of a house on the right or the left of the mosque, with its door open to the mosque, and the condition in this case is that the row of the mosque should extend to the inside of the courtyard's passageway, without a break, to such courtyard. Then the prayer of the one who is in that row and what is behind it is valid, but not the prayer of the one who is in front of it. This is the rule of the separated buildings. But as for a single building and a single court, they are like an open space (in which no row continuity is stipulated).

A problem: When the late-comer arrives at the time the imam is in the last portion of his prayer, let him consider it the first portion of his prayer. So let him come into agreement with the *imam,* and build upon that, and let him recite the *Qunut* Supplication in the morning at the last portion of his own prayer, even though he has recited the *Qunut* Supplication in the morning at the last portion of his own prayer, even though he has recited the *Qunut* Supplication, along with the imam. If he in time joins a part of the Standing Posture along with the *imam,* let not him engage himself in the Supplication, but rather let him begin with the Fatihah, and let him do it quickly. Then, if the *imam* does the Bowing before he finishes the Fatihah, and he is able to catch up with him a short while before his rising from the Bowing, let him finish it. But if he is unable, let him come into accord with the *imam* and bows when he does. A part of the Fatihah has the authority of the whole of it, so the Fatihah falls away from him because of their going ahead of him. If the *imam* bows while he is in the midst of reciting the *Surah* let him break it off.

If he catches up with the *imam* in the prostration posture or in the sitting for testification, let him utter the *Takbir of assuming the prayer,* and sit, without uttering the *Takbir* of transitions, unlike the case when he catches up with the *imam* in the Bowing, for he utters the *Takbir* for the second time in the bending over because that is a transition reckoned for him, and the *Takbirs* are for the original transitions, not for incidents in the prayer on account of following the *imam* on the part of the late-comer. But he will not be considered to have caught up with the *rak'ah* unless he does not feel at ease in that position of bowing while the *imam* is still within the time limit of those bowing with him. Yet, if his feeling at ease in the position of bowing is not complete until after the *imam* has passed out of the time limit of those bowing, that *rak'ah will be regarded to have* escaped him.

A problem: Let him whom the Zhuhr prayer escapes up to the time of Asr prayer perform the Zhuhr prayer first, and then the Asr. But if he begins with the Asr prayer, that may do, but in this case he will have left what is preferred, and

come under the risk of disagreement. However, if he finds an *imam* to follow, let him offer the Asr prayer and then offer the Zhuhr prayer after it. of a surety, the Congregational prayer has more claim to be offered first. But if he offers prayer individually in the early portion of the time, and then catches up with the Congregational prayer, let him offer prayer in the congregation, and state the Intention of the prayer of the time, and Allah will take account of whichever He wills. But if he states the Intention of a prayer that has escaped, or of a Voluntary prayer, it is permissible. If he has just offered a prayer in congregation, after which he catches up with another congregation, let him state the Intention of a prayer that has escaped, or a Supererogatory prayer, for there is no point to repeat a prayer which has been fulfilled in the congregation, even though it is acceptable only for the sake of assuring the excellence of Congregational prayer.

A problem: If one offered prayer and then saw filth on his garment, it is more desirable to offer prayer in lieu of it, even though it is not binding upon him. If he sees the filth on his garment during the prayer, let him throw it away, and complete his prayer; and it is desirable to restart it. the reference of that is the story or removing both sandals, when Gabriel "Peace be upon him" told the Messenger of Allah "Allah's blessing and peace be upon him" that they had filth on them, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" did not restart the prayer.

A problem: If one leaves the first testification, or the Qunut supplication, or the invocation of Allah's prayer and blessing upon the Prophet, or forgetfully does any act of those which might invalidate the prayer when done intentionally, or has suspicion as to how much he has prayed, whether three or four, let him depend upon what is (closer to) certainty, and offer both prostrations of forgetfulness before the End Salutation. But if he forgets to offer such prostrations, let him offer them after the End Salutation, whenever he remembers, as near (unto the time of prayer) as it could be. But if he offers those prostrations after the End Salutation, and after he had broken his ablution, his prayer will have been invalid, for when he enters into the state of prostration, he seems as if he has made his End Salutation out of place through forgetfulness, with which he could not dissolve from the prayer, and rather he might return to the prayer; and for this reason, he should restart the End Salutation after both prostrations. In case he remembers both prostrations of forgetfulness after his leaving the mosque, or after a long time which has separated him from the current prayer, it will have escaped him.

A problem: It pertains to the evil *Suggestion which befalls one during the Intention to offer prayer.* It results from mental disorder, or from ignorance of the religious law. That's because to submit to Allah's command is likely the same as to submit to the command of anyone else, and to glorify His is likely the same as to glorify anyone else, in so far as the purpose is concerned. Anyone whom a learned man visits stands up (to show respect) for him. Then has he to say: "I have the intention to rise and stand, in *exaltation* of the entrance of the honourable Zaid, on account of his excellence, synchronizing my action with his entrance, turning

to him with my face" he would be weak-minded. Nay, but in accordance with the way in which he sees him, and as much as he becomes well-aware of his excellence, the desire for magnification rises in him of itself, and stimulates him to stand up, and he becomes a magnifier, except when he rises for another occupation, or rises in a state of heedlessness.

The Stipulation for the prayer to be "Zhuhr" "an obligatory fulfillment of obligation" so that the obedience may be perfect, is like the stipulation for the standing of the host to be synchronous with the entrance of the learned man, along with facing the one coming in, and along with the absence of any motive else other than that, and joined with the purpose of glorifying Him by means of the standing up, in order that the standing up may be magnification. For, if he were to stand up, turning his back, or wait and then stand up after a while, he would not be a magnifier.

Then, these qualities are required to be known and intended by the worshipper. However, there presence in the self does not last no longer than a single moment, but only setting the order of wording which indicate them lasts longer, be it uttering them by the tongue or thinking of them with the mind. So, he, who understands not the Intention of the prayer as such, does not understand what intention really is. For it has nothing more than that you were invited to offer prayer at a certain time, and you responded accordingly and stood up to offer it. So, distraction of mind through evil suggestions (coming from the devil) is absolute ignorance, for these purposes and kinds of knowledge are combined in the self in one state, and are not separated out in the mind into independent elements in such a way that the self may go through and consider them, for there is a difference between the presence of a thing in the self and differentiating it in the thought.

Presence is the opposite of absence and heedlessness, even though it is not differentiated. For, anyone who has knowledge of an originated thing, for example, knows it with one knowledge and in one state, but this knowledge includes different kinds of knowledge which are present even though they are not differentiated. For, anyone who has knowledge of an originated thing has knowledge of the existent and the non-existent, and of coming before and coming after, and time, and knows that the coming before belongs to non-existence and coming after to existence. These kinds of knowledge are included under the knowledge of the originated thing, as attested by the fact that if anyone who has knowledge of an originated thing and has no further knowledge about it, says: "I have never known it" in reply to the question: "Did you know the coming before only, or the coming after, or non- existence, or the coming before of the non-existence, or the coming after of the existence, or time, which is divided into past and future" he would be a liar, and his speech would contradict his statement: "I know the originated thing."

From the ignorance of this point distraction is aroused. Then indeed the distracted man imposes on himself the task of presenting in his heart the fact that it is a noon time act, and that it is a performance of a duty at its prescribed stated

time, and that it is an obligation, all in one state, differentiated into its various expressions while he observes them; and of a surety, this is absurd. Were he to impose that task on himself in standing up for a learned man, it would be impossible for him. So, by this knowledge, distraction is warded off, that's, simply to know that obedience to the command of Allah in the Intention is like obedience to the command of someone else.

Nevertheless, I add to it, by way of facilitation and concession, saying: Were the one who is distracted not to understand what the Intention is without the presence of these things separately, and were he not to picture within himself the obedience all at once, and were he to present the whole of that during *Takbir*, from its beginning to its end, so that he would not finish *Takbir* before he has secured the Intention, this would surely suffice him. We would not burden him with the task of joining the whole of that to the beginning or to the end of the *Takbir*, for that would be an excessive burden. Had that been commanded, a question about it would have occurred to the first believers, and one of the Companions would have been distracted in the Intention. So, the absence of the occurrence of that is a proof that the command is on an easy basis. Therefore, it is fitting that the one who is distracted should be content with whatever way is made easy for him, so that it may become habitual for him, and distraction may leave him. He should not demand of himself painstaking precision in that, for the effort to be more precise increases distraction. We have mentioned in the *Religious and Legal Verdicts some* aspects of the precise requirements in the analysis of the cognitions and purposes connected with the Intention, which the learned men need to know. But as for the laymen, they might be harmed by hearing them, with distractions aroused. For this reason, we have relegated them from the present discussion.

A problem: the one led in prayer should not precede the imam in bowing, or prostration, or in rising from both, or in anyone of all the other acts of the prayer, nor should he also synchronize his movements with the imam's: but, let him rather follow him, and imitate his acts; and this is the meaning of emulation. But in case he synchronize his acts with the imam's intentionally, his prayer will not be regarded as invalid, just as when he stands by his side, without being back from him. But if he precedes him, there is difference whether his prayer should or should not be regarded as invalid; and it is not unlikely to be judged as such, in comparison with the case in which he becomes ahead of him in position. However, this (judgement of its invalidity) is more fitting in view of the fact that the congregation is a following in act and not in position. It is true then that the following in act is more important.

But the stipulation of not becoming ahead in position is to facilitate the following in act, and realize the image of following, since it is fitting for the followed to be ahead of the follower. For this reason, there is no justification for preceding the imam in act unless it is done forgetfully. So the Messenger of Allah "Allah's blessing and peace be upon him" strongly criticized him who does so, (as shown from the narration on the authority of Abu Hurairah in which he said):

"Does the one who raises his head before the imam not fear that Allah Almighty might turn his head into that of a donkey?"

As for one's delay from the imam as much as no more than an act, it does not invalidate the prayer. The example of it is that the imam takes the straight position from bowing, while the one led in prayer has not bowed yet. But to delay to such a limit is undesirable. If the imam places his forehead on the ground (in prostration), while the one led in prayer has not finished up to the time limit of those who are bowing, his prayer will be invalid; and similarly, if the imam places his forehead on the ground for the second prostration, and the one led in prayer has not performed the first prostration (his prayer will also be invalid).

A problem: It is incumbent upon him who attends the prayer, on seeing any vile act or mistake during the prayer, to change it, and have strong disapprobation for its doer; and if this vile act issues from an ignorant, he should then behave gently towards him, and teach him (what is right). This implies, for example, the order to make straight the rows, prevents anyone to stand alone outside the row, to criticize him who raises his head before the imam, and the like of that. (It is narrated in Al-Firdaws (the Paradise) on the authority of Anas that) the Messenger of Allah "Peace be upon him" said: "Woe to the learned man from the ignorant if he does not instruct him."

According to Ibn Mas'ud "Allah be pleased with him": "He, who sees anyone, having committed mistake in his prayer and does not forbid him, is, to be sure, his partner in its sin." According to Bilal Ibn Sa'd: "If a mistake is hidden, it will cause no harm but to its doer; but if it becomes apparent without being changed, its harm will extend to the public." According to a certain narration, Bilal was in the habit of making straight the rows to the point of beating their heels with his stick. It is narrated that Umar "Allah be pleased with him" said: "Search for your brothers in prayer, and if you miss them, then, you should visit them and enquire about their health in case they are suffering from ailment, and if they are healthy (and do not attend the prayer in congregation), you should remonstrate with them, by expressing disapprobation for leaving the Congregational prayer." However, one should not indulge in such remonstration (for leaving the congregational prayer). The early men used to go as far in that point as to carry the bier to him who remained behind the congregational prayer, in reference to the fact that it is the dead and not the living who would remain behind the prayer in congregation.

When one enters the mosque, let him turn directly to the right side of the row. During the lifetime of the Messenger of Allah "Peace be upon him" the people forced each other in crowds for the right side of the row that it was said to him (According to the narration of Ibn Majah on the authority of Umar): "The left side of the mosque has become idle." On that the Messenger of Allah "Peace be upon him" said: "He who inhabits the left side of the mosque will receive a double reward." If one finds no place in the row for himself, and at the same time, he finds a boy in the row, who has not yet attained the age of puberty, he

might take him out of the row and enter the row in his place, and turn back the boy.

This is what we like to mention of the problems, which cause general distress; and the rules of the separate (supererogatory) prayers will be discussed in the Book of Regular Divisions, Allah Willing.

CHAPTER SEVEN: ON THE SUPEREROGATORY PRAYERS

It should be known that what is beyond the obligatory prayers could be divided into three categories: the traditional prayers; the voluntary prayers; and the desirable prayers. By the traditional prayers we mean such of prayers as the regular performance of which has been handed down from the Messenger of Allah "Allah's blessing and peace be upon him" such as the constant rak'ahs to be offered after the obligatory prayers, the Duha prayer, the Witr prayer (to be offered after Isha'), the Tahajjud prayer (to be offered during the third portion of the night), etc, for the tradition means the path which should be followed.

By the desirable prayers we mean such of prayers as whose great excellence has been transmitted, even though the regular performance of which has not been narrated, like, as we shall relate, the prayers which are offered on certain days and nights of the week, the prayer on coming out of and entering the house, and the like of that. By the voluntary prayers we mean what is beyond all of that, in connection with which there is no narration, but the servant does voluntarily, to fulfill his desire to have private talk with Allah Almighty through the prayers the great excellence of which has been pointed out by law in general. In this way he seems to be a free donator, since he is not urged to offer those certain prayers, even though he is required to offer prayer in general. To do anything voluntarily is to donate it.

Those three categories are given the name of supererogatory in so far as the supererogatory is beyond what is obligatory. Our purpose is to use such terms as traditional, desirable, voluntary and supererogatory in their technical sense, in order to define those concepts; and there is no blame upon anyone to change the terms, since there is no strictness about the usage of terms after understanding their meanings. Each of those categories has degrees of superiority in accordance with the narrations which pertain to their merits, and the duration of the regular performance of them on the part of the Messenger of Allah "Allah's blessing and peace be upon him", as well as the strength of authenticity, reliability and celebrity of the related narrations and traditions. For this reason, it is said, for instance, that the traditions of the congregational prayer are more excellent than those of the individual prayer. However, the most excellent from amongst the congregational traditions is the Id prayer, followed by the eclipse prayer, and then the prayer of Istisqa' (invoking for rain). But the most excellent from amongst the individual traditions are the Witr prayer, followed by both rak'ahs (to be offered before) Fajr prayer, and then the other fixed prayers to be offered after the obligatory ones, in accordance with their variations.

Furthermore, it should be known that the Supererogatory prayers, in relation

to their appurtenances (i.e. their connection with the circumstances and occasions on which they happen), are divided into: those connected with causes, such as the Eclipse of the Sun, and the invocation for Rain; those connected with seasons, and those connected with seasons are divided into: what is repeated with the recurrence of day and night, what is repeated with the recurrence of the week, or what is repeated with the' recurrence of the year. All are divided into four categories:

The First Category: That Which Is Repeated With The Recurrence Of Days And Nights

It is of eight items, five of which are to be performed regularly following the five obligatory prayers, in addition to three after them, i.e. the Duha prayer, the prayer between both Maghrib and Isha' (obligatory prayers), and the Tahajjud prayer.

The first is the regular two-rak'ah prayer prior to Fajr (Dawn). (It is narrated by Muslim on the authority of A'ishah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The two rak'ahs (to be offered just before) Fajr are better than all of the world and what it contains." Its due time starts with the rise of the real dawn, i.e. when the streaks of its light seem horizontal not vertical. But it is difficult to recognize that only with the eye, particularly during its early birth, unless one learns the mansions of the moon or is well-acquainted with the conduction of its appearance with the stars visible to the sight, and so deduces it from the stars. He may know it from the moon on two nights of the month, for the moon rises at the time of dawn on the twenty-sixth night, and the morning appears at the setting of the moon on the twelfth night of the month. This is regular, with slight indiscretion in some of the signs of the zodiac, the explanation of which is lengthy. The learning of the mansions of the moon is one of the important tasks due upon the devotee, in order to watch by it the measurements of times at night and in the morning.

On the other hand, the due time of performing the two-rak'ah prayer before Fajr finishes by the end of the due time of the obligatory prayer of Fajr itself, i.e. with the rise of the sun, even though it is out of the right way of sunnah to offer them before Fajr (at any time one performs it). but if he enters the mosque and the obligatory prayer has been established, let him engage in the obligatory prayer, depending upon the narration (of Muslim on the authority of Abu Hurairah) in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the prayer is established, there should be no prayer to be offered but the written obligatory prayer." Once he finishes from the obligatory prayer, let him stand and offer the two-rak'ah prayer of Fajr.

It is right to say that their fulfillment is due as long as they occur before sunrise, in view of the fact that they follow the obligatory prayer just in its due time; and it is out of the right way of tradition to observe the sequence between them, in relation to bringing them forward, and following them with the obligatory prayer provided that he should not meet a congregation, for in this

case, the sequence should be reversed, and they should be performed out of the fulfillment of prayer in the prescribed time. Nevertheless, it is more desirable to offer both rak'ahs in the house, and make them short, and then go to the mosque, and offer there the two-rak'ah prayer of greeting the mosque, after which he should sit down and offer no prayer before he offers the obligatory written prayer. It is desirable to spend the period between the Fajr prayer and the rise of the son in the celebration (of Allah's Praises) and contemplation (of His Favours and Graces), and be satisfied with the obligatory prayer of Fajr.

The second is the constant prayer (to be offered before and after) Zhuhr (Noon) prayer; and they are of six rak'ahs, two of which after the obligatory prayer, and they are fixed tradition, and the remaining four before it, and they belong to the tradition, even though less fixed than the former. In this respect, it is narrated (by Abd Al-Malik Ibn Habib on the authority of Abu Mas'ud, even though Al-Ghazali narrates it) on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said: "He, who offers four rak'ahs just after the sun passes the meridian, in which he makes perfect their related recitation, bowings and prostrations, seventy thousand angels pray with him, and keep asking for Allah's Forgiveness for him until the night."

It is narrated (by Ahmad, Abu Dawud and Ibn Majah) on the authority of Abu Ayyub Al-Ansari that the Messenger of Allah "Peace be upon him" never failed to offer four rak'ahs just after the decline of the sun, which he used to prolong, and he said: "At that time, the gates of the heaven are open, during which I like to have a good deed raised for me." This narration is confirmed by that of Umm Habibah (by An-Nasa'i and Al-Hakim), the wife of the Prophet "Peace be upon him", in which she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly on a day and a night (as supererogatory) other than the obligatory written prayers, a house will be built for him in the Garden: two before the Fajr (obligatory prayer); four before the Zhuhr (obligatory prayer), and two after it; two before Asr (obligatory prayer); and two after the Maghrib (obligatory prayer)."

(It is further unanimously narrated) on the authority of Ibn Umar "Allah be pleased with both": I remembered from The Messenger of Allah "Allah's blessing and peace be upon him" ten rak'ahs to be offered as supererogatory prayer regularly everyday..." and he mentioned the same as Umm Habibah mentioned with the exception of the two-rak'ah prayer before Fajr, concerning which he said: "None was admitted to the Messenger of Allah "Peace be upon him" at that time, but my sister Hafsah told me that he used to offer a two-rak'ah prayer in his house, and then come out (to the mosque)." He mentioned in his narration that (the Prophet used to offer) two rak'ahs before Zhuhr, and two after the Isha'; and in this way, the two rak'ahs have become more assured than the four.

The due time of those begins with the decline of the sun, and the decline is known by the increase of the shade of the persons standing erect, inclining to the

direction of the East, since the shade of a man falls to the direction of the west as long at the emergence of the sun; and as much as the sun continues to rise, the shade gradually becomes less, and swerves from the direction of the west until the sun reaches the utmost degree of its elevation, which is the measure of midday, and that is the utmost degree of the shortness of the shade. Then, when the sun passes from the utmost degree of elevation, the shade begins to lengthen; and when such increase of length becomes appreciable to the sense, the due time of noon begins.

It is known, of a surety, that the sun decline according to the knowledge of Allah occurs before it, but no obligations are due in connection with anything that is beyond the observation of the sense. The amount of the shade remaining, which is cast from a man and goes on increasing, becomes long in winter and short in summer. The utmost degree of its length is when the sun reaches the first of Capricorn, and the utmost degree of its shortness is when it reaches the first of Cancer. This is known by means of feet and measurements.

From among the methods which are at hand for verification, the one who is excellent in observation of the stars might take on, a mention might be made of that according to which he should note the axis of the north at night, and place upon the earth a square board in a symmetrical position, making one of its sides towards the polar-axis in a position, so that if you were to suppose a stone to fall from the axis to the earth, and then suppose a line to be extended from the place where the stone falls to the side of the board which is near it, then the line wouk form upon the board two right angles, i.e. the line would not be inclining to either one of the two sides. Then set up a post upon the board, vertically and symmetrically, in the place of the mark, which is opposite to the polar-axis. Its shade falls upon the board at the first portion of the day, inclining towards the direction of the west on the side of line (a). In the east side it continues to incline until it superimposes itself on line (b), so that, as it moves, should its end be extended, it would reach in a straight line to the place of the falling of the stone, parallel to the east and the west sides of the board, without inclining to anyone of them. When its inclination to the west side ceases, the sun reaches the utmost degree of its elevation, and then, when the shade swerves from the line which is upon the board to the east side, the sun has passed the meridian. This is perceived by the sense, with verification of the time which is close to the beginning of the passing of the meridian as it is in the knowledge of Allah. Then you make a mark at the end of the shade when it swerves, and so, when the shade from the mark becomes like the post itself in length, the time of *Asr,* i.e. afternoon, begins. There is no harm in having this amount of knowledge of the passing of the meridian, As drawn above.

The third is the constant four-rak'ah prayer to be offered before Asr (Afternoon). In this issue it is narrated (by Abu Dawud and An-Nasa'i on the authority of Ibn Umar, even though Al-Ghazali relates it) on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said: "Allah's mercy be upon a servant who offers a four-rak'ah prayer before Asr (obligatory prayer)."

To do so in the hope of being included in the invocation of the Messenger of Allah "Allah's blessing and peace be upon him" is constantly desirable seeing that his invocation should inevitably receive answer (from Allah Almighty). But even, he was not so much regular in performing those four-rak'ah prayer before Asr as he was in performing the constant two-rak'ah prayer before Zhuhr.

The fourth is the constant two-rak'ah prayer to be offered after Maghrib (Sunset) obligatory prayer, and there is no difference in the narrations pertaining to them. but as to the two-rak'ah prayer before it, it has been handed down from such holy companions as Ubai Ibn Ka'b, Ubadah Ibn As-Samit, Abu Dharr, Zaid Ibn Thabit, and others. (according to an unanimous narration) Ubadah or somebody else said: "Whenever the Adhan of Maghrib prayer was pronounced, the holy companions of the Messenger of Allah "Peace be upon him" would hasten to the pillars (of the mosque) and offer a two-rak'ah prayer." (According to the narration of Muslim on the authority of Anas in which) he said: "We used to offer a two-rak'ah prayer before the Maghrib (obligatory prayer) that one entering the mosque would think we've prayed Maghrib and thus he would ask: "Have you prayed Maghrib?"

however, this is implicit from the general application of the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to what is unanimously narrated on the authority of Abdullah Ibn Mughaffal): "Between each Adhan and Iqamah, there is a supererogatory prayer to be performed by him who likes to do it (voluntarily)." Ahmad Ibn Hanbal used to pray them, and when the people criticized him he left offering them. when he was asked about that he said: "I do not see the people praying them, thereupon I've left offering them." he further said: "It is good that a man should pray them in his house and whereas he is not seen by the people."

The due time of Maghrib begins with the disappearance of sun from sights in a plain land which is not surrounded by mountains. But in case it is surrounded by mountains from the direction of the West, let him wait until he sees the appearance of darkness from the direction of the East, (depending upon what is unanimously narrated on the authority of Umar in which) the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the (darkness of the) night appears from here (i.e. the East) and the (light of the) day disappears from here (i.e. the West), this is the due time at which the fasting person should break his fast." It is more desirable to hasten to offer Maghrib prayer; and if it is delayed to be offered before the disappearance of the red dusk, it will be performed out of the fulfillment of an obligatory prayer in its prescribed time, in spite of undesirability. One night Umar delayed offering Maghrib prayer until a star appeared, thereupon he emancipated a slave (by way of expiation). When Ibn Umar delayed offering it until two stars appeared, he emancipated two slaves (by way of expiation).

The fifth is the constant four-rak'ah prayer to be offered after the Isha' (Evening) obligatory prayer. (It is narrated by Abu Dawud) that) A'ishah said: "The Messenger of Allah "Peace be upon him" used to offer a four-rak'ah prayer

after the last obligatory prayer of Isha, and then go to bed."

One of the learned men, depending upon the various narrations in this respect, chose to make the number of the constant rak'ahs seventeen, like that of the obligatory prayers: two before the Morning prayer, four before and two after Zhuhr, four before Asr, two after Maghrib, and three after the last obligatory prayer of Isha, i.e. the Witr prayer. But if you know the various narrations pertaining to the supererogatory prayers, there will be no significance of fixing a certain number for them. (According to the narration of Ahmad, Ibn Hibban and Al-Hakim on the authority of Abu Dharr) the Messenger of Allah "Peace be upon him" said: "The prayer is the best of (deeds and the one offers it is in the best of) positions: let one do much of it if he so likes, or little if he so likes." In this way, the choice of every devotee agrees with his desire for doing good. Some of those supererogatory prayers, as we have mentioned, seem to be more fixed than others, and it is more implausible to leave what is more fixed, seeing that the obligatory prayers will be completed with the supererogatory prayers (on the Day of Judgement). So, he, who does not offer much of them is about to have even no obligatory prayer safe from being in need of completion.

The sixth is the Witr prayer. (It is narrated by At-Tirmidhi and Ibn Majah on the authority of Ibn Abbas, and Ibn Adi that) Anas Ibn Malik said: The Messenger of Allah "Peace be upon him" used to offer three rak'ahs for Witr after Isha' prayer, and recite in the first rak'ah (the Surah which begins with "Exalt the Name of your Lord, Most High", in the second "O you who rejec faith" and in the third "Say: 'He is Allah, the One and Only'". According to the narration (of Muslim on the authority of A'ishah) the Messenger of Allah used to offer after Witr prayer two rak'ahs while sitting, or according to another version, sitting cross-legged. According to the narration (of Al-Baihaqi on the authority of Abu Umamah) whenever the Messenger of Allah "Peace be upon him" intended to go to bed, he would drag himself to it, and offer on it a two-rak'ah prayer before he would lie, in which he would recite both Surahs of Az-Zalzalah and At-Takathur, or Al-Kafirun according to another version.

On the other hand, it is permissible to have Witr prayer connected with, or separated with a single or a pair of salutations. The Messenger of Allah "Allah's blessing and peace be upon him" offered a single rak'ah for Witr (according to a certain narration) and three, five, up to eleven with odd number of rak'ahs (according to the different narrations in that respect); and there is a questionable narration concerning the performance of thirteen (rak'ahs for Witr). But, the narration which raises the number to seventeen is very strange. Those rak'ahs which we've given the name of Witr belong to Muhammad's night (supererogatory) prayer, which are called Tahajjud; and of a surety, the performance of Tahajjud prayer at night is constant, and its great excellence will be discussed later in the Book of Regular Divisions.

There is difference about the most excellent of Witr prayer. It is said that offering a separate rak'ah for Witr is more excellent, since the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a separate rak'ah for Witr

regularly. But it is also said that the Witr connected prayer is more excellent, since it removes the suspicion of contradiction (of opinions), particularly from the part of the imam, who might be followed by him who is not of the opinion that the separate rak'ah is regarded as prayer. If he offers the connected Witr prayer, let him state his intention of performing Witr prayer by means of all; and if he is satisfied with offering a single rak'ah for Witr after the two-rak'ah prayer to be offered after Isha', or even after the obligatory prayer of Isha' itself, let him state the intention to perform Witr prayer by it; and in this case it will be held valid. That is because the stipulation of Witr is to be offered with an odd number of rak'ahs, in order to make such of prayers as prior to it an odd number of rak'ahs; and of a surety, the single rak'ah does so. But if it is to be offered before Isha' obligatory prayer, it will not be held valid, i.e. one doing so will not attain the good reward of Witr prayer, which is much better for him than the red camels (the most expensive and the dearest to the ancient Arabs) according to the narration (of Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Kharijah Ibn Hudhafah), otherwise, the single *rak'ah* is valid whenever it may be performed. It is not valid before the Isha' prayer only because it violates the unanimity of the people concerning the act, and because what it causes to be an odd number (of rak'ahs) *prayer* by means of it does not precede it.

But in case he wants to offer three unconnected rak'ahs for Witr prayer, his intention concerning the first two is questionable: if he intends by them the Tahajjud prayer, or the constant prayer to be offered after Isha', they will not belong to the Witr prayer, and if he intends by them the Witr prayer, they themselves will not act as Witr, and the Witr is only what is after them. but it is more obvious that he should state his intention to offer Witr by them, in the same way as he does by the Witr of three-rak'ah prayer connected (with the obligatory or supererogatory prayer). However, the Witr has two different concepts: one is that it act as Witr in itself, and the other is that it aims to be given the quality of Witr by what comes after it; and in this case the total of three rak'ahs will act as Witr.

It is true then that the first two rak'ahs are part of the three-rak'ah prayer of Witr, but to acquire the quality of Witr depends upon the third one. If one then has the intention to make those two Witr with a third one, let him then state his intention to offer Witr by them, seeing that the third rak'ah acts as Witr in itself, as well as it makes Witr what is prior to it, unlike the two rak'ahs, which are not Witr in themselves, nor are they to make Witr what is prior to them, but they are made Witr by what comes after them. moreover, the Witr should be the conclusion of the night prayer, and thus it occurs after the Tahajjud prayer. The good merits of both Witr and Tahajjud, and the arrangement related to them will be discussed in the Book of the Arrangement of Regular Divisions.

The seventh is the Duha (Forenoon) prayer. To offer it regularly is one of the acts of resolute power and great excellence. The number of its rak'ahs is eight according to most of the narrations. It is narrated (unanimously) on the authority of Umm Hani', the sister of Ali Ibn Abu Talib, that the Messenger of Allah

"Peace be upon him" offered eight rak'ahs for Duha prayer, which he prolonged and perfected. But none else has narrated this number (of rak'ahs for Duha prayer). As for A'ishah, she mentioned (according to the narration of Muslim) that the Messenger of Allah "Peace be upon him" used to offer four rak'ahs for Duha, and add to them as much as Allah Almighty willed him to do. She did not fix the number of this increase. But he was regular on offering four at minimum, and sometimes he might pray more. It is narrated (by Al-Hakim on the authority of Jabir) that the Messenger of Allah "Peace be upon him" used to pray six rak'ahs for Duha.

As to its due time, it is narrated (by Ibn Majah, An-Nasa'i and others) on the authority of Ali that the Messenger of Allah "Peace be upon him" used to offer six rak'ahs for Duha prayer in two different times: when the sun rose high he would offer a two-rak'ah prayer; and this is the first portion of the first regular division of the day, as it will seem later. When the sun brightened up and became in the fourth part of the sky on the side of the East, he would offer four rak'ahs. But the first is when the sun mounts only the measure of half a lance, and the second is when a fourth of the day goes, in correspondence with the Asr prayer, for its due time is when a fourth of the day remains. Zhuhr prayer is at the middle of the day, and the Duha prayer is at the middle point between the appearance of the sun and its passing the meridian, just as the Asr is at the middle point between the passing of the meridian and the setting of the sun. This is the most excellent of the times. The due time of Duha prayer lies within the period from the ascent of the sun until what comes before its passing of the meridian.

The eighth is the constant performance of rak'ahs between both Maghrib and Isha' prayers; and it is fixed. The number of its rak'ahs has been handed down (according to the narration of At-Tabarani on the authority of Ammar Ibn Yasir, and At-Tirmidhi on the authority of Abu Hurairah) from the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "Between both Maghrib and Isha' prayers, six rak'ahs should be performed (constantly)." This prayer has a great excellence, and it is said that it is intended by the statement of Allah Almighty: " Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." (As-Sajdah:16)

﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ﴿١٦﴾ ﴾

(It is narrated by Ibn Al-Mubarak on the authority of Ibn Al-Mundhir that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers prayer between both Maghrib and Isha' (obligatory prayers), (let him be sure that) it belongs to the prayer of those who turn to Him again and again (in true penitence)." (It is further narrated by Abu Al-Walid As-Saffar on the authority of Abdullah Ibn Umar that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps himself in a gathering mosque in the period between both Maghrib and Isha' prayers, in which he speaks not but with prayer or Qur'an, it is incumbent upon Allah Almighty to build for him two palaces in the Garden, the width of each of which is as much as (a distance to be

covered in) one hundred journey, and between which a garden will be planted for him, and if all of the inhabitants of the earth go round it, it will extend to imply them." however, its remaining good merits will be discussed later in the Book of Regular Divisions, Allah Willing.

The Second Category: That Which Is Repeated With The Recurrence Of Weeks

It implies the prayers to be offered on each of the days and nights along the week. As for days, let's start with Sunday.

Sunday: It is narrated (by Abu Musa Al-Madini) on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said: "He, who offers a four-rak'ah prayer on Sunday, in each rak'ah of which he recites Al-Fatihah, in addition to (the Holy Verse which says): "The Messenger and the faithful believers have believed in what has been revealed to him from his Lord..." (Al-Baqarah 285)

﴿ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ (٢٨٥) ﴾

Allah Almighty writes for him as many good deeds as the number of every male and female Christian, give him a reward (equal to that) of a Prophet, writes to him (the reward of) both Hajj and Umrah, and write for him for each rak'ah (the reward of) one thousand prayers, and give him, for each letter (he recites in this prayer) a city full of pleasant-smelling musk."

It is further narrated (by Abu Musa Al-Madini) on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe the Allah's Oneness through offering so much prayers on Sunday, for He Almighty is One, Who has no partner. He, who offers four rak'ahs after Zhuhr obligatory and constant prayer, in the first of which he recites Al-Fatihah and the Surah of As-Sajdah, in the second Al-Fatihah and the Surah of Al-Mulk, after which he recites testification and concludes (the first two rak'ahs) with the End Salutation, and then stands and offers two further rak'ahs, in which he recites Al-Fatihah and the Surah of Al-Jumu'ah, and then asks Allah Almighty (to fulfill for him) his need, it is incumbent upon Allah Almighty to fulfill for him his need."

Monday: It is narrated (by Abu Musa Al-Madini) on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers a two-rak'ah prayer at the advance of the day on Monday, in each rak'ah of which he recites Al-Fatihah and the Holy Verse of the Throne (i.e. Al-Baqarah 255)

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ (٢٥٥) ﴾

Once, in addition to "Say: 'He is Allah, the One and Only" and both Surahs of

seeking refuge (with Allah from Satan) once each, and when he concludes with the End Salutation, he asks for Allah's Forgiveness ten times, and invoke Allah's Prayer and Blessing upon the Prophet "Peace be upon him" ten times, all of his sins will be forgiven for him by Allah Almighty."

It is narrated (by Abu Musa Al-Madini) on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays twelve rak'ahs on Monday, in each rak'ah of which he recites Al-Fatihah and the Holy Verse of the Throne (i.e. Al-Baqarah 255)

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى
يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ
وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ (٢٥٥) ﴾

Once, and when he finishes he recites "Say: 'He is Allah, the One and only'" twelve times, and asks for Allah's Forgiveness twelve times, on the Day of Judgement, he will be called: "Where is so and so, son of so and so? Let's stand to take his reward from Allah Almighty." The first to be given of that reward will be one thousand suites, and he will be crowned and admitted to the Garden, whereupon he will be received kindly by one hundred thousand angels, each of whom will have a gift, and they will escort him until he goes round one thousand palaces of light, shining with brightness."

Tuesday: It is narrated (by Abu Musa Al-Madini) on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays ten rak'ahs on Tuesday, at midday, or at the advance of the day (according to another version), in each rak'ah of which he recites Al-Fatihah and the Holy Verse of the Throne (i.e. Al-Baqarah 255) once, and "Say: 'He is Allah, the One and Only'" thrice, no sin will be write (and accounted) against him for seventy days (to come), and in case he dies within those seventy days, he will have died as a martyr, and the sins of seventy years will be forgiven for him."

Wednesday: It is narrated (by Abu Musa Al-Madini) on the authority of Abu Musa Al-Khawlani from Mu'adh Ibn Jabal that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays twelve rak'ahs on Wednesday, at the advance of the day, in each rak'ah of which he recites Al-Fatihah and the Holy Verse of the Throne (i.e. Al-Baqarah 255) once, and "Say: 'He is Allah, the One and Only'" and both Surahs of seeking refuge (with Allah from Satan) thrice, a caller near the Throne (of Majesty) will call: "O slave of Allah! Resume your work, for Allah has forgiven for you all of your previous sins, removed from you the grave's torture, darkness and constriction, and removed form you the distresses of Resurrection", and on that very day, a deed (equal to that) of a Prophet will be raised for him."

Thursday: It is narrated (by Abu Musa Al-Madini) on the authority of Ikrimah from Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays in the period between both Zhuhr and Asr prayers two rak'ahs, in the first rak'ah of which he recites Al-Fatihah and the

Holy Verse of the Throne one hundred times, and in the second both Al-Fatihah and "Say: 'He is Allah, the One and Only'" one hundred times, and invokes Allah's Prayer and Blessing upon Muhammad (the Prophet) one hundred times, Allah Almighty will give him the reward of him who has observed the fasts of (the three months of) Rajab, Sha'ban and Ramadan, and he will receive as much reward as that of him who has performed Hajj to the House, and as much good deeds as the number of those who believe in Allah, and put their trust in Him will be written for him."

Friday: It is narrated (and this narration is unidentified, and this Hadith also is not reliable) on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the whole of Friday is fitting for prayer. No believing servant stands, when the sun rises and becomes high as much as a lance or more, and performs ablution perfectly, and offers the two-rak'ah prayer of Duha, out of sincere faith in, and expecting the reward of that from Allah Almighty, but that Allah Almighty writes two hundred good deeds for him, and plots out of his account two hundred evil deeds; and he, who prays four rak'ahs, Allah Almighty raises him four hundred degrees high in the Garden; and he, who prays eight rak'ahs, Allah Almighty raises him eight hundred degrees high in the Garden and forgives for him all of his sins; and he who prays twelve rak'ahs, Allah Almighty writes for him two thousand and two hundred good deeds, and plots out of his account two thousand and two hundred evil deeds, and further raises him two thousand and two hundred degrees high in the Garden."

It is narrated (by Ad-Daraqatni and Al-Khatib on the authority of Malik) that Ibn Umar said: The Messenger of Allah "Peace be upon him" said: "He, who enters the mosque on Friday, and offers a four-rak'ah prayer before the Friday obligatory prayer, in each rak'ah of which he recites (Al-Fatihah in which Allah says) "Praise be to Allah", and "Say: 'He is Allah, the One and Only'" fifty times, will not die until he sees his sitting place in the Garden, or it is seen for him (by others)."

Saturday: It is narrated (by Abu Musa Al-Madini) on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers, on Saturday, a four-rak'ah prayer, in each rak'ah of which he recites Al-Fatihah once and "Say: 'He is Allah, the One and Only'" thrice, and when he finishes he recites the Holy Verse of the Throne (Al-Baqarah 255), Allah Almighty records for him by each letter (he utters) the reward of both Hajj and Umrah, and grants him the reward of fasting during the day and standing for supererogatory prayers at night for a whole year, and Allah Almighty further gives him, by each letter he utters, the reward of a martyr, and he will be under the shade of Allah's Throne (of Majesty), in the company of the Prophets and martyrs."

As for the nights along the week, they go as follow:

The night of Sunday: It is narrated (by Abu Musa Al-Madini) on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and

peace be upon him" said: "He, who prays, on the night of Sunday, twenty rak'ahs, in each rak'ah of which he recites Al-Fatihah and "Say: 'He is Allah, the One and Only'" fifty times, both Surahs of seeking refuge (with Allah from Satan) once each, asks for the Forgiveness of Allah Almighty one hundred times, and invokes forgiveness for himself as well as his parents one hundred times, invokes Allah's Prayer and Blessing one hundred times, and holds himself free from having any claim of might and power, and seeks the shelter of Allah, and then says: 'I bear testimony to the fact that there is no god (to be worshipped) but Allah, and I bear testimony to the fact that Adam is Allah's sincere friend and Primal formation, and Ibrahim is Allah's Bosom friend, and Moses is Allah's interlocutor, and Jesus is Allah's Spirit, and Muhammad is Allah's beloved'„ receives as much reward as the number of those who ascribe as well as those who ascribe not a son to Allah, and Allah raises him in the company of the faithful saved on the Day of Judgement, and it is incumbent upon Allah to admit him to the Garden with the Prophets."

The night of Monday: It is narrated (by Abu Musa Al-Madini) on the authority of Al-A'mash from Anas that the Messenger of Allah "Peace be upon him" said: "He, who prays on the night of Monday four rak'ahs, in the first rak'ah of which he recites (Al-Fatihah in which Allah says) "Praise be to Allah" and say: "Say: 'He is Allah, the One and Only'" ten times, and in the second he recites (Al-Fatihah in which Allah says) "Praise be to Allah" and say: "Say: 'He is Allah, the One and Only'" twenty times, and in the third he recites (Al-Fatihah in which Allah says) "Praise be to Allah" and say: "Say: 'He is Allah, the One and Only'" thirty times, and in the fourth he recites (Al-Fatihah in which Allah says) "Praise be to Allah" and say: "Say: 'He is Allah, the One and Only'" forty times, and when he finishes with salutation he recites "Say: 'He is Allah, the One and Only'" seventy-five times, asks for Allah's Forgiveness for himself as well as his parents seventy-five times, and asks Allah Almighty for his need, it is incumbent upon Allah to give him what he asks for." This is called the Need Prayer.

The night of Tuesday: A great reward and enormous return will be assured to him, who offers (on the night of Tuesday) two rak'ahs, in which he recites in each one Al-Fatihah, "Say: 'He is Allah, the One and Only'" and both Surahs of seeking refuge (with Allah from Satan) fifteen times, and recites, after concluding with salutation, the Holy Verse of the Throne fifteen times, and asks for Allah's Forgiveness fifteen times. It is narrated on the authority of Umar that the Messenger of Allah "Peace be upon him" said: "He, who prays on the night of Tuesday two rak'ahs, and recites in each rak'ah Al-Fatihah, "Verily, We have sent it (the Qur'an) down on the Night of Power" and "Say: 'He is Allah, the One and Only'" seven times, Allah Almighty will save his body from the fire, and on the Day of Judgement this (prayer) will be his leader and guide to the Garden."

The night of Wednesday: It is narrated on the authority of Fatimah "Allah be pleased with her" from the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays on the night of Wednesday two rak'ahs, and recites in the first Al-Fatihah and "Say: I seek refuge with (Allah) Lord of

daybreak..." ten times, and in the second Al-Fatihah and "Say: I seek refuge with (Allah) Lord of mankind..." ten times, and when he utters salutation asks for Allah's forgiveness ten times, and invokes Allah's Prayer and Blessing upon Muhammad (the Messenger of Allah) ten times, seventy thousand angels from each firmament of heaven descend to record his reward up to the Day of Judgement." According to another narration "If one prays sixteen rak'ahs, in which he recites after Al-Fatihah what Allah Almighty wills him to recite, and recites in the last two rak'ahs the Holy Verse of the Throne thirty times, and in the first two "Say: 'He is Allah, the One and Only'" thirty times, his intercession will be accepted for ten of his household, to whom the fire (of Hell) has been assured."

It is narrated (by Abu Musa Al-Madini) on the authority of Fatimah "Allah be pleased with her" that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays on the night of Wednesday six rak'ahs, in which he recites after Al-Fatihah: "Say: "O Allah! Lord of Power (and Rule), You give Power to whom You please, and You stripe off Power from whom You please: You endue with honour whom You please, and You bring low whom You please: in Your hand is all Good. Verily, over all things You have power" (Al Imran 26)

﴿ قُلِ ٱللَّهُمَّ مَـٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ
ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ (٢٦) ﴾

And when he finishes from his prayer he says: "Might Allah reward Muhammad (the Messenger of Allah) on behalf of us as much as is fitting for him", the sins of seventy years will be forgiven for him, and a clearance from the fire (of Hell) be written for him."

The night of Thursday: It is narrated (by Abu Musa Al-Madini, and Abu Mansur Ad-Dailami) on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one prays, in the period between both Maghrib and Isha' prayers, on Thursday, two rak'ahs, in each rak'ah of which he recites Al-Fatihah, the Holy Verse of the Throne (Al-Baqarah 255)

﴿ ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى
يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ
وَسِعَ كُرْسِيُّهُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ (٢٥٥) ﴾

Five times, "Say: 'He is Allah, the One and Only'" five times, both Surahs of seeking refuge (with Allah from Satan) five times, and when he finishes from his prayer he asks for Allah's Forgiveness fifteen times, and makes the reward of that to his parents, he will have fulfilled the right of his parents upon him, even though if he is undutiful and disobedient to them, and Allah Almighty will give him the same as He gives the truly faithful believers and martyrs."

The night of Friday: It is narrated (even though this narration is unreliable) that Jabir said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays on the night of Friday, in the period between both Maghrib and Isha' prayers, twelve rak'ahs, in each rak'ah of which he recites Al-Fatihah once and "Say: 'He is Allah, the One and Only'" eleven times, he seems as if he ahs worshipped Allah twelve years, including observing fasts during their days, and the standing for supererogatory prayers on their nights." According to Anas (but the narration is also not authentic): The Prophet "Peace be upon him" said: "He, who prays, on the night of Friday, Isha' in congregation, and then offers the constant two-rak'ah prayer after it, and then prays ten rak'ahs, in each of which he recites Al-Fatihah, "Say: 'He is Allah, the One and Only'", and both Surahs of seeking refuge, once each, and then offers three-rak'ah prayer for Witr and lies on his right side, with his face towards the direction of the Qiblah, seems as if he has given life (i.e. stood for supererogatory prayer) to the night of Power." (It is narrated by At-Tabarani on the authority of Abu Hurairah that) the Messenger of Allah "Peace be upon him" said: "Invoke Allah's Prayer and Blessing upon me so much on the Night of Eager Desire and the Day of Brightness, i.e. on the night and the day of Friday."

The night of Saturday: (According to an unidentified narration) Anas said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays on Saturday, between both Maghrib and Isha' prayers, twelve rak'ahs, a palace will be built for him in the Garden, and he will seem as if he has given in charity to all of faithful believing men and women, and rendered himself free from the Jews and it is incumbent upon Allah to forgive for him."

The Third Category: That Which Is Repeated With The Recurrence Of Years

They include four prayers: the prayer of both Ids (festivals of breaking fast and sacrifice), the prayer of Tarawih (rest-giving during the month of Ramadan), and the prayers of both Rajab and Sha'ban

The first is the prayer of both Ids; and its performance is firmly constant and it is one of the rituals of religion. However, seven things should be observed in it:

Firstly: Takbir should be in a series of three parts as follows: "Allah is Greater; Allah is Greater; Allah is Greater; Allah is Greater with certainty; and Praise be to Allah so much; and glorified be Allah every morning and evening; there is no god but Allah, the One and Only, other than Whom there is no partner; we are sincere to Him in faith even though against the will of the unbelievers." One should begin with Takbir on the night of breaking the fast (of the month of Ramadan) until the due time of the Id prayer; and in Id Al-Adha (Sacrifice) from the morning of the day of Arafah until the evening of the thirteenth day; and this is the most perfect statement (in this issue). Let one utter Takbir following every obligatory and supererogatory prayer, seeing that it is better confirmed to be after the obligatory prayers.

Secondly: when it is the morning of the Id day, let one take bath, get adorned

and apply perfume to himself, the same as we've mentioned in the Friday congregation. Wearing upper garment and turban is much better for men, and the children should avoid silk (in their clothes), and the old women should avoid adornment on their setting out.

Thirdly: Let one come out through a certain way, and returns home through another way, the same as was done by the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Muslim on the authority of Abu Hurairah). Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" commanded that the unmarried young virgins and the mature girls who stay often screened should set out (to share good and celebration with Muslims according to what is unanimously narrated on the authority of Umm Atiyyah).

Fourthly: it is desirable to set out to a plain land, such as the desert, unless it is Mecca or Jerusalem. If it is a rainy day, there is no harm to pray in the mosque; and even if it is a clear day, it is permissible for the imam to command one to lead the weak among the people in prayer in the mosque, and he himself sets out with the strong among them (to the plain land) while glorifying (Allah Almighty).

Fifthly: The due time of the prayer should be observed: the due time of Id prayer lies within the period from the rise of the sun till its decline (i.e. its passing the meridian); and the due time of slaughtering sacrifice lies in the period from the advance of the sun as much enough to offer a two-rak'ah prayer and deliver two sermons till the last portion of the thirteenth day. In this respect, it is desirable to hasten on to offer the prayer of the feast of Sacrifice, for the purpose of slaughtering, as well as it is desirable to delay the prayer of the feast of Breaking Fast, in order to have opportunity to distribute the alms of breaking fast before it. this is in accordance with the tradition of the Messenger of Allah "Allah's blessing and peace be upon him".

Sixthly: This pertains to the way of prayer: let the people set out while uttering Takbir on the way, and once the imam arrives in the praying place, he should not sit, nor offer any supererogatory prayer, and the people also should interrupt whatever supererogatory prayers they might be offering, and a call should be pronounced that "Come to the congregational prayer!" the imam then should lead them in a two-rak'ah prayer, in the first of which he should recite seven Takbirs besides that of assuming the prayer and that of bowing, saying (in himself) between each two of which: Exalted be Allah; Praise be to Allah; There is no god (to be worshipped) but Allah; Allah is Greater.

After the Takbir of inauguration, let him say: "I've set my face direct to Him Who has created both the heavens and the earth", and delay seeking refuge (with Allah from Satan) till after the eighth Takbir. Let him recite in the first rak'ah the Surah of Qaf after Al-Fatihah, and Al-Qamar in the second rak'ah. As for the number of Takbirs in the second rak'ah, they are five, besides that of standing and that of bowing, saying between each of which the same as we've mentioned in the first rak'ah. After the prayer, let him deliver two sermons, with a sitting (for break) between them. if the Id prayer escapes anyone, he should fulfill it in lieu.

Seventhly: Let one offer a ran as sacrifice. In this issue it is narrated by Abu Dawud, At-Tirmidhi and others on the authority of Anas and Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" sacrificed two white-and-black rams, which he slaughtered with his own hand and said: "In the Name of Allah; and Allah is Greater: this is on behalf of me, and of such of my nation as does not sacrifice." It is narrated by Abu Dawud on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees the new moon of (the month of) Dhul-Hijjah, and he has the intention to offer a sacrifice (on the tenth of Dhul-Hijjah), let him take nothing from his hair or from his nails" (i.e. he should not cut short his hair, nor trim his nails).

(It is narrated by At-Tirmidhi and Ibn Majah on the authority of) Abu Ayyub Al-Ansari that he said: "During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man would offer as sacrifice a sheep on behalf of his family, from which they would eat and feed others." one might eat of his sacrifice even till after three days and more, according to the concession which was given to them in this respect to abrogate the forbiddance. According to Sufyan Ath-Thawri: It is desirable that one should pray twelve rak'ahs after the prayer of Id Al-Fitr, and six after the prayer of Id Al-Adha; and he tells that this is out of the tradition.

The second is the prayer of Tarawih (rest-giving); and it consists of twenty rak'ahs, and the way of performing it is well-known. To be sure, it is a constant tradition, even though less confirmed than the prayer of both Ids. But there is difference as to whether it is better to be performed individually or in congregation. the Messenger of Allah "Allah's blessing and peace be upon him" himself came out and led it in congregation for two or three nights, after which he did not come out justifying that with his saying: "I fear it might be enjoined upon you." But Umar "Allah be pleased with him" prompted the people to perform it in congregation, seeing that he had become safe from its being enjoined upon the people, after the stoppage of the Divine Revelation (with the death of the Prophet).

Thus, it might be said that to perform it in congregation is better, depending upon the act of Umar, as well as upon the fact that there is blessing in the congregation which has its great excellence, as attested by the obligatory prescribed prayers (which should be offered in congregation). Moreover, one might be lazy to pray it individually. But he might be active on seeing the congregation. It might be also said that to perform it individually is better, since it belongs to the tradition more than to the rituals, such as the Id prayers; and it is more fitting to be joined to the Duha prayer and the prayer of greeting the mosque, and no congregation has been sent for it. it is the habit that a gathering of people might enter the mosque together, but they do not offer the two-rak'ah prayer of greeting the mosque in congregation.

In this connection it is narrated by Ibn Abu Shaibah on the authority of Damrah Ibn Habib from one of the companions that the Messenger of Allah

"Allah's blessing and peace be upon him" said: "The superiority of performing the voluntary prayer in one's house to performing it in the mosque is like the superiority of performing the obligatory prescribed prayer in the mosque to performing it in the house." It is further narrated by Ibn Abu Ash-Shaikh on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A single prayer to be performed in this mosque of mine is better than one hundred prayers to be performed in any mosque else, and a single prayer to be performed in the Sacred Mosque is better than one thousand prayers to be performed in my mosque; and the most excellent of all of that is two-rak'ah prayer one offers in one of the corners of his house, which none knows but Allah Almighty." That's because showing off and sophistication might befall one in congregation, from which he might be secure in solitude. This is all about it.

But, the congregation is favoured as Umar "Allah be pleased with him" thought it to be: the congregation has been set for some supererogatory prayers, and this (Tarawih prayer) is fitting to be one of the rites which would appear. But to turn to the possibility of showing off in congregation, and laziness in solitude is to deviate from the real purpose of considering the great excellence of congregation, in so far as it is a collective worship; and the one who says so seems as if he says: "To perform prayer (in congregation) is better than to leave it by laziness (in solitude), and sincerity is better than showing off." So, let's suppose it in the case of the one who is self-confident that he will not become indolent once he is in solitude, as well as he will not show off once he attends the congregation. Which of both then is much better for him? The consideration depends upon the comparison between the great blessing of congregation, and the greater power of sincerity and attentiveness in solitude; and this might make him hesitate to prefer one of them to the other. It is desirable to practice Qunut in the Witr prayer during the last half of (the month of) Ramadan.

As for the prayer of Rajab, it is narrated (and this narration is fabricated) that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No one observes fast on the first Thursday of (the month of) Rajab, and then offers, in the period between both Maghrib and Isha' prayers, twelve rak'ahs, making a break between each two with a salutation, in each rak'ah of which he recites Al-Fatihah once, "Verily, We have sent it down on the night of Power" thrice, and "Say: 'He is Allah, the One and Only'" twelve times, and when he finishes from his prayer he invokes Allah's Prayer and Blessing upon me seventy times, saying: "O Allah! Send Your Prayer and Blessing upon Muhammad, the unlettered Prophet, as well as upon his family", and then falls in prostration, and says seventy times: Exalted be You; Hallowed be You, Lord of Dominion and Spirit", after which he raises his head and says seventy times: "O Lord! Embrace me with Your Forgiveness and mercy, and overlook (such of sins as) You know: verily, You are Most Exalted in Might, Most Generous", and then performs another prostration in which he says the same as he has said in the first, and then asks

Allah in his prostration for his need, but that it will be fulfilled for him." the Messenger of Allah "Allah's blessing and peace be upon him" resumed: "None offers this prayer but that Allah Almighty forgives for him all of his sins, even though they are as much as the foam of the ocean, as enormous as is the number of sand, as heavy as is the weight of mountains, as abundant as is the number of the leaves of trees; and on the Day of Judgement, his intercession will be accepted for seven hundred of his household, to whom the fire (of Hell) has been assured." However, this prayer is desirable, and we have included it in this division because it is repeated with the recurrence of years, even though it is minor in rank than the prayers of Tarawih and both Ids, for it belongs to those narrations which have been handed down on the authority of individuals. But I saw it better to mention it here because I have found that the unanimity of the inhabitants of Jerusalem perform it regularly, and they reject to leave it.

As for the prayer of Sha'ban, it pertains to the night of the middle (i.e. the fifteenth night) of Sha'ban, on which one prays one hundred rak'ahs, concluding each two with salutation, in each rak'ah of which he recites after Al-Fatihah "Say: 'He is Allah, the One and Only'" eleven times.

If he likes, he could reduce it to ten rak'ahs, in each of which he recites after Al-Fatihah "Say: 'He is Allah, the One and Only'" one hundred times, for this is handed down among the supererogatory prayers.

The early men used to offer this prayer, which they called the prayer of good, and they often gathered and prayed it in congregation. It is narrated that Al Hassan said: Thirty from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" told me that he, who offers this prayer on this night, Allah Almighty looks at him seventy times, and with each He fulfills a need for him, the least of which is the forgiveness.

The Fourth Category Of Supererogatory Prayers Which Pertain To Occasional Causes, And Not To Fixed Times

Those include nine prayers: the eclipse prayer, the Istisqa' (invoking for water) prayer, the two-rak'ah prayer of greeting the mosque, the two-rak'ah prayer of ablution, the two-rak'ah prayer between both Adhan and Iqamah, the two-rak'ah prayer on coming out of, and entering the house, and the like of that; and let's mention of them what occur to our mind at present.

The first is the eclipse prayer. In this issue, it is narrated by both sheikhs on the authority of Al-Mughirah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, both moon and son are two of Allah's signs, and they do not eclipse for the death nor they do for the life (birth) of anyone. So, if you see that, hasten to celebrate (the Praises of) Allah and offer prayer." He said that when his son Ibrahim died, and the son partially eclipsed, and the people said: "It has eclipsed for his (Ibrahim's) death.

The time and way of performing it

When the sun eclipses at a time in which the prayer is or is not undesirable,

let's a caller make a public announcement that the people should gather for congregational prayer. The imam then should lead a two-rak'ah prayer, each of which contains two bowings, the first of which is longer than the second. He should not recite aloud in the prayer. Let him recite in the first standing of the first rak'ah Al-Fatihah and the Surah of Al-Baqarah, in the second Al-Fatihah and the Surah of Al Imran, in the third (which is the first standing of the second rak'ah) Al-Fatihah and the Surah of An-Nisa', and in the fourth Al-Fatihah and the Surah of Al-Ma'idah, or as much of the Qur'an as is equal to that, whereas he likes. If he is satisfied only with Al-Fatihah in each standing, it will be sufficient for him; and if he is satisfied with the short Surahs, there will be no harm. However, the purpose of prolonging the prayer as such is to keep praying until it becomes clear. Let him exalt Allah in the first bowing (of the first rak'ah) as much as is equal to one hundred Holy Verses, in the second as much as is equal to eighty Holy Verses, in the third as much as is equal to seventy Holy Verses and in the fourth as much as is equal to fifty Holy Verses. Let the prostration in each rak'ah be in proportionate with its related bowing. After the prayer, let him deliver two sermons, with a sitting (of break) between them, and order the people to give in charity, emancipate slaves, and turn to Allah in repentance.

Let him do the same when the moon eclipses, with the change that he should recite aloud since it is a night prayer. Its time begins with the beginning of the eclipse, and it ends when it becomes clear. The time for it also ends when the sun sets while in eclipse. The prayer of the Moon eclipse passes when the disk of the sun appears, since it cancels the dominion of the night, but it does not pass with the setting of the moon, for the moon prevails at the whole night. But if it clears in the midst of the prayer, let one complete it quickly. Whoever catches only the second Bowing with the *imam* this *rak'ah will have* escaped him, for the fundamental point is the first Bowing.

The second is the prayer of Istisqa' (invoking for water). When the water of streams runs off underground, the rain is cut off, or a canal collapses, it is desirable for the imam to order the people firstly to observe three fasts, and spend in charity as much as is within their capacity, get rid of grievances and injustices, and turn to Allah in repentance. On the fourth day, let him come out with them, in addition to the old women and children, cleaned and dressed, in humility, submission and meekness, unlike their state in Id prayer. It is said that it is desirable to have the animals also come out, for they share the need (for water) with men, depending upon the narration of Al-Baihaqi on the authority of Abu Hurairah, in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it been for the suckling infants, those old who (offer prayer in which they) are bowing, and those animals which are feeding, the punishment (of Allah) would have been assuredly poured over you." If the non-Muslims who live under the authority of Muslims also come out in their company, distinct from them, they will not be forbidden.

When all gather in the praying place in an open space, a call should be pronounced that "Prayer should be performed in congregation", and the imam

should lead them in a two-rak'ah prayer, like that of Id, with no Takbirs. Then, he should deliver two sermons, with a short sitting (of break) between them, spending the most portion of his sermons in asking for Allah's Forgiveness. In the middle of the second sermon, let him turn his back to the people and face the Qiblah, and turn his cloak upside down, showing pessimism of changing the state. As such did the Messenger of Allah "Allah's blessing and peace be upon him". He should, at that very moment, make the upper become the lower part, the right become the left side, and the left become the right side, and so should the people do. At that time, let them supplication in a low tone. Then, let him face them, and conclude his sermon, and they should let their cloaks turned as such until they take them off whenever they take off their garments.

Let him say in his supplication: "O Allah! You have commanded us to invoke You, and promised us to respond to our invocation. We have invoked You as You ordered us, so, please, respond to our invocation as You promised us. O Allah! Endow us with forgiveness for what we've committed (of sins), and respond to us by providing us with water and enlarging our sustenance." It is desirable also to supplicate (as such) following the obligatory prayers during the three days prior to the coming out. This supplication has some internal manners and conditions, pertaining to repentance, averting injustices, and the like of that, which will be discussed later in the Book of Supplication.

The third is the funeral prayer, and the way of performing it is well-known, and the most comprehensive supplication therein is that which has been handed down through an authentic narration (by Muslim) on the authority of Awf Ibn Malik who said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having performed a funeral prayer and I retained from him the following supplication: "O Allah! Forgive him and bestow mercy upon him; provide him with health and power, and excuse him (for his sins); receive him generously with honour, make spacious his grave; wash him with water, snow and hailstone, and cleanse him from sins and mistakes in the same way as a white garment is cleansed from dirt; recompense him with an abode better than his, a family better than his, and a spouse better than his (in the world); admit him to the Garden and save him from the punishment of the grave and from the punishment of the fire (of Hell)", thereupon Awf (the narrator) said: "I wished I had been that dead (who received this supplication from the Prophet)."

Whoever overtakes only the second Takbir, let him observe the sequence of prayer within himself, and utter Takbirs with the imam; and when the imam utters the End Salutation, let him utter the Takbir which has escaped him, the same as him who misses any portion of the prayer which he should fulfill once the imam finishes the prayer. If one precedes to utter the Takbirs, there would be no significance of following the imam on the part of the one led in this prayer. Verily, the Takbirs act as the apparent pillars, and are worthy of standing in the same position of rak'ahs in all the prayers. This is, to me, the best opinion, even though others are possible too.

On the other hand, the narrations which pertain to the excellence of the funeral prayer and following the funeral procession are so much famous and we need not be long by mentioning them here. How should it not be held excellent seeing that it is one of those collective obligations? It is supererogatory only in relation to him upon whom it is not an individual obligation through the presence of someone else, and (with whose presence on behalf of him) he receives the excellence of the collective obligation, even though it has not been binding upon him since others undertook the collective duty on his behalf, and exempted others from the guilt of neglect, unlike the supererogatory prayer, which could not cancel out any obligation from anyone.

It is desirable to seek a congregation of great number (who undertake this prayer) for the sake of the blessing of the prolific solicitudes and supplications, and in the hope of its including him whose invocation receives answer. The reference dependable here is the narration (of Muslim) on the authority of Kuraib, the freed slave of Ibn Abbas "Allah be pleased with both" that one of Ibn Abbas's sons died. He said: "O Kuraib! Get out and see how many people gathered to attend his funeral." I went out and found that a lot of people had gathered. I returned and told him. He asked: "Do you guess that they are (no less than) forty persons?" I replied in the affirmative. He then said: "Take him (the dead) out, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No Muslim person who died, and (no less than) forty men, associating none with Allah (in worship) attended his funeral (prayer), but that Allah would accept their intercession for him."

When one sees off a funeral and arrives in or enters the graveyard, let him say: "Peace be upon you, the inhabitants of those graves from amongst the faithful believers and Muslims: Allah's Mercy be upon such of us as come (here by death) earlier or later, and we, Allah Willing, are going to join you." It is more convenient that he should not leave until the dead is buried; and once the earth is levelled on him, let him stand at his grave and say: "O Allah! This is Your servant who has been returned to You: O Allah! Be Merciful and Kind to him. O Allah! keep the earth away from both his sides, open the gates of the heaven to his soul, and accept him with good acceptance. O Allah! If he is a good-doer, multiply his goodness, and if he is an evil-doer, excuse him."

The fourth is the prayer of greeting the mosque. It is of two rak'ahs and more, whose performance is constant, to the extent that by no means could it be cancelled out even if the imam is delivering his sermon on Friday, with the stipulation of being attentive to the preacher. In case he is engaged in performing an obligation at its prescribed time, or fulfilling a duty which is due upon him, the prayer of greeting should be offered, therewith he will receive its great reward, since the main purpose is not to have the commencement of entering the mosque free from any religious service pertaining to the mosque, in fulfillment of the rights of the mosque. For this reason, it is undesirable for one to enter the

mosque while his ablution is broken. But in case he enters, only for the sake of crossing or sitting, let him say four times: Exalted be Allah; Praise be to Allah; There is no god (to be worshipped) but Allah; and There is no might nor power but with Allah." it is said that it is equal (in reward) to the two-rak'ah prayer of greeting the mosque.

According to the doctrine of Ash-Shafi'i, the prayer of greeting the mosque is not disliked even at the times in which the prayer is undesirable, i.e. after the obligatory prayers of both Fajr and Asr, the time of sun's decline (passing the meridian), and the times of both rising and setting of the sun. the reference here is the narration (of both Sahihs on the authority of Umm Salamah and Muslim on the authority of A'ishah) that the Messenger of Allah "Allah's blessing and peace be upon him" once offered a two-rak'ah prayer after Asr. It was said to him: "Have you not forbidden us to do so?" he said: "This two-rak'ah prayer is that which I was supposed to offer after Zhuhr, but the delegate diverted me from offering them (at that time)."

There are two points to be deduced from that Hadith: The first is that the undesirability is restricted only to that kind of prayer, for which there is no justification, and the weakest of reasons is the fulfillment of the supererogatory prayers. However, the learned men differ as to whether the supererogatory prayers should or should not be fulfilled, and if one does the like of what has escaped him, should it be regarded fulfillment of what is due? If then the undesirability is negated even by the weakest of reasons, it should rather be abrogated by entering the mosque, which is a strong reason. So, it is not undesirable to perform the funeral prayer once it is present, the eclipse prayer and the Istisqa' prayer at those time, in view of their benefits and advantages.

The second is the fulfillment of the supererogatory prayers, since the Messenger of Allah "Allah's blessing and peace be upon him" fulfilled (after Asr prayer the two-rak'ah prayer which he used to offer after Zhuhr prayer), and in him we should have a good pattern (to follow). (It is narrated by Muslim that) A'ishah said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" was overpowered by fatigue or slumber and was hindered from standing on that night for the supererogatory prayer), he would offer, at the first portion of the coming day, twelve rak'ahs." According to the learned men, when one is in prayer and the response to the Mu'adhdhin escapes him, and he utters salutation, let him respond to the Mu'adhdhin, even though he has stopped, and then fulfill substitute prayer in lieu.

Thus, there is no significance to be given to the statement of him who says that this is like the first case, and it should not be fulfilled; for had it been so, no doubt, the Messenger of Allah "Allah's blessing and peace be upon him" would not have fulfilled it in lieu at the time of undesirability. It is true that if one has a daily regular division from which he is hindered (for some reason or another), he should be given no concession to leave it: on the contrary, he should overtake it

in another time, lest he should not be inclined to comfort and luxury. It is good to overtake it, by way of self-mortification on the one hand, and in accordance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of both Sahihs on the authority of A'ishah): "The dearest deed in the Sight of Allah is that which is done regularly, no matter trivial it might be."

This means that one should not be inconsistent in doing his deeds. It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty hates him who worships Allah with a certain act of worship and then leaves it out of tedium." So, let him beware of being included under the risk of threat and menace. What is affirmed by that narration is that Allah Almighty hates him who leaves the religious deed by way of weariness, and had it not been for Allah's aversion towards him, and separation (from His Presence), such weariness would not have overpowered him.

The fifth is two-rak'ah prayer to be offered after performing ablution. This prayer is desirable, for ablution is a religious service, whose main purpose is to offer prayer through it. furthermore, the defilements are to obstruct (one from practicing the worship), and such defilement might happen to break the state of ablution before performing the service, with the result that the endeavour is lost. So, to hasten to offer this two-rak'ah prayer is to fulfill the purpose of ablution before it is broken. This prayer is verified by the narration (of both Sahihs on the authority of Abu Hurairah) in which the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to Bilal: "I entered the Garden and found Bilal there. I asked him: "O Bilal! By which thing have you preceded me to the Garden?" he said: "I do not know but that I do not break the state of my ablution but that I (perform ablution once again and) offer a two-rak'ah prayer after it."

The sixth is a two-rak'ah prayer to be offered on entering as well as on coming out of the house. In this respect it is narrated (by Al-Baihaqi) on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you come out of your house, offer a two-rak'ah prayer, perchance it would avert the evil exit from you; and when you enter the house, offer a two-rak'ah prayer, perchance it would avert from you the evil entrance." This implies the commencement of each matter of significance. For this reason, it is narrated that (it is desirable to) offer a two-rak'ah prayer on assuming Ihram, a two-rak'ah prayer on starting a journey, and a two-rak'ah prayer on returning from journey in the mosque before entering the house. All of this is handed down from the practice of the Messenger of Allah "Allah's blessing and peace be upon him". It was the habit of one of the righteous good men to offer a two-rak'ah prayer whenever he had a meal, and whenever he had a drink, and so he did in every act that happened to him.

The blessing should be sought in the commencement of anything, through the celebration of Allah Almighty. Those things are of three states: some recur frequently, such as eating and drinking, in which one should begin with mentioning the Name of Allah Almighty. (It is narrated by Abu Dawud, An-Nasa'i, Ibn Majah and Ibn Hibban on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything of significance which is not started with "In the Name of Allah, Most Gracious, Most Merciful" is cut off."

The second is that which is of importance, even though it does not recur frequently, such as holding the tie of marriage, giving advice and counsel, which is desirable to be started with praising Allah Almighty. The one who holds the tie of marriage should begin with saying: "Praise be to Allah, and Allah's Blessing be upon the Messenger of Allah" I've given you my daughter in marriage." The one who accepts marriage should say: "Praise be to Allah, and Allah's Blessing be upon the Messenger of Allah: I've accepted the marriage." It was the habit of the companions "Allah be pleased with them" to start their messages, advises and counsels with praising Allah Almighty.

The third is that which does not recur frequently, but once it occurs, it becomes of permanence and importance, such as the journey, buying a new house, assuming Ihram, and the like of that. It is desirable to offer a two-rak'ah prayer in advance of all of those, and the least of them is entering a house and coming out of it, for it is a kind of the short journey.

The seventh is the prayer of Istikharah (seeking the guidance of Allah to what is better). the Messenger of Allah "Allah's blessing and peace be upon him" commanded him who intends to do a thing, and he does not know its consequence, and whether it is good to leave or do it, to offer a two-rak'ah prayer, in the first rak'ah of which he recites Al-Fatihah and "Say: 'O you who reject faith'" and in the second Al-Fatihah and "Say: 'He is Allah, the One and Only'", and when he finishes let him supplicate: "O Allah! I ask guidance from your knowledge, And Power from Your Might and I ask for your great blessings. You are capable and I am not. You know and I do not and you know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter as well as for my present and later needs Then You ordain it for me and make it easy for me to get, And then bless me in it. If You know that this job is harmful to me In my religion and subsistence and in the Hereafter as well as for my present and later needs Then keep it away from me and let me be away from it. Ordain for me whatever is good for me, and make me satisfied with it." Then the person should name (mention) his need."

This is narrated by Al-Bukhari on the authority of Jabir Ibn Abdullah, who said: The Prophet "Allah's blessing and peace be upon him" used to teach us how to ask Allah to guide one to what is right (concerning any job or deed), in all matters as he taught us the Surahs of the Qur'an. He said: "If anyone of you thinks of doing any job he should offer a two-rak'ah-prayer other than the

obligatory ones and then name the matter (concerning which he likes to seek Allah's Guidance)", and supplicate with the supplication which we've mentioned. According to a wise man: "He, who gives four things, will not be forbidden four things (in return): whoever gives thanks will not be forbidden (to be given) more; and whoever gives repentance will not be forbidden the acceptance (of his repentance); and whoever gives (the prayer of) seeking the guidance (of Allah Almighty to what is right and better) will not be forbidden the better choice; and whoever gives counsel will not be forbidden (to be guided to) the right."

The eighth is the need prayer. Whoever is constrained by necessity, and for the interest of his religion and world forces him to be in need for something which is difficult, let him offer this prayer. It is narrated (by Ad-Dailami) on the authority of Wuhaib Ibn Al-Ward that he said: "From amongst the invocations which are not rejected is that one offers a twelve-rak'ah prayer, in each rak'ah of which he recites Al-Fatihah, the Holy Verse of the Throne, and "Say: 'He is Allah, the One and Only'", and when he finishes, let him fall in prostration and say: Exalted be He, Who is dressed in (the Dress of) Power and Honour therewith He speaks; Glorified be He, Who covers Himself in Glory therewith He is Bountiful; Glorified be He, Who calculates all things with His Knowledge; Glorified be He, other than Whom none else should be exalted; Glorified be He, Lord of Grace and Favour; Glorified be He, Lord of Power, Honour and Generosity; Glorified be He, Lord of Might: I ask You by the articulations of Power and Honour in Your Throne (of Authority), the utmost degree of mercy in Your Book, by Your Greatest Name, by Your Highest Power, by Your Comprehensive Perfect Words, which no dutiful nor wicked could go beyond, to send Your Prayer and Blessing upon Muhammad and upon the family of Muhammad." Then, let him ask fro his need, in which there should be no disobedience to Allah, and it will receive answer, Allah Willing. Wuhaib said: We have been reported that it was said: "You should not teach that to the foolish weak-minded among you, lest they would back each other, through it, in disobedience of Allah Almighty."

The ninth is the prayer of Tasbih; and it is narrated through tradition to be offered randomly, i.e. it is not unique to a particular time or occasion. It is desirable not to have the week or the month free from offering it once at least. In this issue it is narrated (by Ibn Majah) on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Abbas Ibn Al-Muttalib: "O Abbas! O my uncle! Should I not give you (a gift)? Should I not grant you? Should I not be a source of advantage to you? Should I not instruct you ten things (which plot out ten types of your sins): if you do that (which I'm going to tell you), Allah will forgive you (the whole of) your sins, the first and the last, the old and the new, that which committed by mistake, and that which is committed intentionally, the minor and the major, that which is done in secrecy and that which is done in public? Those are ten things: to offer a four-rak'ah prayer, in each rak'ah, recite the Opening of the Book and a Surah (from the Qur'an), and when you finish from the recitation in the first rak'ah, say while

you are standing: "Glory be to Allah; praise be to Allah; there is no god but Allah; Allah is Greater" fifteen times; then bow down, and say it ten times while you are bowing (besides those uttered in the bowing); then, raise your head from bowing, and say it ten times while standing; then fall in prostration, and say it ten times while you are prostrating (besides those said in the prostration); then raise your head from prostration and say it ten times while sitting; then prostrate and say it ten times; and then raise your head from prostration and say it ten times: those are seventy-five (statements) to be uttered in every rak'ah, which you have to say in the four rak'ahs. If you have power to offer such a prayer everyday, do it; and if you could not do , let it be every Friday; and if you could not do, let it be every month; and if you could not do, let it be (at least) once during your lifetime."

According to another version, it should be said in the beginning of this prayer: Exalted be You, O Allah, and by Your Praises (I exalt You); Blessed be Your Name; Exalted be Your Glory; Hallowed be Your Names; There is no god (to be worshipped) other than You." Then, let one exalt Allah fifteen times before recitation, and ten times after recitation, and the remaining is according to the previous narration, i.e. ten by ten. Let not him exalt after the second prostration while sitting; and this is more fitting, and it is the choice of Ibn Al-Mubarak. The total, as shown from both narrations, is then three hundred Tasbihs: if one offers this prayer during the day, let it be with one salutation, and if he offers it at night, let it be with two salutations; and this is good, since what has been handed down to us attests that the night prayer should be offered in pairs of rak'ahs. If one adds to those Tasbihs: "There is no might nor power but with Allah, Most High Most Great" it is very good according to many narrations.

These are the prayers which transmitted (from the Prophet); and none of which is desirable to be offered at those times, in which prayer is disliked, barring the prayer of greeting the mosque. But this exception does not include the two-rak'ah prayer to be offered after ablution, the two-rak'ah prayer of journey, the two-rak'ah prayer of entering and coming out of the house, and the two-rak'ah prayer of seeking Allah's Guidance, since the forbiddance (of praying at those times) is confirmed, and their related reasons are weak, and they do not rise up to the degree of such prayers as the eclipse, invoking for water, and greeting the mosque. Furthermore, I saw one of the Sufists offering the two-rak'ah prayer after ablution during those times in which prayer is undesirable; and this is absurd, since the ablution itself could, by no means, be a cause of prayer: on the contrary, the prayer itself is the cause of performing ablution. To be sure, one performs ablution in order to pray, and does not pray just because he has performed ablution.

If everyone that has been defiled wishes to pray at a time of undesirability has no way but to perform ablution and then pray, there will be no significance to be given to the undesirability. One should not state the intention to offer the two-rak'ah prayer of ablution in the same way as he does in the case of the two-rak'ah prayer of greeting the mosque. When he performs ablution, he prays two rak'ahs

voluntarily, in order that his ablution should not be idle, the same as Bilal did. This prayer is voluntary which occurs just after the ablution. The narration pertaining to Bilal does not attest that the ablution might be a cause of prayer, as strong as that of eclipse and greeting (the mosque) so that one should state the intention to offer the two-rak'ah prayer of ablution. It is impossible that one, by prayer, should state the intention to perform ablution: on the contrary, by ablution, one should state the intention to offer prayer. How should it be right to say while performing ablution: 'I perform ablution for the sake of my prayer', and say in his prayer: 'I pray because of my ablution'? if one likes to safeguard his ablution from idleness during the time of undesirability, let him intend to do a substitute performance in case, if it is possible, a certain prayer is due upon him, to which some defect ahs found its way, for some reason or another. That's because the substitute performance of prayer during the times of undesirability is not disliked.

As for the intention to offer voluntary prayers during the times of undesirability, there is no consideration for it, since the forbiddance pertaining to it has three important points: the first is to safeguard oneself from the resemblance of the sun worshippers. The second is to keep away from the spread of devil at those times, depending upon (the narration of An-Nasa'i on the authority of Abdullah As-Sunabihi) in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, sun rises, and there appears with it the horn of Satan: when it rises, the devil joins it, and when it is high, he departs from it; and when it is at the meridian, he joins it, and when it declines and passes the meridian, he leaves it; and when it is about to set, he joins it, and when it sets, he leaves it." he thus forbade offering prayer at those times, showing the reason for it.

The third is that the followers of the way to the hereafter still offer prayers regularly at all times (during the day and night); and of a surety, to do one item of religious service routinely develops weariness. When one is forbidden to offer it even for a short while, this will make him more active and desirous (for offering it), seeing that man, by nature, is eager to do what is forbidden to him. For this reason, to be hindered from prayer at those times (of undesirability) instigates him to lie in expectation for the passing of time. Thus, those times were devoted to Tasbih and Istighfar (asking for forgiveness), in avoidance of weariness which results from regularity of performance, and seeking relief by making one move from one kind of religious service to another. Verily, it is delightful to find and seek what is new, as well as it is bore to be continuous routinely on one thing. For this reason, the prayer has not been set to be solely prostration, solely bowing, or solely standing: on the contrary, the worships have been ordered from many kinds of acts and different celebrations, in such a way that the heart entertains from each a new pleasure on moving to it; and had it been continuous on doing one thing, surely, it would have been swifter to be a victim of tedium and weariness.

If those are serious enough to forbid offering prayer at those times of undesirability, in addition to many other mysteries, which it is not within the power of mankind to perceive, but Allah and His Messenger know them best, those serious things could not be left but by means of reasons, which are strong in law, such as the fulfillment of substitute prayers, the prayer of invoking for water, the prayer of eclipse, and the prayer of greeting the mosque. What is weaker than those should not be made to encounter the purpose of the forbiddance. This is the right in our sight; and Allah Almighty knows best.

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Who has blessed some with happiness and reduced others to wretchedness, brought some to death and others to life, caused some to laugh, and others to weep, brought some to existence, and others to nonexistence, reduced some to poverty and blessed others with richness, caused harm to some and brought good to others. it is He, Who has created the animal from a sperm-drop. Then, he has set Himself apart from the creatures by His attribute of being Free of all wants and needs. He Almighty has favoured some of His servants with good, by endowing them, out of His Bounty, with His Graces by which he whom He pleases has become independent, and made such as endeavours and toils, and has his sustenance constricted in need of Him, by putting him to test and trial.

He Almighty has made obligatory charity (Zakat) one of the fundaments of religion on which it is based, and showed that by virtue of which such of His servants as doomed to be purified have been purified, and through which the wealth of the wealthy who spends out of it in charity increases. Allah's blessing and peace be upon Muhammad, the well-chosen, the chief of all mankind, and the sun of guidance, as well as upon his family and companions, who were characterized by knowledge and piety.

To go further: Allah made the obligatory charity (Zakat) one of the fundaments upon which Islam has been based, and mentioned it just after the prayer, which is the highest religious service, as shown from His saying: " be steadfast in prayer; And practise regular charity." (Al-Baqarah 83)

﴿ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ﴾

(It is unanimously narrated on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam has been based on five (pillars): to bear testimony to the fact that there is no god (to be worshipped) but Allah, and that Muhammad is His servant and Messenger, to establish obligatory prayer, to practice regular charity..." he Almighty is strong in His threat to those who indulge in practicing it when He says: " And there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty." (At-Tawbah 34)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴾

To spend in the Way of Allah is to take out such of obligatory charity as due upon his property. Al-Ahnaf Ibn Qais said in this respect: I was in the company of a group of the Quraish men when Abu Dharr passed by and said: "Announce unto the treasurers (of wealth) that they will be branded in their back with a red-

heated iron rod which will penetrate through their chests, and in the back of their heads with a similar rod which will penetrate through their foreheads." According to another version: "the red-heated iron rod will be placed on the nipples of their breasts and forced through to emerge from the centre of their shoulder-blades, and on the centre of his shoulder-blades and forced through to emerge from the nipples of their breasts with shaking."

(It is narrated by Muslim on the authority of) Abu Dharr that he said: I went to the Messenger of Allah "Peace be upon him" and he was sitting under the shade of the Ka'bah. When he saw me he said: "By the Lord of the Ka'bah! They are the losers." I came there until I sat. I could not stay (any more) and stood up. I asked: "O Messenger of Allah! Let my father and mother be sacrificed for you! Who are those (losers)?" He said: "They are those, who have a great wealth except so and so and so (i.e. those who spend their wealth on whomever they find) in front of them, behind them, on their right and on their left; and how a few they are! No owner of camels, cattle or goat and sheep does not give in charity but that those (animals) would come on the Day of Judgement, more fleshy than they have ever been, and they would gore him with their horns and trample him with their hoofs. The more the last would pass away, the more the first would return (to trample him once again) until it is judged among the people."

Since this severe warning is (authentic, as long as it is) narrated in both Sahihs, it has become one of the religion's tasks to uncover the mysteries of obligatory charity (Zakat), its apparent and invisible conditions, its outward and inward meanings, with restriction to what is indispensable for both the almsgiver and its recipient to know. All of that could be uncovered in four chapters:

Chapter one: on the different kinds of obligatory charity (Zakat), and the causes of its obligation.

Chapter two: on its proprieties and its outward and inward conditions.

Chapter three: on the recipient of the obligatory charity (Zakat), and the conditions and manners by which he is worthy of receiving it.

Chapter four: On the voluntary charity (Sadaqat) and its excellence.

CHAPTER ONE: ON THE DIFFERENT KINDS OF OBLIGATORY CHARITY (ZAKAT) AND THE CAUSES OF ITS OBLIGATION

The kinds of obligatory charity, in relation to its appurtenances, are six: the obligatory charity due upon livestock (of cattle and sheep); the obligatory charity due upon currency of both (gold and silver); the obligatory charity due upon merchandise; the obligatory charity due upon buried treasures and mines; the obligatory charity due upon land yields; and the obligatory charity due upon breaking the fast (of Ramadan).

The First Kind: The Obligatory Charity Due Upon Livestock

This kind of obligatory charity, as well as the other kinds, is not due but upon a free Muslim, without stipulating his attaining the age of puberty, since it is due upon the property of even the child as well as the insane. This condition pertains to him upon whom it is binding.

There are five conditions which pertain to the property, upon which the obligatory charity is due: It should be livestock; such should be maintained on pasturing; a whole uninterrupted year should have passed upon it while being in the possession of the almsgiver; it should be equal to the minimum limit at which Zakat becomes due; it should be wholly owned (by the almsgiver). (Let's explain each in detail).

1- **The first condition**: that it should be livestock, it is well-known that the obligatory charity is due only upon camels, cattle and sheep. This means that no obligatory charity is due upon horses, mules and donkeys, as well as cross-breed of deers and sheep.

2- **The second condition**: that it should be pasturing, there is no obligatory charity upon such of animals as fodder constitutes their main food; and if (during the year which should pass on the livestock to be liable to charity) they were maintained through pasturing for some time, and through fodder for another time, because of which there appeared a need to supply them with provision, no obligatory would be due upon them.

3- **The third condition**: the uninterrupted year-possession of property. In this respect, (it is narrated by on the authority of that) the Messenger of Allah "Peace be upon him" said: "No obligatory charity is due upon a property before a whole year has passed on it (while being in the full possession of the almsgiver)." The yield of property is exempted from that, since it is subject to the same rule which governs the property; and thus the obligatory charity is due upon it because of the uninterrupted year-possession of its source. This year might be interrupted when the property is sold or granted.

4- **The fourth condition**: the full possession, which gives the owner the power of authority to dispose of what he owns. Alms are due upon the mortgaged cattle, since it is the owner himself who has limited his legal power over it. but it is not due on what has been lost or illegally usurped, unless it returns with its yields, and in this case, the alms should be due upon it on its return, along the time passed (while being lost or usurped). If one is in debt, which is to take up his property, no obligatory charity should be due upon him, for in this case, he will not be wealthy with it, for indeed, the wealth which makes one rich is what is beyond the need.

5- **The fifth condition**: this pertains to the attainment of the minimum limit (at which alms become due). As far as camels are concerned, no obligatory is due upon them unless they reach five, and in this case, a one-year-old sheep or a two-year-old goat become due. Two sheep are due upon (a property of) ten camels; three sheep are due upon fifteen camels; four sheep are due upon twenty camels. But in case they are twenty-five camels, a one-year-old she-camel becomes due, and in case a one-year-old she-camel is available, let it be a two-year-old male camel, if it is available. In case they are thirty-six camels, a two-year-old she-camel is due. If they reach forty-six camels, a three-year-old she-camel is due. If they reach sixty-one, a four-year-old she-camel becomes due. If they reach seventy-six, two two-year-old she-camels become due. If they reach

ninety-one, two three-year-old she-camels become due. If they reach up to one hundred and twenty-one, three two-year-old she-camels become due. If they reach up to one hundred and thirty (and more), the calculation has been fixed as a three-year-old she-camel is due upon each fifty, and two-year-old she-camel is due upon each forty.

As far as cows are concerned, nothing is due unless they reach up to thirty, upon which a one-year-old calf is due; and in case they are forty, a two-year-old she-cow is due; and in case they are sixty, two one-year-old calfs are due. If they are more than sixty, the calculation has been fixed as a one-year-old calf is due upon each thirty, and a two-year-old she-cow is due upon each forty.

As far as sheep are concerned, nothing is due unless they are forty, upon which a one-year-old sheep or a two-year-old goat is due. Nothing is due upon them after that until they reach one hundred and twenty-one, upon which two sheep are due; and in case of two hundred and one, three sheep are due; and in case of four hundred, four sheep are due. After that the calculation has been fixed as a single sheep is due upon each hundred.

The rule which governs the obligatory charity due upon *the property of the sole owner is true also* of the property jointly owned by two in partnership. Thus if forty sheep are jointly owned by two persons, a one-year-old sheep or two-year-old goat is due upon them; and if one hundred and twenty sheep are jointly owned by three persons, a single sheep is due upon them all. Partnership of neighbours, in its liability to *the obligatory charity,* is exactly like joint partnership, on the condition that their sheep should be herded together in the same place, taken to drink together (at the same source of water), milked together, graze together in the same pasture, and their mating be carried at the same time and place. Above all, the partners should be included in those upon whom the obligatory charity is due, for the partnership of the Muslem with the *a non-Muslim living under Muslims' power,* and the slave who has a written deed of emancipation for a certain sum of money is ineffective.

To give as *obligatory charity* a younger camel than the one prescribed by law is permissible, provided that the given camel should not be younger than a one-year-old she-camel, on the condition that one should mend the situation for the age of the camel, on the basis that a camel one year younger than the prescribed age requires a recompense of two goats or twenty Dirhams; one two years younger, four sheep or forty Dirhams. Furthermore, camels older than the prescribed age might be taken as obligatory charity provided that they are not older than a four-year-old she-camel, *and in this case,* the owner is entitled to be recompensed from the treasury officials.

No sick camel should be accepted as *obligatory charity* when one sound camel is found among the herd upon which the *obligatory charity* is due. From among thorough-bred camels a thorough-bred is taken and from among the half- bred, a half-bred should be taken. No sheep fattened for slaughtering and eating or gravid , nor sheep which has just brought forth, nor male, nor the best among the

flock should be taken (as obligatory charity).

The Second Kind: The Obligatory Charity Due Upon The Land Yields

One-tenth the edible plants (of foodstuff), which is as much as no less than eight hundred manebs, is due as obligatory charity; and nothing is due upon a quantity less than that amount. Nothing is due upon fruits nor cotton. But it is due upon edible grains, in addition to dates and raisins, provided that the amount should be eight hundred manebs of dates or raisins, and not of fresh dates or grapes. The obligatory charity due upon those should be taken out after drying. The property of a partner in this respect should be completed with the property of the other, according to the common partnership, such as the garden which is jointly owned by a group of heirs, the crop of which amounts to eight hundred manebs of raisins, eighty manebs of raisins are due on all of them together, each to pay in proportion to his share. This, however, does not apply to partnership among neighbours.

The minimum limit of wheat, for example, could not be supplemented with parley (and vice versa); but that of parley could be completed with thin-husked barley, since it is of the same species. This is the due amount of what is watered by an inundation or a canal. But only one-twenty is due upon what is watered with the help of a camel (used for carrying water) or artificial means through taking water from canals, tanks, drains, etc. if irrigation is done by both ways, the consideration should be built upon that which prevails.

As to the quality of the *obligatory charity, it should be known that* dry dates, dry raisins, and dry grains are accepted. Neither grapes nor fresh dates are accepted unless an epidemic should befall the trees and demand, which should be cut down before their fruit is ripe for the sake of the general interest. In that event fresh dates may be collected on the basis that nine-tenths will be set aside for the owner, and one-tenth for the poor. That the division of property is a kind of selling does not prevent such division, for indeed it is permissible because of necessity. The *obligatory charity* is due at the time when the benefit of the fruits becomes evident, and the grains grow hard, whereas it should be fulfilled after being dried.

The Third Kind: The Obligatory Charity Due Upon Both Gold And Silver

When a whole year has passed with a weight equal to two hundred sterling Dirhams (of silver while being in the possession of somebody) according to the Meccan weight, five Dirhams become due, and this is equal to one-fortieth; and if it is even a single Dirham more, its obligatory charity should be calculated according to this rate. The minimum limit of gold (at which Zakat is due) is twenty sterling Dinars according to the Meccan weight, upon which one-fortieth is due; and what is more should be calculated according to that rate. No obligatory charity is due if that amount is short of even a single grain. It is also due upon him who has counterfeit money, if they contain this minimum amount of pure metal. The obligatory charity is also due upon the gold and silver bullions

and the forbidden ornament (of gold and silver, such as the utensils of gold and silver, and the couches of gold owned by the rich men. It is due upon the permissible ornament. It is also due upon the debt of a solvent person capable of paying his debt, in which event it is due at the time of fulfillment. If the fulfillment of the debt has been deferred to a fixed date, the *obligatory charity* is not due until that date comes.

The Fourth Kind: The Obligatory Charity Due Upon Merchandise

It is the same as the obligatory charity of both gold and silver, but here the year is reckoned from the very time in which one possesses the money therewith he has purchased the goods, in case this money has reached the minimum amount liable to the obligatory charity. But in case that money is less than that, or if one buys (the goods) with the intention to practice traffic, the year should be reckoned from the very time of purchase. The obligatory charity here should be fulfilled in the currency prevalent in that town (or country), in terms of which its value is estimated. If the money with which the goods were purchased belonged to a certain monetary unit, and equal to exactly the minimum amount liable to the *obligatory charity* it would be better to calculate the *obligatory charity* on the basis of the same monetary unit with which the good were purchased than on that of the currency prevalent in the city or country.

On the other hand, if one has the intention to practice traffic by way of investing such of his property as he has saved, the year should not be reckoned just from the time of his intention, but from the very time of purchase. If, before the year elapses, the person drops his intention of investing, the fulfillment of the obligatory charity falls out. It is, however, better to fulfill the *obligatory charity* for that year.

Whatever profit may accrue at the end of the year is liable to the *obligatory charity* through the year of the capital, and will not have a special year reckoned for it as is the case with the offspring of animals. As to money-changers, the continuity of the year on the basis of which the *obligatory charity* due on their money is calculated is not interrupted by the exchange of the money among them as it is interrupted with exchange of other kinds of merchandise. The *obligatory charity* due upon the profits which accrue to the money-lender is due upon the lender himself, i.e. upon his share of the profit, even before distributing the shares. This is the most standard practice.

The Fifth Kind: The Alms Due Upon Buried Treasures And Mines

The buried treasure applies to such (of gold, silver and any precious metals) as had been buried during the pre-Islamic period of ignorance and was found in a certain land which has not fallen under the possession of anyone in Islam. The finder of such buried treasure should pay one-fifth such of gold and silver as he finds (to the state), with no consideration to be given to the elapse of a whole year in this respect. It is also better to give no consideration to the minimum amount liable to the obligatory charity, for the obligation of paying one-fifth (the property) is confirmed to what is similar, i.e. the war booty, and considering such

(minimum amount liable to Zakat) is not unlikely, in view of the fact that the way of spending both is one. For this reason, it (its liability to Zakat) is limited to both gold and silver.

As for mines, no obligatory charity is due upon any of metals barring gold and silver, upon which, after being extracted and refined, one-fortieth is due according to the more authentic of both authorities. Based upon that, the minimum limit liable to Zakat is considerable. But there are two opinions pertaining to the elapse of a whole year. It is not considerable according to the opinion that assures the one-fifth. There are two opinions pertaining to the minimum limit liable to Zakat; and the more reliable of them, and Allah Almighty knows best, is that, in relation to the amount of Zakat, it should be subject to the same rule which governs the obligatory charity due upon merchandise, for it is a kind of profit-making, and in relation to the elapse of a whole year, to the obligatory charity due upon the land yields. In this way, no period as such is required, since this is the most sensible course. A minimum limit liable to Zakat is required in this respect as it is required in land yields. The safest course is to set aside one-fifth of all buried treasures and mines regardless of their amount and of whether or not they are gold or silver, in order to avoid these uncertain distinctions and differences, all of which are speculative and close to be contradictory. It is dangerous to lay down hasty and strict verdicts in view of the contradictory nature of these conjectures.

The Sixth Kind: The Alms Of Breaking The Fast

It is obligatory, on the tongue of the Messenger of Allah "Allah's blessing and peace be upon him" upon every Muslim, from what is left over of the sustenance of him as well as of those he sustains. It is to be given on the night and day of breaking the fast (of the month of Ramadan, as closing date), in a form of a measure of the foodstuff on which he is maintained, in accordance with the measure of the Messenger of Allah "Allah's blessing and peace be upon him", i.e. two and two- thirds manebs. It should be taken out of the same kind of his foodstuff, or any kind superior. If his sustenance is wheat, parley would not suffice him; and if it is of different grains, let him choose the best and most superior of them; and it suffices him to take it out of whichever he likes of them.

Its distribution is the same as that of the obligatory charity due upon the property. In it, all beneficiaries should be covered. It is impermissible to give it from flour or parched barley. It is incumbent upon a Muslim to give the alms of breaking fast on behalf of his wife, children, slaves, and everyone of his kith and kin of whom he is responsible, i.e. those whose support is incumbent upon him, just as his father, mother and children. In this respect (according to an unidentified narration) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Pay the alms of breaking fast on behalf of those whom you sustain."

Furthermore, the alms of breaking fast on behalf of the jointly owned slave is due upon both partners; and no alms as such is binding on behalf of an infidel

slave. If a wife donates to pay the alms on her behalf from her property, it suffices her; and her husband has the right to give it on her behalf, without seeking her leave. If something is left over to pay such alms on behalf of some of his dependents, let him pay it on behalf of them; and the most fitting of them to be preferred in this issue is that, whose support is better confirmed. The Messenger of Allah "Peace be upon him" gave preference to the support of one's child over that of his wife, and that of his wife over that of his servant.

Those are the legal rules of jurisprudence (concerning the obligatory charity) which are necessary for him who wishes to be independent from others to know; and beyond that, some rare cases might encounter him, in connection with which case he should seek the religious verdicts, after having grasped this amount of knowledge.

CHAPTER TWO: ON THE FULFILLMENT OF ALMS AND ITS OUTWARD AND INWARD CONDITIONS

It should be known that the almsgiver should observe five things:

The first pertains to the intent. That is to say, the almsgiver should have the intention, within his heart, to pay the obligatory charity due upon him; and it is not incumbent upon him to set apart the property (upon which he is going to pay the alms). Based upon that, if he has property which is under absentee possession, and he says: "This is the obligatory charity due upon my property which is under absentee possession, in case it is safe, otherwise, let it be a supererogatory deed", it will be permissible, because he has not assigned a certain property; and this applies to the property referred to in general terms.

The intent of a guardian takes the position of that of the mad and child (under his guardianship); and the intent of a magistrate takes the position of that of the owner who refuses to give alms, but in so far as the outward aspects of this world are concerned, i.e. in so far as it cancels out the demand from him. But as far as the hereafter is concerned, it does nothing: on the contrary, he continues to be held responsible for it until he resumes giving it. it suffices him, in case he delegates a deputy to pay the alms on his behalf, to declare the intent (of paying the Zakat) at the time of delegation, or to delegate the deputy with intention; and that's because to entrust the deputy with intent is regarded to be an intent in itself.

The second is to be prompt to fulfill it once the whole year has elapsed; and as far as the alms of breaking fast is concerned, it should not be delayed beyond the day of breaking fast. It becomes due with the setting of the sun of the last day of the month of Ramadan; and the whole month of Ramadan is fitting for being prompt to pay it. he, who delays to fulfill the obligatory charity due upon his property even though he is capable of paying it has, indeed, disobeyed (the commandments of Allah), and the damage of his property will not cancel it out of him. But in case the cause of his delay is the absence of the beneficiaries, and subsequently, his property has been damaged, the obligation of payment then will fall out of him.

However, it is permissible to pay the alms in advance, provided that the limit amount liable to alms has been obtained, and a whole year has elapsed. It is also permissible to pay the *obligatory charity* of two years in advance. If the *obligatory charity* is paid in advance and then, before the end of the year, the poor man (the beneficiary) should die, renegade to infidelity, or grow independently rich, or if the property of the owner should be given to damage or he should die, the sum which had been paid in advance would not be regarded a part of the obligatory charity and cannot be restored unless it had been so stipulated at the time of payment. Therefore, let him who pays the *obligatory charity* in advance watch the ends of matters and the safe outcomes.

The third is That nothing should be offered as the *obligatory charity in substitution of another* based on the value. The stipulated *obligatory charity* itself should be set aside and paid. Thus silver will not take the place of gold, nor will gold take the place of silver, even though the substitute may exceed that for which it was substituted.

Perhaps some of those who do not understand the purpose of Shafi'i may indulge in that matter, and give concession to the substitution of one thing for the other on the ground that the main purpose of the whole thing is to satisfy the need. But how far is this from the true knowledge of the law. For while satisfying the need constitutes one of its purposes, in no way could it be the only purpose. The purposes of the law are three which go as follows:

The first purpose of the law is pure devotion *in which there is no share for* personal considerations or desires, just as, for example, the throwing of the pebbles at the *Jamrahs:* nothing could affect the *Jamrah* with the falling pebbles. In this case the main purpose of the law is to put man to trial through action, in order that he may show his servitude and bondage to Allah by means of acts which have no reasonable meaning. For the mind might aid and urge man to do those acts which have reasonable meaning. Consequently, reasonable acts do not illustrate man's perfect servitude and bondage to Allah. Real servitude to Allah is disclosed through full obedience to His orders and not through obedience for some other reason. Thus the most part of the activities (done during) Hajj are, in themselves, void of any reasonable meaning. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said while assuming Ihram: "I respond to Your Call O Allah with Hajj through which I display my devotion and servitude." He did so in order to show that man proves his bondage to Allah through full obedience to His orders regardless of whether they are or they are not acceptable to him and of whether he is or is not liable and inclined to submit to them.

The second purpose of the Law pertains to a reasonable share rather than to pure devotion, just as, for example, fulfilling human debts and restoring to men whatever is usurped from them. Thus there is no crime in which the act itself, as well as the intent are not taken in consideration. Furthermore whenever the right or its substitute is restored to its owner in such a way as is agreeable to him, the demand of the law will have been fulfilled, and it will have no claim. These two

purposes of the law are free of complexities and all men join in understanding them well.

The third purpose of the law is composed of the former two, namely the benefit of mankind and the trial of man by means of bondage. Thus, therein is a mixture of acts of pure devotion like the throwing of the pebbles, and human benefits like the restoration of the usurped rights. The latter is reasonable. But if it is ordained by the law, the two purposes then should inevitably be combined. furthermore, the finer of the two purposes, namely devotion and servitude, should never be ignored on account of the more apparent one (i.e. human benefit). More likely the finer of both is more important.

The *obligatory charity belongs then to this (third) kind.* No one proved wakeful to this fact except Shafi'i. on the one hand, the benefit of the poor serves the purpose of satisfying the need, which is quite clear and readily comprehended. On the other hand, the right of devotion serves the purpose of tracing the details relevant to the *obligatory charity.* In this respect, the *obligatory charity* has been joined to prayer and pilgrimage, as being one of the pillars of Islam. No doubt man has to endeavour to distinguish the different kinds of his property and set aside a portion of each and distribute what he had set aside among the eight groups as will be discussed later. To indulge in this point will not diminish the benefits of the poor but will surely stand against devotion.

That devotion is intended by the special treatment with which the different kinds (in the *obligatory charity) are dealt* is attested by many things which we have discussed under controversial points in books of jurisprudence. One of the clearest of these is that the law ordains as obligatory charity a sheep due upon every five camels, thereby substituting the sheep for the camel without the substitution of gold and silver. Were this to be justified by the shortage of currency of gold and silver among the Bedouins, the justification would be held invalid when it is mentioned that the Messenger of Allah stipulated that the sum of twenty Dirhams or two sheep should be given in compensation when the age of the camel given as *obligatory charity* is younger than what it should be. However, the Messenger of Allah did not mention the amount of shortage in value in connection with the compensation required, estimated at twenty Dirhams or two sheep seeing that garments and vessels of any kind were all of the same value as substitutes.

These and other special treatments alike indicate that although the *obligatory charity* has not been left free from devotional significance, it is different from Hajj which is merely devotional, in so far as it combines both (the reasonable benefits and the devotional deeds). But since feeble minds fail to understand the complicated things, this might lead to errors in this field.

The fourth is that the objects of the obligatory charity should not be transferred from town to town, for the needy and indigent in every town are in the habit of watching its property and wealth, and the transference (of this property) might disappoint them. But anyway, if he does so, it will be valid, according to an opinion; even though to avoid the uncertainty resulting from

the difference (of views in this matter) is much better. So, let the obligatory charity due upon the property of every town be brought out and distributed among its people; and there is no harm to give out of that the strangers within this town.

The fifth is that he should distribute (the obligatory charity due upon) his property among the (eight) groups (of beneficiaries) in his homeland since it is obligatory to include them (in the distribution); and this is attested by the apparent meaning of the saying of Allah Almighty: " Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom." (At-Tawbah 60)

﴿ ۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ
ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ ۖ فَرِيضَةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾ ﴾

This is similar to the statement of a sick: "One-third of my property be to the poor and needy." This requires the partnership in possession. However, as far as the acts of worship are concerned, one should safeguard himself from adhering only to the apparent aspects.

From those eight the most countries are short of two, i.e. those employed to administer the (funds), and those whose hearts have been (recently) reconciled (to the truth). Four of them are widespread in all countries, i.e. the poor, the needy, the debtors, and the wayfarers. The other remaining two exist in some countries, i.e. those in bondage and the fighters in the Cause of Allah Almighty. Based upon that, if there are five of those groups in one's homeland, let him divide the obligatory charity upon his property into five portions, whether equal or nearly so, and assign a part for each group, and then divide each part into three or more equal or unequal shares.

Yet, it is not necessary for him to divide each share equally among the members of the one group of beneficiaries, but may divide it, if he wishes, into ten or even twenty shares, and in this case the portion of each individual within the same group will necessarily diminish. The division of the *obligatory charity* among the different groups should not be subject to increase or decrease: nothing should be taken from the one and added to the other but all should be equal. The share of each group should not be divided into less than three portions. Thus if the amount of the *alms* of breaking fast of Ramadan is one measure of any foodstuff and there are five groups of beneficiaries in the town, the almsgiver should divide the *alms* among fifteen men. Should one man be left out and thus he will not receive his portion, the almsgiver, if it is possible, should supply that portion from his own property. But if this is not possible because of the littleness of the *obligatory charity, let* some of those who are liable to the *obligatory charity* gather their dues and collect the beneficiaries and give that to them, so that they might share it, for indeed doing so is necessary.

On The Exposition Of The Details Of The Inward Manners Pertaining To The Obligatory Charity

It should be known that there are several duties incumbent upon the seeker after the way to the hereafter, which go as follows:

The first duty: to have understand well the obligation and significance of the obligatory charity, and the consideration which makes it a means of putting man to trial, and the reason why it has been made one of the foundations of Islam, although it is just a financial transaction, and does not belong to the bodily acts of worship. This has three points to be made:

The first meaning is that to utter the word of testimony is to stick to monotheism, and bear witness to the Oneness of the worshipped god; and the stipulation to fulfill that to the best is that the monotheist should have no beloved other than the One and Only, since the love tolerates no division of affection; and it is of little benefit to express the Oneness of God only by the tongue. It is the departure from the beloved which tests the degree of love. To be sure, the wealth is the object of the love of the people for it is the instrument therewith they enjoy of the delights and pleasures of this world, and because of which they love life and dislike death, although it is this which leads to their meeting with the beloved (Allah in the hereafter). Thus, they have been tested in their loyalty to their claim that they love god, and they have been asked to dispense with (a portion of) their property, which is the centre of their love and adoration (in this world).

For this reason, Allah Almighty says: "Allah has purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise)." (At-Tawbah 111)

﴿ ۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ﴿١١١﴾ ﴾

This (purchase) is through fighting in His Way, which is to sacrifice one's soul out of longing for meeting Allah Almighty (after death). But to sacrifice property is much easier (in the sight of the people than to sacrifice the soul). Having understood this, the people have been divided into three divisions:

the first division of people proved true to their monotheism, thereupon they fulfilled their covenant (of faith with Allah) and sacrificed the whole of their property, from which they have saved even no Dinar, nor a Dirham, to the extent that they were not in need to occupy themselves with how much it was binding upon them to offer as obligatory charity, to the extent that when one of them was asked about the obligatory charity due upon two hundred Dirhams, he said: "Five Dirhams are ordained by law to be paid by the laymen; and as for us, it is incumbent upon us to give the whole of it."

For this reason, Abu Bakr gave the whole of his property in charity, and Umar gave half of his property in charity, and when the Messenger of Allah "Allah's blessing and peace be upon him" asked Umar about what he had left for his family, he said: "The like of it." when he "Peace be upon him" asked Abu Bakr he

said: "I've left for them Allah and His Messenger." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The difference between you is the same as the difference between your words of reply." Abu Bakr As-Siddiq (the truly faithful believer) fulfilled his covenant of truthfulness and withhold with himself nothing other than his beloved, i.e. Allah and His Messenger.

The second division of people are those whose degree is lesser than the former. They withhold their property, and watch the seasons of need and welfare (to spend their wealth). Their intend, by their saving, to spend only as much as the need requires, without being blessed in luxury, and expend what is beyond their need on whatever sides of good appears to them. in this way, they do not restrict themselves only to the amount of the obligatory charity due upon them. such followers as An-Nakh'i, Ash-Sha'bi, Ata' and Mujahid were of the opinion that there were other rights due upon the property and wealth beside the obligatory charity. Ash-Sha'bi was asked: "Is there any right other than the obligatory charity due upon the property?" he said: "Yes. Have you not heard the saying of Allah Almighty: " to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves"? (Al-Baqarah 177)

﴿ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ (١٧٧) ﴾

They also sought the evidence for that in the statement of Allah Almighty: "and spend out of what We have provided for them" (Al-Baqarah 3)

﴿ وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ (٣) ﴾

And: " O you who believe! Spend out of (the bounties) we have provided for you, before the Day comes when no bargaining (will avail), nor friendship nor intercession." (Al-Baqarah 254)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا رَزَقْنَـٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَـٰعَةٌ (٢٥٤) ﴾

They pretended that this was not abrogated by the Holy Verse of the obligatory charity, and argued that this should belong to the right of a Muslim upon a Muslim. This means that it is incumbent upon a solvent, whenever he finds anyone in need, to remove his need, and this is something beyond the portion of the obligatory charity.

What is true in this respect according to jurisprudence is to say that should such need trouble anyone, to relieve him of it becomes then a collective (and not individual) duty, since, in no way could it be permissible to throw away the life of a Muslim. But, it might be said that it is binding upon a solvent to relieve a needy one of his need by way of loan, and it is not binding upon him to do so as a gift, seeing that he has fulfilled the obligatory charity due upon him. But it might be

said also that it is incumbent upon him to give him at the time as a gift, and it is not permissible for him to do so by way of loan, i.e. it is impermissible to force the needy to accept the loan (and thus is required to pay it back). However, this matter is controversial, and the loan is to come down to the lowest degree of the laymen, i.e. the third degree.

The third division includes those who limit themselves only to what is obligatory upon them, with neither reduction from nor addition to it; and this is the lowest degree. Almost all the laymen limit themselves to that, in view of their greed and niggardliness, and great inclination to wealth, and their halfhearted love for the hereafter. Allah Almighty says in this respect: "If He were to ask you for all of them, and press you, you would covetously withhold, and He would bring out all your ill-feeling." (Muhammad 37)

﴿ إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَـٰنَكُمْ ﴿٣٧﴾ ﴾

How much is the difference between a servant, from whom He Almighty has purchased his own property and soul, on the condition that he will be admitted to the Garden (of Paradise) in return for that, and a servant whom He does not press in view of his niggardliness. This is one of the meanings given to Allah's command to His servants to give their wealth in charity.

The second meaning is to get purified from the attribute of niggardliness, which is one of the destructives. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to a certain narration): "Three things are from amongst the destructives: sordid avarice, vehement passion, and self-conceit." Allah Almighty says: "And those saved from the covetousness of their own souls, they are the ones that achieve prosperity." (Al-Hashr 9)

﴿ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾ ﴾

In the quarter of the destructives, there will be a discussion of the point of its destructive nature, and the way of keeping away from it. The attribute of niggardliness and covetousness could be eliminated by having the self accustomed to give and spend out of his property, for indeed, the love of anything would not cease unless one is overpowered to leave it, until it is become a practice. In this meaning, the obligatory charity is a purity, in the sense that it purifies the almsgiver from the stigma of the destructive niggardliness and covetousness; and as much as one gives out of his property, and as far as he is pleased with his spending, and as well as he rejoices of spending it in the Way of Allah Almighty, he get purified.

The third meaning is to give thanks for Allah's Grace (upon His servants). The grace of Allah Almighty upon His servant appears in himself as well as in his property. From this point of view, the bodily acts of worship is to give thanks for the graces of body; and the financial acts of worship is to give thanks for the grace of wealth. How despicable is the one who sees a poor man, to whom sustenance has been restricted, and he has been forced to be in need of it, and at

the same time, he (the wealthy) does not stretch a helping hand to give thanks to Allah Almighty Who has made him free from want and begging, which He has visited upon others, by giving in charity one-fortieth or one-tenth of his property.

The second duty: it pertains to the time of fulfillment. It is out of the good manners of the religious men to give what is due upon them in advance of the time in which it becomes binding, in order to show their desire for obedience and submission (to the commands of Allah Almighty), by bringing pleasure and happiness to the hearts of the poverty-stricken, and to hasten on to avoid the obstacles of time which might obstruct him from doing good, knowing that there is evil in delaying it, with which a servant might be at risk of disobedience in case of deferring it beyond the time at which it becomes binding. One should avail himself of the opportunity when there appears any motive felt inwardly for doing good, for this belongs to the passing thoughts inspired into the heart by the King. To be sure, the heart of the believer lies in between two of the Fingers of (Allah) Most Gracious, and how quick it turns (from one state to another); and Satan, on the other hand, promises poverty, and commands (his devotees) to do what is shameful and vile, through a whispered thought which follows that of the angel.

So, let one avail himself of this opportunity, and fix a certain month to fulfill the whole of his due, if he so likes, and endeavour to choose the best and most convenient of times, in order that his excellence might rise (in the Sight of Allah Almighty) and (the reward of) his obligatory charity might be multiplied. Let it be, for example, the month of Muharram, which is the first month in the year, and it is one of the Sacred months, or the month of Ramadan, for the Messenger of Allah "Allah's blessing and peace be upon him" was the most generous of all the people in that month, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds), during which he used to withhold nothing. The month of Ramadan has the great excellence of the Night of Power, on which the Qur'an was sent down. Mujahid used to say: "Say not 'Ramadan', for it is one of Allah's Names, but you may say 'the month of Ramadan'." The month of Dhul-Hijjah also is of great excellence, since it is one of the Sacred months, in which their lies the greater pilgrimage; and in it there lie also the well-known days, i.e. the first ten, and the numbered days, i.e. the days of Tashriq. The best of the days of Ramadan are the last ten days, whereas the best of the days of Dhul-Hijjah are the first ten days.

The third duty: it pertains to spending in charity in secrecy (and not in public), since it is farther removed from the desire to be seen and heard of men. In this respect, the Messenger of Allah "Peace be upon him" said: "The best (object of) charity is that given in secret, no matter how little it might be, therewith to relieve a poverty-stricken person." According to one of the learned men: "There are three of the treasures of righteousness, one of which is to give (the objects of) charity secretly." According to a certain narration the Prophet

"Peace be upon him" said: "A servant might do a deed in secret, which is written for him in the list of works which are done secretly, and once he demonstrates it, it is moved to be written in the list of the works which are done publicly; and if he talks about it, it is taken out in order to be written in the list of works which are done by way of showing off."

According to a well-known narration: "There will be seven, whom Allah Almighty will shade with His shade, on the day on which there will be no shade other than His...one of whom will be a man who gave an object of charity (in secret) that his left hand did not know what his right had had given." According to another tradition: "The (object of) charity to be given in secret extinguishes the anger of the Lord." Allah Almighty says: " If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what you do." (Al-Baqarah 272)

﴿ إِن تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

The benefit of concealing it is to get rid of the evil of being seen and heard of men. The Messenger of Allah "Allah's blessing and peace be upon him" said in this issue: "Allah never accepts anything from him who likes to be heard or seen of men, nor from him who makes reminders of his generosity." The one who talks about his objects of charity seeks to be heard of men, as well as the one who gives publicly among an assembly of people seeks to be seen of men. But it is only to disclose it, and keep silent of talking about it that affirms sincerity and truthfulness. Some people endeavoured their utmost to conceal the identity of the almsgiver even from the recipient, in different ways: one of them threw the object of his charity into the hand of a blind man, and another threw it on the way and in the sitting place of a poor where he could find it, but could not see the almsgiver, one placed it into the garment of a poor while he was sleeping, and one sent it to the hand of a poor through another one, so that he would not know the identity of the almsgiver, who would ask the conveyor not to disclose his personality and recommend him to conceal his identity. The purpose of all of that is to seek to extinguish the (fire of the) anger of the Lord Almighty, and keep away from being seen or heard of men.

But if it is not possible for an almsgiver but to be recognized even by only one person, it is much better for him to hand over his object of charity to a deputy, who, in turn, would undertake the process of conveying it to the indigent, who does not recognize him, since both showing off and reminder of generosity lie in the indigent's knowledge (of the almsgiver), whereas only showing off lies in his knowledge of the identity of the mediator. Whenever the

almsgiver's purpose is to obtain fame, his good deed will be fruitless since the purpose of the *obligatory charity is to eliminate* niggardliness and weaken the love of wealth; but even the love of position and rank is more dangerous than the love of wealth, and both will be destructive in the hereafter. as well as the attribute of niggardliness turns to be, so to speak, in the grave a stinging scorpion, the desire to be seen of men turns to be a biting viper. However, man is commanded to weaken or destroy them in order to avoid or at least diminish their harm. But when he seeks to be seen and heard of men, he seems to strengthen the viper and weaken the scorpion. As much as he weakens the scorpion, he strengthens the viper. Had he left them as they were, it would have been easier for him (to get rid of their harm). For the strength of these attributes lies in doing according to what they requires, and their weakness lies in doing in opposition and contradiction to them as well as in doing in opposition to what they require. Which benefit then lies in contradicting the requirements of niggardliness and responding to the desire of being seen of men thereby weakening the weaker of both and strengthening the stronger? The mysteries of these concepts will be discussed later in the Quarter on the Destructives.

The fourth duty: let him demonstrate his charity in so far as he knows this will exhort the people to emulate him. But at the same time, let him safeguard himself from being seen of men, in the very manner we will discuss later in the Book on Showing Off. Allah Almighty says: "If you disclose (acts of) charity, even so it is well." (Al-Baqarah 271)

﴿ إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ﴾

This should be subject to the requirement of the situation to disclose it: either to exhort the people to emulate the almsgiver, or because the beggar does his begging at the presence of an assembly of people, whereupon giving in charity should not be left just for fear of showing off by giving it in public. Nay! One should give in charity and safeguard himself from being seen of men as possible as it could be.

That's because there is a third evil thing in giving in charity in publicly, against which one should safeguard himself, beside both of reminders of generosity and showing off, i.e. to bring shame on the poor because of his poverty, whose feeling might be injured by being seen in the form of a needy one. But even, since it is he, who disgraces himself when he begs others publicly, there is no danger of injuring his feelings in giving him charity in public. This is like the exposure of the dissoluteness of a man who has concealed it. Such an exposure is forbidden, as well as it is forbidden to spy on it, and be accustomed to talk about it in public in his absence. But the punishment of him who divulges his dissoluteness should be to spread it among the people, despite the fact that he is the main cause of it.

This is the same meaning expressed by the statement of the Messenger of

Allah "Allah's blessing and peace be upon him": "He, who takes off the dress of shyness, no protection should be observed against backbiting him." Allah Almighty says in this issue: "And spend out of what We have provided you with in secrecy and in public." (Ar-Ra'd 22)

﴿ وَأَنفَقُوا مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً ﴾

With that He Almighty prompts the people to spend in charity publicly, in view of its advantage of exhorting others to do the same. For this reason, let the servant be subtle in his consideration of weighing this advantage with that danger inherent therein, which differs according to the different states and persons. In some cases, it might be better to make the giving in charity public for many people; and to be sure, if one becomes well-acquainted with both benefits and disadvantages, and is free from the worldly desires, what is more convenient and relevant to each state will be clear to him.

The fifth duty: let not the almsgiver corrupt his giving in charity with reminders of generosity, and causing harm (to those whom he gives). Allah Almighty says in this respect: " O you who believe! Cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men." (Al-Baqarah 264)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ ﴾

They differ about the reality of the distinction between reminding of generosity and causing injury therewith: It was said: "To make reminders of generosity is to make a mention of the gift (before the people), whereas to cause injury therewith is to make it publicly." According to Sufyan: "He, whose charity was rendered fruitless had made reminders of his gifts, thereupon it was said to him: "What is to make reminders of one's generosity?" he said: "It is to make a mention of it, and talk about it (publicly before the people)."

It was also said that to make reminders of generosity is to make use of him in service in return for giving, whereas causing injury therewith is to put him to shame because of his poverty. It was also said that to make reminders of generosity is to behave arrogantly towards him because of his gifts which he gives to him, whereas to injure him therewith is to repulse him, and rebuke him for his begging. The Messenger of Allah "Peace be upon him" said: "Verily, Allah Almighty never accepts the object of charity given by him who makes reminders of his generosity."

In my sight, reminder of one's generosity has a root and a place where it is fixed (in the heart); and it is one of the states and attributes of the heart, from which there spring states which appear themselves in speech as well as in the acts of organs. Its root lies in seeing himself benefactor and Bestower of favours upon the poor, although it is incumbent upon him to see himself beneficiary and owing

to the poverty-stricken, who concedes to accept from him the due of Allah Almighty which is the cause of his purification and salvation from the fire (of Hell); and were he not to accept it, he would remain in pledge of it. so, he should then appreciate for the poverty-stricken his favour upon him, when he makes his hand act on behalf of (that of) Allah Almighty to receive the due of Allah Almighty. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the (object of) charity falls into the Hand of Allah before it reaches the hand of the beggar."

Thus, let the almsgiver be assured that he hands over to Allah His due, and that the poverty-stricken takes from Allah Almighty his sustenance (doomed to him) after it has been given to Allah first. If one is in debt to another, which he transfers to his slave or servant who are dependent upon him in their sustenance to pay, it would be out of impudence and ignorance from the part of the payer to think that the recipient is under any obligation to him, since his benefactor is him, who is responsible for his sustenance, whereas he only has fulfilled what was required from him by his master, which enabled him to obtain his favour, thereby helping himself, without putting anyone under any obligation to him.

Were he to be well-aware of all or at least one of the three meanings of understanding the significance of the obligation of Zakat as we have discussed, he would not see himself as a benefactor but to himself, either through giving his property in order to show his love for Allah Almighty, or to purify himself from the evil of niggardliness, or through giving thanks for the grace of wealth (bestowed upon him by Allah Almighty) in the hope of getting more.

Whatever it might be, there are no dealings between him and the poverty-stricken until he regards himself as the benefactor. Once he sees himself as the benefactor to him, this leads to the manifestation of the outward signs of reminders of generosity which we have already discussed, i.e. talking about ones gifts and insistence on making them public, seeking reward from the beneficiary by expecting from him thanks, praise, service, respect, and veneration, and by requiring him to carry out everyday jobs for him, adoring him in assemblies, and agree with him on all subjects. All these are the fruits of the reminders of generosity. As for the inward meaning of reminders of generosity we have already mentioned them earlier.

As for causing harm with injury (of the feeling of the beneficiary), its external signs are rebuke, disrespect, harsh speech, stern looks, putting to shame by exposure, and all ways of derision. Its internal nature from which its external signs stem consist of two things : the one is man's dislike to give up any of his wealth and the difficulty to which he is put when he leave any of it. This causes one to be inevitably bad-tempered. The second is his belief that he is superior to the poor who, because of his need, is inferior. Both these things are the result of ignorance. For he who dislikes to expend one dirham for a thousand (which he will receive as reward in the hereafter) is really foolish. It is well-known that one

expends his wealth in order to obtain Allah's Good Pleasure, and to enjoy His rewards in the hereafter. The wealth which he expends for this purpose is more honoured than that which he had spent or may spend to purify himself from the stigma of niggardliness or to give thanks in the hope of receiving more. Whatever you might assume, there is no justification for man's dislike (to give up any of his wealth).

As for the second meaning, it is also out of ignorance, for were one to know which excellence a poor has over a wealthy on the one hand, and how dangerous are the rich and wealthy people in this world on the other hand, no wealthy would ever disdain a poor: on the contrary, he would seek his blessing and wish to be in his rank. Of a surety, the righteous among the rich and wealthy people will enter the Garden five hundred years after the poor and indigent. For this reason, the Messenger of Allah "Peace be upon him" said: "“By the Lord of the Ka'bah! They are the losers.” Abu Dharr asked him: “O Messenger of Allah! Who are those (losers)?” He said: “They are those, who have a great wealth except so and so and so (i.e. those who spend their wealth on whomever they find) in front of them, behind them, on their right and on their left; and how a few they are!...to the end of the narration.

Furthermore, how should a wealthy one disdain a poverty stricken, whom Allah Almighty has made the source of his profit, since through the labours of the poverty- stricken he earns and accumulates his wealth, and saves of it as much as is required by his need? He has been commanded to give the poverty-stricken as much as is proportional to his need and to withhold from him any surplus which will cause harm to him if it were given to him. The wealthy then is employed to provide the poverty-stricken with sustenance but he differs from him by his endeavour to settle disputes and hold responsibilities, and his stewardship over the surplus (of his property) until he dies, so that his enemies would devour what he has left. Thus, whenever man's dislike to leave any of his wealth is replaced by gladness and joy for the aid given to him by Allah to fulfill what is due upon him and hand it over to the poverty-stricken, so that the poor, by accepting it, might free him from obligation, injury and its [external signs of] rebuke and stern looks will vanish and give room to joy and thanks, in addition to the acceptance of the obligation. This is the source of both reminders of generosity and injury.

But, you might say: "To see oneself in the position of a benefactor is an abstruse thing: is there any sign therewith to examine his heard, and know that he has not seen himself in such a position of the benefactor?"

It should be known to you then that this has a fine and clear sign: let him suppose that if a poor person, for example, committed a sin against him, or aided an enemy in conspiracy against him, would then his disapproval of him and rejection of his behaviour after giving him in charity be stronger than his before giving him in charity? If his disapproval of the poor who committed sin against

him after giving him charity was stronger (than it would have been before giving charity to him), then his charity had not been free from the taint of reminders of generosity, for he expected, because of it, what he had expected not before it.

Therefore, you might say: "This matter is obscure, and the heart of anyone could hardly be free from that: what then is its remedy?"

It should be known to you that it has internal as well as external remedy. Its internal remedy is to have knowledge of the (three) facts which we've mentioned earlier in connection with understanding the obligation (of the regular charity), and the fact that it is the poverty-stricken who is benefactor to him, by help him get purified, through his accepting the objects of charity.

As for the external remedy, it implies the good deeds done by the one under obligation, since the deeds which result from the good manners colour the heart with the good manners, as we shall see its mysteries later in the last portion of the book. For this reason, one of those (righteous men) used to place the object of charity in front of a poor person, and stand before him, begging him to accept it, in such a way as to make him seem in the form of a beggar, and to experience the unpleasant feeling of fear lest he might be refused. One of them also used to stretch his hand (with the object of charity) towards the poor one, so that he would take it from his hand, in order that the hand of the poor would be the higher.

It was the habit of both A'ishah and Umm Salamah "Allah be pleased with them" to say to the courier, whenever they sent an object of charity to a poor man: "Retain in memory the invocation therewith he supplicates (for us)." Then they would repeat the like of his supplication saying: "Let this (our saying) be in return for that (his saying) so that our object of charity would be given with sheer sincerity." That's because they expected not even the invocation, seeing it something similar to the reward (of their charity), and thus they countered it with its like. As such did Umar Ibn Al-Khattab, and his son Abdullah "Allah be pleased with both".

This is the way the physicians of the heart treated their hearts, and there is no external remedy other than those deed indicative of submission, humility and acceptance of obligation; while their internal remedy is in the knowledge of the facts which we have already mentioned. The one is from the perspective of work and the other from that of knowledge. On the other hand, the heart could hardly be treated except by the mixture of knowledge and work; and this condition in almsgiving corresponds to submission in prayer. This is proved by the statement of the Messenger of Allah "Peace be upon him": "Man gains nothing from his prayer except such of it as he grasps well." This is similar to his another statement: "Allah never accepts the (objects of) charity of him who makes reminders of his generosity." It is similar to the Allah's statement: "Cancel not your alms by reminders of your generosity or by injury." (Al-Baqarah 264)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُبۡطِلُواْ صَدَقَٰتِكُم بِٱلۡمَنِّ وَٱلۡأَذَىٰ ﴿٢٦٤﴾ ﴾

The verdict of the jurisprudent that the *charity* is fulfilled regardless of that condition (of knowledge and work in accordance with that knowledge) and that, once given, the person frees himself from the obligation is a different matter, and to its concept we have referred in the Book of Prayer.

The sixth duty: let the almsgiver belittle his gift (whatever significant it might be), for indeed, if he makes much of it, he will be swollen with pride because of it, and to be sure, the vanity is one of the destructives, and it always deprives the deeds of their fruits. Allah Almighty says in this respect: " and on the day of Hunain: behold! your great numbers elated you, but they availed you naught." (At-Tawbah 25)

﴿ لَقَدۡ نَصَرَكُمُ ٱللَّهُ فِي مَوَاطِنَ كَثِيرَةٖ وَيَوۡمَ حُنَيۡنٍ إِذۡ أَعۡجَبَتۡكُمۡ كَثۡرَتُكُمۡ فَلَمۡ تُغۡنِ عَنكُمۡ شَيۡـٔٗا
وَضَاقَتۡ عَلَيۡكُمُ ٱلۡأَرۡضُ بِمَا رَحُبَتۡ ثُمَّ وَلَّيۡتُم مُّدۡبِرِينَ ﴿٢٥﴾ ﴾

It is said that the more a good deed is belittled in the sight of its doer, the greater it becomes in the Sight of Allah Almighty, whereas the greater a sin is regarded by its doer, the trivial it becomes in the Sight of Allah Almighty. It is also said: "In no way could a favour be completed but with the help of three things: to belittle it, to hasten on to do it, and to conceal it (in avoidance of being seen of men)."

Furthermore, making much of a thing is different from reminding of one's generosity and causing injury therewith. If one, for instance, spends his property to construct a mosque, or build an outpost (to safeguard the borders of the state), he could make much of his gift, but in no way could he make reminders of his generosity, or injure anyone with that. However, both vanity and making much of deeds affect almost all the acts of worship, and their remedy is through both knowledge and work.

As for knowledge, one should be well-aware of the fact that one-tenth, or one-fortieth (his property) is a little portion of the great amount, (and if he restricts his charity to that portion) he then has been satisfied by the lowest rank of giving, as we have mentioned in the understanding of the obligatory nature of Zakat. Thus, he is more fitting to feel shy of it: how then should he make much of it? nevertheless, if he rises up to the highest degree of giving , and spends the whole, or the most portion of his property (in charity), let him then wonder from where has he got this wealth, and how he should spend it. of a surety, the wealth (as anything in the world) belongs to Allah, to Whom he is under obligation, when He has given him the wealth, and helped him spend it (in charity). So, it is not consonant with him to make much of a thing which in itself belongs to Allah Almighty? If he is in the station which requires him to look at the hereafter, with the view that he spends (in charity) just in expectation of the reward, it is not

fitting for him to make much of spending that the reward of which he will receive is so many times like it.

As for work, it is that he should give him the giving of a shy man who proves niggardly when he withholds the remaining portion of his property from Allah Almighty. Thus, he should appear in the state of a submissive meek person, like the state of him who is required to give back a trust, and he gives some and keeps some with him. That's because the whole property belongs to Allah Almighty, and to give it all is the dearest in Allah's Sight. But He Almighty has not commanded His servant to do so, for it is much difficult upon him, because of his niggardliness, as Allah Almighty says: " If He were to ask you for all of them, and press you, you would covetously withhold, and He would bring out all your ill-feeling." (Muhammad 37)

﴿ إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَـٰنَكُمْ ﴿٣٧﴾ ﴾

The seventh duty: let the almsgiver choose from his property the best and the dearest to him, the most honoured and the most lawful, for Allah Almighty is good, and He never accepts but what is lawful and good. If what is given as alms is taken out of that whose sources and possession are suspicious, it fails to fulfill the required conditions. According to the narration of Iban on the authority of Anas Ibn Malik: "Blessed be a servant who spends (in charity) out of his property which he has earned with committing no sin thereof!" it is out of bad manners not to take out as alms the best of the property, for one might keep the best for himself, his servant, or his family, thereby giving preference to others over Allah Almighty. If one does the same with his guest, and offers to him the worst kind of food he has in the house, he will provoke his hatred.

This should be the state of him who observes Allah Almighty (in all of his deeds). Moreover, if he observes himself, and the reward which is awaiting him in the hereafter, not wise then is he, who gives others preference over himself, seeing that one has nothing from his own property beyond what he gives in charity and saves (for himself in the hereafter), or what he devours, and consumes. However, what he devours is just to fulfill his immediate desires at the time. It is then not wise to restrict one's attention to the immediate desires, and leave the (future which is secured through) saving, since Allah Almighty says: "O you who believe! Give of the good things which you have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it you may give away something, when you yourselves would not receive it except with closed eyes. And know that Allah is free of all wants, and worthy of all praise." (Al-Baqarah 267)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَـٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ
مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿٢٦٧﴾ ﴾

He means that you never accept it but with dislike and shyness, and this is the concept of receiving with closed eyes. So, do not favour your Lord with that (which is not good).

According to a certain narration: "A single Dirham (to be spent in charity) might be given precedence over one hundred thousand Dirhams (in reward)." That's because it might be spent out of the best and most lawful of one's property, which he gives with good pleasure and happiness of giving (in charity), whereas one hundred thousand Dirhams might be taken out of what one dislikes most of his property, which indicates that he does not favour Allah Almighty with what he likes. Allah Almighty criticizes a people who specify to Allah just what they dislike, when He says: "They attribute to Allah what they hate (for themselves). And their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!" (An-Nahl 62)

﴿ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ أَنَّ لَهُمُ ٱلْحُسْنَىٰ ۖ لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ وَأَنَّهُم مُّفْرَطُونَ ﴿٦٢﴾ ﴾

I.e. the fire will be the reprisal for their specifying to Allah Almighty what th dislike.

The eighth duty: let the almsgiver seek for him who is the worthiest of hi object of charity, and not be satisfied with the recipient's being only one of the eight groups of beneficiaries. There are particular characteristics which should be observed in them, and they are six:

The first is that he should seek for the righteous pious, who turn their back to (the pleasures and delights of) this world, and devote themselves wholeheartedly to the transaction of the hereafter. The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect: "Eat not but the food of a righteous pious man, and let none but a righteous pious man eat your food." That's because the righteous pious seeks the aid of it (your food) to support his piety, and by your helping him, you will be his partner in his good deeds. He "Peace be upon him" said also: "Give your food to the righteous pious, and bestow your favours upon the faithful believers." According to another narration: "Entertain with your food such as you love in (the religion of) Allah Almighty."

One of the learned men used to favour with his food the poverty-stricken among the Sufis. It was said to him: "It'd be better if you include all the kinds of poor in your food!" he said: "No! those (poor Sufis) have devoted themselves wholeheartedly to Allah Almighty, and when anyone of them is afflicted with poverty, his attention would soon be diverted; and thus, it is much better to me to bring back even a single one of them to devote himself once again to Allah Almighty than to give one thousand of those whom the affairs of this world concern." This was mentioned to Al-Junaid he made good of it and said

describing him: "This is one of the devotees of Allah Almighty." He further said: "I've never heard a speech much better than that for a long time." It was related that this same man came upon hard times and decided to close the shop Thereupon Al-Junaid sent him some money and said: "Make this your capital and do not close down your shop: verily the trade cause no harm to men like you." This man was a grocer who charged the poor nothing for the foodstuff which they purchased from him.

The second of those characteristics is that the beneficiary should belong to the men of knowledge, for this object of charity helps him increase his knowledge; and of a surety, the knowledge of from amongst the most honoured acts and deeds of worships, when the intention therein is true. It is narrated that Ibn Al-Mubarak used to assign his favours only to those of knowledge. It was said to him: "Would that you included others in your favours!" on that he said: "I do not know, after Prophethood, a rank far better than that of the men of knowledge." That's because if anyone of them diverts his attention to his need, he will not be devoted to knowledge, nor will he be eager to learning. For this reason, it is better to spare time for them in order to help them apply themselves exclusively to knowledge and learning.

The third characteristic is that the beneficiary should be true to his piety and knowledge of monotheism. The sign of his faith in the Oneness of Allah is to praise and thank Allah and to acknowledge that He is the source of his grace making no attempt to ascribe it to another. This is the state of him who is the most thankful to Allah. he acknowledges that Allah Almighty is the source of all graces. Luqman said in his testament to his son: "Hold no mediator between yourself and your Lord, the real Benefactor and regard all other benefactors as instruments (in His Hand) who are forced to execute His will." He who gives thanks to anyone other than Allah Almighty does not know the real Benefactor and does not understand that the intermediary instrument (of benefaction) is compelled and submissive to the will of Allah Almighty Who has subdued (the intermediary instruments) to the motives of action and has made easy the ways (of executing it). Consequently, the almsgiver gives his gift under compulsion, to the extent that by no means could he be able to refrain from that even if he so likes, since Allah Almighty has implanted in his heart that his interest in both religion and world depends upon giving.

When the impulse *(of giving)* becomes strong it enjoins a resolute willpower which gives rise to immediate action, with which a person will be unable to resist or contradict a strong impulse in which, there is no room for indecision or hesitation. That's because it is Allah Almighty Who creates impulses and arouses them to action. It is He who remedies their points of weakness and eradicates their indecision. He it is Who imposes upon men the task of rising to action according to their impulses. Such as realizes this fact pays no attention but to the Cause of causes. *The significance of* such a realization is more significant to the

almsgiver than all the praise and thanks he may receive, which are nothing but useless chatter for the most part.

Thus, the opportunity to help a believing worshipper should not be lost. But he who gives thanks when he receives a gift and invokes good upon the giver, will criticize when it is withheld from him and will invoke evil whenever he despairs of receiving a gift. Such persons differ in their states (of reactions).

In this respect, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" sent a gift to a poor man, and told the courier to retain in memory what he (the recipient) would say. When he (the poor) received the gift he said: "Praise be to Allah Who never forgets such as remembers Him, nor wastes such as gives thanks to Him." Then he resumed (by way of supplication): "O Allah! you have never forgotten so and so, (in reference to himself), so, please, make so and so (i.e. himself) persist in celebrating You." When the Messenger of Allah "Allah's blessing and peace be upon him" was informed of that he grew pleased and said: "I knew that he would say so." Consider then how he had devoted his attention to Allah Alone.

Once the Messenger of Allah "Allah's blessing and peace be upon him" asked a man to repent he said: "I turn to Allah, and not to Muhammad, in repentance." On that he said: "No doubt, he has attributed the right to its real owners." When A'ishah's innocence was revealed (in the Qur'an) in connection with the story of the untrue false speech (faked about her), Abu Bakr (her father) said to her: "Stand and kiss the head of the Messenger of Allah "Peace be upon him"!" she said: "By Allah! I never do, and I praise none but Allah Almighty." On that the Messenger of Allah "Peace be upon him" said: "Let her O Abu Bakr!" she "Allah be pleased with her" said according to another version: "Praise be to Allah Alone, and not to you, nor to your companion (the Prophet)." However, the Messenger of Allah did not deny that statement from her, despite the fact that the revelation (which held her blameless) reached her through the Messenger of Allah "Allah's blessing and peace be upon him".

It is the characteristics of the infidels and unbelievers to see that things come from sources other than Allah Almighty, in accordance with the statement of Allah Almighty which carries such description: " When Allah the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold they are filled with joy!" (Az-Zumar 45)

﴿ وَإِذَا ذُكِرَ ٱللَّهُ وَحۡدَهُ ٱشۡمَأَزَّتۡ قُلُوبُ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِۖ وَإِذَا ذُكِرَ ٱلَّذِينَ

مِن دُونِهِۦٓ إِذَا هُمۡ يَسۡتَبۡشِرُونَ ﴿٤٥﴾ ﴾

Such as then does not purify his inward soul from seeing the intermediaries except as instruments (in the hand of Allah Almighty) is not free from the hidden sin of ascribing partners to Allah (in worship). Let him then fear Allah and purify his faith from the defects and blemishes of ascribing partners to Allah.

The fourth characteristic is that the beneficiary should be unknown, and belong to those who conceal their states (of poverty) and hide their need (from the people), and not to those given much to complaint and grumble (of the hard times). He also should belong to those of magnanimity who has lost his wealth but still keeps his magnanimous qualities and maintains his poise and self-restraint, in accordance with the statement of Allah Almighty: "the ignorant man thinks, because of their modesty, that they are free from want. You shall know them by their (unfailing) mark: they beg not importunately from all and sundry, and whatever of good you give, be assured Allah knows it well." (Al-Baqarah 273)

﴿ يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَـٰهُمْ لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢٧٣﴾ ﴾

However, they beg not importunately because they are independent and rich in their certainty of faith, while exalted in power and honour with their firm perseverance. This kind of men should be sought through searching for the religious men in each town and region, and discovering the internal states of those of good and self-restraint. To be sure, the reward received from giving gifts to them is many times that received from giving those who beg publicly and openly.

The fifth characteristic is that the beneficiary should be of those who have dependents (to look after and spend on), or of those disabled by sickness or because of anything else, in order to correspond to the statement of Allah Almighty: "(Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work)." (Al-Baqarah 273)

﴿ لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ ﴿٢٧٣﴾ ﴾

I.e. they are restrained in the way to the hereafter by responsibility for dependents, hard living, or setting right the heart; and they could not move about through the land because their wings are cut off, and their limbs are bound in fetters. For this reason, Umar (Ibn Al-Khattab) used to give the household a flock of ten and more sheep; and the Messenger of Allah "Allah's blessing and peace be upon him" himself used to give the gifts according to the number of the members of the family. When Umar "Allah be pleased with him" was asked about the greatest distress he said: "It is to have more dependents, with little wealth."

The sixth characteristic is that the beneficiary should be (preferably) from the relatives and kinship, so that the object of charity would act as charity on the one hand, and a means to keep good relation with one's kith and kin on the other hand; and of a surety, the reward of keeping good relations with one's kith and kin is beyond calculation. Ali "Allah be pleased with him" said: "To keep good relation with one of my brothers by (giving him) a single Dirham is much dearer

to me than to give in charity twenty Dirhams; and to keep good relation with him by (giving him) twenty Dirhams is much dearer to me than to give in charity one hundred Dirhams; and to keep good relation with him by (giving him) one hundred Dirhams is much dearer to me than to emancipate a slave (as a kind of charity)." Furthermore, just as relatives are given precedence over non-relatives, let friends and the brethren of good be given precedence over acquaintances.

Those niceties and details should be observed (in giving in charity). Those are the required qualities, and each has many degrees, the highest of which should be sought by the almsgiver. If he finds such as combines many of those characteristics and qualities, this will be, to be sure, the great ammunition and the enormous treasure. If he does his best (in his seeking) and succeeds in his effort, he will have a double reward, and if he fails he will have a single reward.

One of his double reward is, at the time, the purification of his own soul from the attribute of niggardliness, the affirmation of the love of Allah Almighty in his heart, and striving his utmost in Hid obedience; and it is those qualities which, when strengthened in his heart, inflame his longing for meeting Allah Almighty.

The second reward is the benefit which he reaps from the invocations and wishes of the recipient, for the hearts of the righteous exert an immediate and an ultimate influence. If he succeeds (to assure these characteristics), the double reward will be obtained; and if he fails, only the first reward will be his portion. In this way, the reward of him who succeeds in his effort is doubled, both in this case as well in the other cases.

CHAPTER THREE: ON THE RECIPIENT: THE CAUSES OF HIS CLAIM, AND THE DUTIES OF HIS RECEIVING

The Causes Of Claim

It should be known that such as has claim to receive the objects of obligatory charity should be a free Muslim, belonging neither to the offspring of Hashim, nor those of Abd Al-Muttalib, corresponding to at least one of those eight groups which are mentioned in the Book of Allah Almighty. In this way, no obligatory charity should be given to an infidel, nor a slave, nor one belonging to the offspring of Hashim or Abd Al-Muttalib. But it is permissible to give it to both a child and a mad, on the condition that their guardian should receive it on their behalf. Now, let's discuss the qualities of the eight groups in detail:

The first group corresponds to the poor. The poor is him, who has no property (therewith he might be independent), nor does he has power to gain his sustenance. But if he has got his daily sustenance and immediate clothes, he is not a poor, but an indigent; and if he has got half his daily sustenance, he is then a poor; and if he has got a shirt, but not a towel, footwears, leather socks, trousers, and the shirt which he has is lesser in value to enable him to secure all those as it befits the poor men, he then is a poor, because at the time he is lacking of what he needs, and has no power to get it. it is inordinate to stipulate for a poor to

have no garment beyond what covers his private parts, since on the whole, the like of that could hardly be found. His being accustomed to begging should not also exclude him from being a poor, for in no way could begging be a means of earning, unlike the case in which he has power to earn his living, and it is this which excludes him from being a poor.

If he has power to earn his living through an instrument (which he does not possess), he is a poor until this instrument is purchased for him. If he is able to earn his living in such a way as is not fitting for his honour or his station, then he would be a poor. If he is a student of jurisprudence or law and his work in order to earn his living would prevent him from continuing his studies then he would be regarded a poor and his ability to secure a living will not be taken into consideration. If he is a devotee and his work to secure a living would prevent him from fulfilling the act of worship and observing the regular division, let him work for earning his sustenance as much as possible because his work to earn a living is more important.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "To seek an honest living is an obligation ranking second only to a religious ordinance (in significance)." Umar said: "To earn a living even in a doubtful way is better than to be involved in begging." If he is satisfied with the spending of his father on him, or of such as to whom he is dependent, he should not be considered as a poor man for this is easier than earning.

The second group corresponds to the indigent needy; and the indigent is him, who has not what suffices his spendings. One might have one thousand Dirhams, even though he is an indigent, whereas one might have no more than an ax and a rope, even though he is independent. Furthermore, the little dwelling in which he lives, and the garment which covers his body in accordance with his position and status do not deprive him of the name and description of the indigent. The same is true of the furniture of his little dwelling. In other words nothing which he needs and possesses in accordance with his status would affect (his position as an indigent).

Similarly, the books of jurisprudence which he may possess do not make him rich, because he is in need of them. If he should possess nothing but these books he is under no obligation to pay the *obligatory charity* due upon breaking the fast of Ramadan. The rule which governs the possession of books is the same as that which governs the possession of garments and home furniture, for a man is in need of all. yet, he should be careful of the real need which the book fulfils. The book is needed for three purposes : for instruction, for benefiting himself, and for recreation through reading. But the need of recreation should not have the same consideration and it involves the collection of books of poetry and the history and stories, and the like of those, which is of no benefit for the hereafter, and its aim in this world is limited to the recreation and amusement, and thus they might be sold in fulfillment expiations and the obligatory charity of breaking

the fast (of Ramadan); and they, therefore, deprive one of the name and description of the indigent.

As for the need of instruction, if it is for the purpose of earning one's living, such as the educator or the tutor who practices his work for charge, those books then act as his instrument, which should not be sold, for the payment of the obligatory charity of breaking the fast, like the tools of the tailor and the other craftsmen. If he undertakes the instruction in order to fulfill a collective duty, those books also should not be sold, and by no means would they deprive him of the name of indigent, for in this case it is an important need.

If his need from reading those books is to learn from it, and derive benefit for himself, like his keeping the books of medicine in order to treat therewith himself or the books of religious teaching from which he receives admonition: if the town has a physician or a religious preacher, there will be no need for him, and if it has none, he will be then needed for. Furthermore, he might not be in need of going through the book except after a period of time, and in this case, he should adjust such a period in accordance with the requirement of his need. The most reasonable thing to say is that whatever the man does not need within the course of the current year may be spared and dispensed with.

If man has something left over from his daily food he would be under obligation to pay the *obligatory charity of* breaking the fast of Ramadan. Since we reckon food on the basis of a day we should reckon home furniture and bodily clothes on the basis of a year. Thus, the summer clothes are not sold in winter time and vice versa. The books in this respect are more similar to clothes and furniture than to anything else. One may possess two copies of the same book and at the same time, he has need of only one of them. If he is to say that one is more correct and the other is smarter, and he is in need of both, we would say: "You should be satisfied with the more correct copy and sell the smarter, letting pleasure and luxury alone." If he has two versions of a work on the same field, one extensive and another brief, let him first define his purpose: if his purpose of having the work is to derive benefit for himself, let him be satisfied with the extensive, and if his purpose is instruction and teaching, he would then be in need of both the extensive and brief versions for each has distinctive features not found in the other.

Such cases are numerous and unlimited, and have not been dealt with in the science of jurisprudence. We have come upon this topic here only because of the general nature of such cases and to point out the superiority of the position adopted here to the others. yet, it is impossible to survey all these cases because such survey goes beyond the house furniture into further investigation of each particular house, its area, the quantity, number, and kind of its furniture, and even the kind of clothing one has. These things have no exact definitions and each jurisprudent applies his own interpretation in an attempt to perfect definitions thereby to avoid the dangers of suspicions. The pious person chooses the safest

course of conduct, abandoning what is suspicious to what is not suspicious. The problematic intermediate degrees between the two definite and contrasting extremes are indeed numerous and nothing saves one from being involved in them except precaution; and Allah knows best.

The third group corresponds to the employees to administer the objects of charity. This group implies the workers, other than the ruler and the judge, who are appointed to collect the objects of charity, including the tribal chief, the registerer , the collector *(of charity objects),* the keeper, and the porter. They are paid equally, and if anything is left over from their eighth after all have been paid, it should be transferred to the other groups, and if their portion decreases, it should be completed from other returns.

The fourth group corresponds to those whose hearts have been (recently) reconciled to Islam; and they include the nobles, who have embraced Islam, and they have authority among their peoples, and giving them (out of the charity) affirms their faith in Islam, and exhorts their fellows and followers to embrace Islam.

The fifth group corresponds to those slaves who have written deeds of their freedom in return for a certain sum of money. The share of such should be paid to his master, and if it is paid to the slave himself, it will be permissible. Furthermore, the master should not pay the obligatory charity due upon his property to his slave who has a written deed of freedom from him, for he is still a slave belonging to him.

The sixth group corresponds to the debtors; and such a debtor is he, who takes money as a loan to do a good work, or what is permissible, and at the same time, he is poor (who has no power to repay his debt). But if he takes a loan to commit a sin, he should not be given unless he turns to Allah in repentance first. If he is rich, his debt should not be fulfilled (from the objects of charity) unless his borrowing the money is for a public interest, or for holding back an affliction.

The seventh group corresponds to the fighters (in Allah's Cause), who are not enlisted in the commissary registry. A share (of the obligatory charity) should be paid to them, even though they are rich, as a means of aid for them in their fighting.

The eighth group corresponds to the wayfarers; and a wayfarer is he, who has set out on journey from his town, in order not to commit any sin , or such as passing by a certain town. He should be given (a share from the obligatory charity) if he is poor; and if he has property in another town, he should be given as much as to enable him to reach it.

But, you might say: "With which signs should this qualities be recognized?" we then might reply: As for poverty and neediness, they might be known by the statement of the recipient who is not required to bring about any evidence or to take oath (in confirmation to his saying), but it is permissible to accept his statement , particularly if it is not known that he tells lies. As for both fighting

and journey, it is a future event, and thus such should be given on the basis of his statement: "I'm going to set out for fighting (in the Cause of Allah)." if he does not fulfill it, what he has taken should be brought back. But the evidence should be brought about in relation to the other groups. This is the conditions of the claim (to receive the obligatory charity), and as far as the amount due to each, it will be discussed later.

On Exposition Of The Recipient's Duties

They are five duties, and they go as follows:

The first: that he should know (for certain) that Allah Almighty ahs enjoined the giving of obligatory charity to him in order to be sufficed against his concerns, and reduce them to only one. Allah Almighty commanded the creatures to worship Him, provided that their concern should be only with one, i.e. with Allah Almighty, and the Last Day, and this is what the following Holy statement of Allah implies: "I have only created Jinns and men, that they may serve Me." (Adh-Dhariyat 56)

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾

but, when wisdom has ordained that man should be subject to desires and needs which divert his attention (from Allah Almighty and the Last Day) it became out of (Allah's) generosity to bestow such of bounties as sufficient to meet those needs. Hence, Allah Almighty created wealth in abundance and caused it to flow in the hands of His servants to be a means of meeting their needs and freeing themselves from want in order to devote themselves wholeheartedly to His service.

To some He gave amply and made their wealth a cause of affliction and trial, thereby exposing them to the danger. Others He loved and protected from (the pleasures and vanities of) this world, in the same way as a pitying man guards his patient against injuries. Thus, He kept them away from the comforts of this world and gave them provisions according to their minimum needs, by imposing upon the rich to supply them, so that the task of toiling and labouring to earn a living might fall on the rich, while its benefits flow to the poor and indigent, who, consequently, they could be able to devote themselves wholeheartedly to the service of Allah Almighty in preparation for what awaits them after death. Neither the pleasures (and vanities) of this world would divert them from the service of Allah Almighty, nor would poverty and distress occupy them from the preparation for the hereafter. This is the utmost of grace and blessing.

Furthermore, it befits the poor to know the value of poverty, and is assured of the fact that Allah's Bounty upon him in connection with what He has kept away from him is far greater than His in relation to what He has given him, as it will be explained in more details in the Book of Poverty Allah Willing. So, let him take what he takes from Allah Almighty as a source of sustenance and a means of helping him serve Allah Almighty, with the intention to become much stronger

therewith in his obedience to Allah Almighty; and if he could not, let him then spend it in what has been made permissible by Allah Almighty. But if he uses it to commit a sin, he will become ungrateful to the graces and blessings of Allah, and deserving of His disfavour and wrath.

The second duty: let the recipient give thanks to the almsgiver, invoke good upon him, and praise him with good praise, in such a way as to make him no more than an intermediary, even though a means through which Allah's grace has reached him; and of a surety, the means has its own right as being made by Allah Almighty an intermediary access and means; and of course, this does not contradict the vision of Allah Almighty as the only source of the blessing. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not thank the people (for their gifts) has, indeed, not given thanks to Allah Almighty (for His blessing)." In many places, Allah Almighty appreciates His servants for their good works, and it is He Who has created those works, and created the power and capability of doing them. a mention might be made here of the statement of Allah Almighty: " how excellent in Our service! ever did he turn (to Us)!" (Sad 30) there are many like this.

﴿ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴾

Let the recipient say in his invocation (for the almsgiver): "Might Allah purify your heart among the hearts of the pious, and justify your work among the works of the good righteous, and bless your spirit among the spirits of the martyrs." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Reward such as does a favour to you; and if you could not do, at least invoke good upon him until you know you have rewarded him." It is out of the perfect thanks to conceal the defects of the gift if it has any, and not to look down upon it, nor try to find fault with it, nor put the giver to shame of tightfistedness if he withholds it. let the recipient also magnify his (the giver's) doing in the sight of himself as well as of the people, since the duty of the giver is to belittle his giving, and that of the recipient is to be under obligation and magnify it; and it is incumbent upon each servant to do his own duty, and there is no contradiction in this matter, since the causes of both magnifying and belittling (the gift) counterbalance each other. What benefits the giver is to observe the causes of belittling, and the opposite of that harms him, whereas what benefits the recipient is the opposite of that, and vice versa. But all of that does not contradict the vision that the blessing comes only from Allah Almighty. The one who does not see the intermediary only as an instrument (in the Hand of Allah Almighty) has proved ignorant; and what is disapproved is to see the intermediary as the origin (of things).

The third duty: let the recipient look at what he takes: if it is not from lawful sources, he should refrain from accepting it; and verily, "He, who fears Allah (and safeguard himself from His punishment), He makes for him a way-out and provides him with sustenance from sources which he expects not." (At-Talaq 2:3)

﴿ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ۝ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴾

However, such as refrains from what is unlawful never fails to be provided with sustenance from lawful sources opened to him (by Allah Almighty). Let not him, for example, accept from the wealth of the Turks, nor of the soldiers and the viceroys of the magistrates, nor from such as whose income is mostly unlawful unless he is in dire distress, and he does not know the original owner of that which he receives: in this case, let him take just what meets his needs; and the legal verdict in this respect is that he should spend it in charity in the ways which will be explained later in the Book of What is Lawful and What is Unlawful. This is in case he fails to get what is lawful. But if he takes such as whose source is unlawful, it will not be considered as obligatory charity, since there is no obligatory charity due upon what is unlawful.

The fourth duty: let the recipient avoid the points of suspicion and doubt in the amount which he receives (as alms). This means that he should not take more than what is permissible, and should not take unless he is sure of possessing the same qualities which give him the claim (over it): if he is receives it because of fulfilling his written deed (of freedom) or debt, let not him take more than the amount of the debt; and if he takes because of his work (in administering the funds of charity), let not him take more than the charge of his fellows, and even if he is given more, he should refrain and reject to accept it, since the property does not belong to the giver so that he would dispose of it as he wills; and if his claim (over the obligatory charity) is because of being a traveller, let not him take more than what is sufficient to supply for his provisions and hiring the means of conveyance to the place of destination; and if his claim is because of being a fighter (in Allah's Cause), let not him take more than what he needs, particularly horses, weapons and expenses, the amount of which could not be determined, except by way of independent opinions; and the same is true of the journey provisions. But it is out of piety to avoid what arouses his doubt to that in which he has no doubt.

If his claim (over charity) is through poverty and neediness, let him consider first, whether there is, in his house furniture or in his bodily clothes, anything to dispense with in itself, or dispense with its great value, through exchanging it for what is sufficient (which might be cheaper and lesser in value), and make use of the difference of value. All these things depend primarily on his own choice and opinion and involve two states: one according to which it is clearly certain that he is deserving and its opposite, according to which it is certain that he is not deserving; and between both extremes, there are suspicious states; and of a surety, he, who comes round the protected zone is about to fall into it. it also depends upon the apparent saying of the recipient.

The needy persons, in estimating their needs, are different in relation to strictness or generosity. The pious is apt to be very strict whereas the devious is inclined to be generous to the extent that he regards himself in need of many things, all of which are abhorred by Law. When the amount of his need has been

determined, he should not take more but rather should take what is sufficient for his need within one year beginning with the time of payment. For this is the limit which the Law allows, since with the lapse of each year the occasions of the income are repeated. Moreover, the Messenger of Allah "Allah's blessing and peace be upon him" himself stored a year provisions for his dependents. This is the nearest limit to define the status of the poor and needy indigent. If the recipient would limit himself to the need of one month or even that of one day he would become much closer to piety.

The opinions of the learned men pertaining to the amount received from the *obligatory charity* are different. Some would go in restriction to the limit of reducing it to a very little amount and require that one should limit himself to no more than his daily food, depending upon the narration which is transmitted on the authority of Sahl Ibn Al-Hanzhaliyyah, that the Messenger of Allah "Allah's blessing and peace be upon him" forbade begging with richness. He was asked about the limit of richness (which would prevent begging), thereupon he said: "It is that one should have (what supplies for) his lunch and supper." Others are of the opinion that he should take until he reaches (but not go beyond) the limit of richness; and such limit of richness in their sight is the minimum amount liable to obligatory charity, since Allah Almighty has not enjoined the obligatory charity but upon the rich among the people. They say that "He is allowed to take for himself, as well as on behalf of each member of his dependents the minimum amount liable to the obligatory charity."

According to others, the limit of richness is (no less than) fifty Dirhams or its value from gold. they rely here on the narration on the authority of Ibn Mas'ud, in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who begs (others) and he has got as much property as to make him independent, will come on the Day of Judgement, with his face full of scars and scratches." He was asked: "What does make him independent (and able to meet his needs)?" he said: "Fifty Dirhams or its equivalent from gold." But it is said that the narrator of this tradition is not reliable enough. This amount is reported to be forty, depending upon the narration of Ata' Ibn Yasar, according to which the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who begs (others) while he has as much as is equal to an ounce (forty Dirhams) has, indeed, been importunate in begging."

On the other hand, some people have exceeded the due limits in generosity, saying that "He is allowed to take as much as suffices him to purchase a whole village therewith he becomes independent along his lifetime, or prepare merchandise for traffic therewith he becomes independent along his lifetime"; and this is the concept of richness in their sight. According to Umar Ibn Al-Khattab: "When you give (gifts to others), you should enrich (such as you give)." Some people go as far in this respect as to think that if one , is reduced to poverty

(after being rich) he is allowed to take (from the obligatory charity) as much as is sufficient to restore him to his former state of richness, even though it is ten thousand Dirhams, provided that he should not exceed the limit of moderation.

When the attention of Abu Talhah was diverted by his garden during the prayer, he said: "I've made it an object of charity." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give it as a gift to your kinship, since this is good for you." He distributed among Hassan Ibn Thabit and Abu Qatadah; and verily, a garden fenced with date-palms to be distributed among only two men is too much to enrich them (along the rest of their lifetime). It is also reported that Umar gave a desert Arab a she-camel in addition to its baby camel. This is what might be related in connection with the generosity (in the distribution of almsgiving).

As to reducing (the given share of the *obligatory charity* to no more than) an individual's daily food or an ounce of gold, it has been mentioned in connection with the dislike of begging and frequenting the gates of houses, both of which are undesirable and subject to another rule. Indeed, to give concession to one to receive as much of the *obligatory charity* as enables him to buy a whole village so that he might become independent for the rest of his life is more probable although it is apt to be extravagant. But what is much closer to moderation is to take an amount sufficient for the current year. To exceed this limit is dangerous and to fall short of it is strict. In all these, unless the Law offers a definite restriction, the independent interpreter of the Law can do nothing but hand down a judgment according to the best of his knowledge and say to the pious the same as the Messenger of Allah himself had said, i.e. "Seek the verdict of your own heart although you have been given dispensation." But since "sin is heart alluring", the recipient should, once he feels he takes anything (doubtful), fear Allah and not justify his act by a dispensation which he might have received from learned men (although well-versed) in the letter of the Law (they are not so in its spirit). For their dispensations are (pursuant) to rules and regulations, particular and general, dictated by necessity and expedience and are full of conjectures and suspicions. To guard against such suspicions is what characterizes those of religion and travellers on the way to the hereafter.

The fifth duty: let the recipient ask the almsgiver about the amount of the obligatory charity due upon his property, and consider: if he what receives is more than the eighth, let not him accept it, since the share of him, as well as of his two partners (in the same group) is no more than one-eighth (the amount of the obligatory charity). Let him further reduce from the eighth as much as is sufficient for two of his group (so that the shares of the three should be equal). However, this inquiry is binding upon most of the people, who do not observe this way of distributing the obligatory charity, either because of their ignorance, or because of their indulgence. It is permissible to ignore the inquiry into these, things if it does not appear (to the recipient) what might arouse his suspicion of

their being unlawful. The questions relating to begging and the different degrees of probability will be discussed in the Book on what is Lawful and what is Unlawful, Allah Willing.

CHAPTER FOUR

ON THE VOLUNTARY CHARITY: ITS EXCELLENCE, AND THE PROPRIETIES OF RECEIVING AND GIVING IT

The Exposition Of The Excellence Of Charity

From amongst the different traditions and narrations, a mention might be made of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give in charity even (as little as) a single date, for the (object of) charity satisfies the need of the hungry, and extinguishes the (harmful effects of the) sin in the same way as water extinguishes fire." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Safeguard yourselves from the fire (of Hell) even with half a date (to be given in charity); and if you could not find, let it be with a good word." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim servant gives anything in charity from his lawful earnings, and Allah Almighty never accepts but what is lawful, but that Allah Almighty takes it with His Right Hand and enlarges its reward (for such as gives it) in the same way as anyone of you brings up his baby horse, until a date would become (as huge) as (the mountain of) Uhud."

The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Ad-Darda': "When you cook soup, make much its water, and invite a family of your neighbours to share it with you." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No servant gives in charity generously but that Allah Almighty makes his heirs properly worthy of his inheritance." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every man will be in the shade of his almsgiving (on the Day of Judgement) until the cases of the people should be decided." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (object of) charity closes seventy gates of evil." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The (object of) charity to be given in secrecy extinguishes the anger of the Lord Almighty."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The reward of) such as gives in charity out of abundance is not better than that of him who accepts because of his need and want." Perhaps he means here such as intends, by averting his need and want, to devote himself wholeheartedly to his religious service, who is then equal to the almsgiver, who intends, by his giving, to secure the welfare of his religion. Once, The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which kind of charity is the best?" he said: "It is to give in charity while you are healthy, hoping to live more, and feeling afraid of poverty, without waiting until when (you approach death and)

your soul reaches the throat, you say: "Let such and such (money) be for so and so, and let such and such be for so and so; and so and so should have such and such."

The Messenger of Allah "Allah's blessing and peace be upon him" said one day to his companions: "Give in charity!" one of them said: "I have a Dinar (should I give it in charity)?" he said: "Spend it on yourself." He said: "I have another one." He said: "Then, spend it on your wife." He said: "I have a third one." He said: "Then spend it on your dependents." He said: "I have a fourth one." He said: "Spend it on your servant." He said: "I have a fifth one." He said: "Then, you know better how to dispose of it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (objects of) charity are unlawful for the family of Muhammad (to take) since they are the impurities of the people (therewith they purify themselves and their property)." He further said: "Remove the beggar's need (which has forced him to begging) with even a morsel of food (as little) as the bird's head." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the beggar is true (to his need of begging) not prosper will he, who returns him with nothing."

Jesus "Peace be upon him" said: "If one returns a beggar from his house with nothing, the angels do not enter that house for as long as seven days." The Messenger of Allah "Allah's blessing and peace be upon him" used to do two things, which he never entrusted to anyone to do on his behalf: he used to prepare (the water of) his ablution at night (in a water-skin) which he would cover; and he used to give the needy indigent with his own hand. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The needy indigent is not he, who is dismissed with a date or two, or a morsel or two; but the real needy indigent is he, who refrains from begging others. recite, if you so like, Allah's saying: "They never beg the people importunately."" (Al-Baqarah 273)

﴿يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim dresses another Muslim (in a dress) but that the former remains in the protection of Allah Almighty as long as even a shred of that (dress) remains on his body."

As for the historical sayings in this connection, a mention might be made of the following:

According to Urwah Ibn Az-Zubair: "A'ishah gave in charity fifty thousand (Dinars), even though her garment was full of patches." In his comment on the statement of Allah: "And they feed, for the love of Allah, the indigent, the orphan, and the captive" (Al-Insan 8)

﴿ وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴾

"They do so in spite of their great love and longing for food." Umar (Ibn Al-

Khattab) used to say: "O Allah! bestow plenty (and abundance of blessings) upon the generous among us, perchance they would return its benefit to the needy among us." According to Umar Ibn Abd Al-Aziz: "The prayer conveys you to the middle of the way, fasting the gate of the King, and almsgiving admits you to His Presence." According to Ibn Abu Al-Ja'd: "No doubt, an object of charity closes seventy doors of evil; and of a surety, an object of charity to be given in secrecy is seventy times greater than that given in public, and it dislodges the jaws of seventy devils." According to Ibn Mas'ud: "A man kept worshipping Allah Almighty for seventy years, and then he committed fornication, which rendered his deed fruitless. He passed by a needy indigent, whom he gave a loaf in charity, thereupon Allah Almighty forgave for him his sins, and restored to him the deed of the seventy years."

Luqman said to his son (by way of advising him): "When you commit a sin, give in charity (to remove its evil effect)." Yahya Ibn Mu'adh said: "I do not know a grain (as heavy as) to have the weight of the mountains of this world other than the grain which is given in charity." According to Abd Al-Aziz Ibn Abu Rawwad: "It is said that three things are of the treasures of the Garden (of Paradise): to conceal the sickness, to give in charity secretly, and to keep silent at the time of calamities." According to Umar Ibn Al-Khattab: "The deed vied in glory with each other, thereupon the charity said: "I'm the best and most excellent among you all." Abdullah Ibn Umar used to give sugar in charity and say: "Allah Almighty says: "By no means should you attain righteousness until you spend out of what you love" (Al Imran 92)

﴿ لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ﴾

And Allah Almighty knows that I love sugar." An-Nakh'i said: "If there is a thing to be given (in charity) for the Sake of Allah, I will not be pleased to see a defect in it."

According to Ubaid Ibn Umair: "On the Day of Judgement, the people will be mustered as hungry as they have never been before, as thirsty as they have never been before, and as naked as they have never been before: he, who gave food (in charity) for the Sake of Allah Almighty, would be given food by Allah Almighty, and he, who provided others with water for the Sake of Allah Almighty would be given water by Allah Almighty, and he, who dressed others for the Sake of Allah Almighty, will be dressed by Allah Almighty." Al-Hassan said: "Had Allah Almighty willed, He would have made all of you rich, and no poor would have existed among you; but He Almighty has put you to trial by making some of you responsible for the support of others." according to Ash-Sha'bi: "He, who does not see himself more needy to the reward of his object of charity than the poor to the object of charity itself, will have rendered invalid his charity, and smitten his face therewith."

According to Malik: "We see no blame upon the faithful believer to drink from the same water which he gives in charity, and provides others with in the

mosque, for it has been intended to quench the thirst of whatever thirsty, and not intended to be only for the needy and indigent in particular." It is said that once Al-Hassan came upon a slave-trader having a slave-girl, thereupon Al-Hassan said to him: "Do you accept one or two Dirhams for her price?" he answered in the negative. On that he said to him: "Go then! Verily, Allah Almighty has accepted, for the beautiful women of big lustrious eyes (of the Garden), a farthing and a morsel (to be given in charity)."

The Exposition Of Giving Charity In Secrecy And In Public

The seekers of sincerity are different in this matter: some are inclined to the opinion that it is better to conceal the charity, and others to the opposite that it is better to make it public. Our aim here is to point out the advantages and disadvantages of each, and then uncover the truth therein.

As for concealing it, it has five advantages:

The first is that it is more fitting to conceal the identity of the recipient. For taking the almsgiving in public disgraces his manhood. It bares his need and forces him to abandon the desirable qualities of self-restraint and temperance, because of which he is regarded rich by the ignorant.

The second is that it is safer for the tongues and hearts of the people, for they might envy him, and disapprove of his receiving alms, thinking that he has taken in spite of his being independent and free of want and need, or they might accuse him of receiving more (than what suffices him); and of a surety, envy, evil suspicion and backbiting are from amongst the major sins; and it is more important to safeguard them from those crimes. Abu Ayyub As-Sikhtiyani said: "Sometimes, I refrain from wearing a new dress, lest it might provoke the envy of some of my neighbours." One of the abstinent people said: "Perhaps I refrain from using a thing, for fear that some of my brothers might ask: From where has he got it?" Once, a shirt was seen on Ibrahim At-Taimi, and he was asked: "From where have you got that?" he said: "My brother Khaithamah have dressed me in it, and had I known that his family would know about it, I would not have accepted it."

The third is to help the almsgiver do his deeds secretly, since the excellence of giving in secrecy is greater than that of giving in public, and of a surety, to help somebody complete his favour is a favour in itself. However, the secret could be broken unless it is between two; and once the given thing is made public, the almsgiver would be known. One of the people gave a learned man something apparently, thereupon he returned it (and refused to accept it). another one gave him something in secrecy, thereupon he accepted it. when he was asked about that he said: "This (latter) behaved politely and concealed his gift and thus I accepted it, while the former behaved impolitely and made public his gift, and thus I refused his gift."

A man gave a Sufi something before an assembly of people, thereupon he returned it. he was asked: "Why have you returned what Allah Almighty had

given you (through His servant)?" he said: "You have joined others with Allah in that which belongs only to Allah Almighty, and have not been satisfied with Allah Almighty Alone, thereupon I rejected your joining." One of the Gnostics accepted something given to him in secret, which he had rejected earlier when it was given to him in public. When he was asked about that he said: "You've disobeyed Allah by making public your gift, and I was not to help you in your disobedience; and when you obeyed Him by concealing your gift, I helped you attain your righteousness." Ath-Thawri said: "Were I to know that none of you would make a mention of his gift, nor talk about it before the people, I would accept his gift."

The fourth is that making public the gift puts (the recipient) to humiliation and ignominy, and it is not consonant with the state of a faithful believer to put himself to humiliation. One of the learned men used to accept (gifts) in secrecy, and reject to take in public saying: "Taking gifts in public is to put knowledge to humiliation, and bring shame on its people; and I'm not to take anything from this world, in return for putting knowledge to humiliation and bringing shame on its people."

The fifth is to avoid the suspicion of partnership. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is given a gift, and he has some people with him, they should be his partners in it." that it is in the form of gold or silver does not change it from being a present. In this respect The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best present a man might give to his brother is silver, or to serve him with bread." In this way, he made silver a present by itself. Thus, it is undesirable to give a gift in public, unless it is by consent of them, even though it is not far from being suspicious, and to give him in seclusion is to be safe from this suspicion.

Giving gifts in public, and making mention of that has four advantages:

The first is that it gives rise to sincerity, truthfulness, freedom from affectation and hypocrisy.

The second is that it conquers vainglory and haughtiness, and rather affirms servitude to Allah and poverty, and sets man free from arrogance and self-independence, and makes him of no authority in the sight of the people. One of the Gnostics said to his disciple: "Conceal not, anyway, your being the recipient of alms. For when you receive alms publicly this will result to one of two things: you will lose favour with some people, a thing which is more secure for your faith and more wholesome to your soul, or grow in the regards of others because you have revealed the truth. This is exactly what your brother desires because his reward increases as your love to him grows greater and your respect to him becomes more profound. You also would be rewarded because of your being helpful to bring about the increase in his reward."

The third is that the Gnostic has no care but for Allah Almighty. It is the same to him whether to be given in secret or in public, since the difference of his

attitudes towards Allah in accordance with the different states is, of a surety, a violation against Allah's Oneness. One of the people said: "We did not mind of the invocation of such as used to accept the gifts in secrecy, and reject to take them in public." However, to care for the presence or the absence of the people (at the time of receiving alms) is out of lack in the state of mind (towards Allah Almighty), since one's attention should be paid to the One and Only. In this issue, it is related that one of the religious instructors used to show his inclination to one of his pupils on the exclusion of the others, which was difficult upon them. he wanted to demonstrate to them the superiority this pupil had over them. he gave each of them a hen and asked each one to be alone with it and slaughter it in a place where none could see him. Each went alone with it and slaughtered it, barring that pupil, who returned the hen. When the religious instructor asked them they told him that they had done just what they had been commanded to do. He asked that pupil: "Why have you not slaughtered yours as your fellows have done?" he said: "I could not go to a place where none could see me, since the Sight of Allah Almighty watches over me wherever I'm." on that the religious instructor said: "For this reason I'm inclined to him, i.e. for he never pays his attention but to Allah Almighty."

The fourth is that to make it public is to establish the tradition of gratefulness. Allah Almighty says: " But the Bounty of your Lord; Rehearse and proclaim!" (Ad-Duha 11)

﴿ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾ ﴾

But to conceal (alms) is to be ungrateful to the grace of Allah Almighty, Who criticizes such as conceals what He Almighty has given him ascribing him to niggardliness when He says: "(Nor) those who are niggardly, or enjoin niggardliness on others, or hide the bounties which Allah has bestowed on them; for We have prepared, for those who resist faith, a punishment that steeps them in contempt." (An-Nisa 37)

﴿ ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَـٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah bestows a grace upon anyone of His servants, He likes that (the signs of) His grace be visible on him."

One gave a righteous man something in secret, which he raised with his hand (so that the people would see it) and said: "This belongs to the world, in which publicity is better than secrecy, whereas secrecy is better in the matter of the hereafter." So, one of the good men: "When you are given at the presence of the people, i.e. in public, accept it, and return (with thanks) in secrecy."

On the other hand, sticking to gratitude and thankfulness is highly recommended. In this respect, The Messenger of Allah "Allah's blessing and

peace be upon him" said: "He, who give no thanks to the people (for their gifts) has, indeed, not been grateful to Allah Almighty." Thankfulness here stands in the position of reward in accordance with the tradition of The Messenger of Allah "Allah's blessing and peace be upon him" in which eh said: "Reward such as does a favour to you; and if you could not do, at least invoke good upon him until you know you have rewarded him." When the Muhajirs (Emigrants) said, whilst giving thanks to the Ansar (Helpers): "O Messenger of Allah! we've never seen a people better and more generous than those (Ansar) in whose dwellings we've lived who made us share their property with them to the extent that we feel afraid they would receive the whole reward (apart from us)." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The more you give thanks to them, and praise them (for their favours), the more you reward them (for what they've done)."

Having understood well those advantages, you should know that such of differences among the people in this respect as have been handed down do not pertain to the question in itself so much as to their states. To uncover the truth of this matter, we do not give a decisive judgement that to conceal almsgiving is more excellent in all the states, as well as to make it public is not better at all. This differs with the difference of intentions; and of course the intentions differ with the difference of states and persons. So, let the sincere watch himself carefully lest he be misled by vanity and beguiled by the deception of nature and the artifice of the devil. Artifice and deception are more prevalent in concealment than in publicity, although they affect both. Deception enters into secrecy through the people's inclination by nature to it, seeing that it helps to maintain one's prestige and position before men, protect him from the people's seeing him with the eye of contempt and disrespect, and seeing the almsgiver as a benefactor and generous donor. It is a virulent disease which afflicts the soul and through which the devil makes alluring the advantages to the individual, thereby persuading him to justify his conduct with anyone of the five which we have mentioned.

The criterion and the acid test which govern all of that is one thing, i.e. that the pain such as whose receiving alms is revealed entertains would be just the same when the receiving of alms taken by his fellows is revealed. If his purpose is to safeguard the people from backbiting, the feelings of jealousy, envy and evil suspicions, or to protect himself from divulging the identity, or to help the almsgiver to adhere to make secret his alms, or to protect knowledge from being put to shame, all of this might result from the exposure of the alms received by his brother. If the exposure of his own is harder on him than that of others, then his apprehensions regarding these considerations are untrue and false, resulting from the artifice and deception of Satan. That's because to disgrace and discredit knowledge is forbidden not because it is the knowledge of this or the other but simply because it is knowledge in itself. Backbiting is forbidden because it is to defame a person's honour (in his absence) as such, not because it is the slander of

the honour of a certain person. Anyone observing this point may prove too strong for the devil to conquer, otherwise he will be a man of much activity but little success.

Therefore, human nature may incline to publicity, because through it the individual humours the giver and pleases him thereby encouraging him to do the same again. By making the acceptance of alms known to the public, the recipient proves grateful before the people so that they might be inclined to show respect to him and ready to inquire about him and help him more. This is, to be sure, a virulent ailment lurking within the inside; and the devil has no power over the religious one, unless he makes this wickedness seem to him in the form of the right way of sunnah, telling him that to give thanks is out of the right way of sunnah, and to conceal it is out of showing off, bringing to him all the advantages (of publicity) which we've mentioned, in order to lead him to make it public, even though his internal purpose is (to mislead and deceive him as) we've mentioned earlier.

The criterion of all of that as well as its acid test is to consider his inclination to give thanks (in both states), where the news (of giving) would go beyond the almsgiver and such as whom he wishes to give, and in the presence of some people who dislike to disclose the gift, and have desire for concealing it, whose practice is not to give but such as conceals it and gives no thanks for it: if both states are the same to him, let him know then that the real motif of thankfulness is to establish the right way of giving thanks and talk good about the favour, otherwise he is under the influence of deception.

Having come to know that the real motif of his thankfulness is to establish the right way of giving thanks, let not him be heedless of fulfilling the right the almsgiver has on him, and consider: if he is of those who are fond of thankfulness and publicity, let him conceal his gift and rather give no thanks to him, for the best fulfillment of his right is not to help him commit injustice; and verily, seeking thankfulness is out of injustice. But if he knows, from his state, that he never likes thankfulness and does not intend it (with his gifts), then let him give thanks to him, and make public his alms.

For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said in reference to the one who was praised before him: "You've struck the neck of (and killed) him. Were he to hear it, he would never prosper." This is despite the fact that The Messenger of Allah "Allah's blessing and peace be upon him" praised a people in their face because of his confidence of their certainty (of faith), and his knowledge that (his praising them) would cause no harm to them so much as it would make them more desirous to do good. He told one of them that he was the master and chief of the Bedouins of sheep. The Messenger of Allah "Allah's blessing and peace be upon him" said in reference to another: "When the most generous among his people comes to you, you should deal with him generously."

Once he heard the speech of a man, which appealed him and he said: "Verily, some speech is (in its effect like) magic." The Messenger of Allah "Allah's

blessing and peace be upon him" said: "If anyone of you knows good in his brother, he should tell him about it, for this prompts his desire to do more good." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "When a faithful believer is praised (for his good faith), the belief would grow (and become firm) in his heart." According to Ath-Thawri: "He, who recognizes himself well (as really he is) no harm will be caused to him by the people's praising him." He said to Yusuf Ibn Asbat: "If I bestow a favour upon you, with which I'm more pleased than you, seeing that it is a blessing from Allah Almighty which He has bestowed upon me, you then might give thanks (to me), otherwise, give no thanks then."

These details should be observed by anyone who watches his heart, for without these details the works of the! Senses are the laughing-stock of the devil and the object of his ridicule and malice especially for what seems to be much activity but little profit. It is such knowledge which is described by the following saying, namely, "Learning one point of such knowledge is better than a year of worship." For through this knowledge worship becomes a living and a vital thing and without it, it dwindles and comes to naught. In short, to take in public and to reject in secrecy is the best and safest policy to follow. Furthermore, no one, in rejecting a gift, should be excessive in his avowal of unworthiness. Rather his knowledge should be complete so that both secrecy and publicity would be the same to him. Such a state is like red sulphur, often heard of but never seen: we ask Allah, Most Generous the good aid and help to attain success.

The Exposition Of Which Is More Excellent: Receiving Voluntary Charity Or Obligatory Charity

Both Ibrahim Al-Khawas and Al-Junaid, and others like them were of the opinion of giving preference to taking from the voluntary charity over the obligatory charity, since to take from the latter is to compete with the poor and indigent, and belittle their share therefrom, and because one might not have the full qualities which make him worthy of receiving it, according to the description of the Holy Book (of the Qur'an), unlike the voluntary charity, which is more embracing.

Others are of the opinion that it is better to accept the obligatory and not the voluntary charity, for the former is helpful in fulfilling what is due; and had the needy indigent refrained from receiving the obligatory charity, they would have been sinful. Furthermore, there is no point for the alms recipient to be under any obligation, for the obligatory charity is a right due to Allah Almighty, therewith He sustains the needy and indigent among His servants. Taking the obligatory charity depends upon the need, and of a surety, everyone knows well his needs, whereas taking the voluntary charity depends upon the religion, according to which the almsgiver, in most cases, gives such as he thinks to be religious. Moreover, accompanying the indigent and needy is closer to humility and submission, and far removed from arrogance and haughtiness. Sometimes, one

happens to accept an object of charity as though it were a present, without being distinguishable from it.

This is to affirm the humility and neediness of receiving alms. The truth of the matter in this respect that this issue differs according to the different states of the person, and the kind of attention which he has at that time. If he were in doubt as to whether or not he deserved he should not accept anything from the *Zakat*. But if he were certain that he was deserving, as, for example, when he has to pay a debt which he had incurred for a just cause and is unable to pay it without aid, then he is certainly entitled to that aid and justified in accepting it. If a deserving individual were given the choice between accepting aid from the *Zakat* or the *Sadaqah* and had found out that the person who is to give the *Sadaqah* would not give that particular sum unless he were to accept it, let him by all means choose the *Sadaqah,* as the *Zakat* which is compulsory would always be paid to its deserving beneficiaries. This would increase charity and better the conditions of the poor. If the money were to be definitely given as a *Sadaqah* any way and on the other hand the acceptance of the *Zakat* would not result in distress for the poor, the person would be free to make his choice. In short the arguments in favour of the one or the other vary. On the whole the acceptance of aid from the *Zakat* is more conducive to modesty and humility; and Allah Almighty knows best.

Book six: the mysteries of fasting

In the Name of Allah, Most Gracious, Most Merciful.

Praise be to Allah Who has made great His Favour upon His servants, when He averted from them the evil plots and guiles of Satan, thwarted his hopes and frustrated his schemes: He made fasting a fortification and shield for His devotees, therewith He opened for them the gates of the Garden, and showed to them that the way of Satan to seize their hearts is their inward desires, and by overpowering them, the well-pleasing soul should become too strong and steadfast to face its opponent.

Allah's blessing and peace be upon (the Prophet) Muhammad, the leader of the nation, and the founder of the right way of sunnah, as well as upon his family and his companions, of piercing sights and sound minds.

To go further: fasting constitutes one-fourth the faith, in accordance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Verily, fasting constitutes half the patience", and in accordance with his statement: "Patience comprises half the faith". Furthermore, it is distinguished from the other pillars of service by its particular position to Allah Almighty Who said, as the Messenger of Allah "Allah's blessing and peace be upon him" related from Him: "Every good deed is rewarded as much as ten to seven hundredfold, except fasting, for it is done for the Sake of Me, therewith I give reward (as much as I will)." Allah Almighty says (in His Holy Book): "those who patiently persevere will truly receive a reward without measure!" (Az-Zumar 10)

﴿ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴾

Fasting comprises (as we have mentioned) half the patience, since its reward goes beyond the limit of estimation and calculation. It is sufficient for you to know its excellence and superiority to read the saying of the Messenger of Allah "Allah's blessing and peace be upon him": "By Him in Whose Hand is my soul! The unpleasant smell coming out from the mouth of a fasting person is much sweeter in Allah's Sight than that of musk. Allah Almighty says: 'He has refrained from his (sexual) desire, left his food and drink for the Sake of Me: fasting then is done for My Sake, therewith I give reward (as much as I will)'."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the Garden, there is a door called Rayyan, from which none will enter (the Garden) except the fasting persons." Such (fasting) has been given promise to

meet Allah Almighty (in the hereafter) because of his fasting. the Messenger of Allah "Allah's blessing and peace be upon him" said: "A fasting person experiences two joys: one at the time of breaking his fast, and the other on meeting his Lord Almighty." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything should have a gateway, and fasting is the gateway of the religious service." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the sleep of a fasting person is worship."

It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When the month of Ramadan comes upon you, the gates of the Garden will be opened, and none of them will be closed, the gates of the fire (of Hell) will be closed, and none of them will be opened, and Satans and the rebellious transgressors from amongst the jinns will be fastened (by chains and shackles), and. Then, a caller will call: 'O one who seeks good! Come (and do good as much as you could)! O petitioner of evil! Desist (from doing evil and rather turn to doing good)!'" in his comment on Allah's saying: "Eat you and drink you, with full satisfaction; because of the (good) that you sent before you, in the days that are gone!" (Al-Haqqah 24)

﴿ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾ ﴾

"Those are the days of fasting, on which they left food and drink."

The Messenger of Allah "Allah's blessing and peace be upon him" joined both abstinence and fasting in the same rank which Allah Almighty acclaims to His angels. He told: "Allah Almighty shows pride because of the worshipping young man saying: 'O young man who has left your desires and devoted your youth entirely to Me! You are, in My Sight, in the same rank of some of My angels.'" the Messenger of Allah "Allah's blessing and peace be upon him" said concerning the fasting person: "Allah Almighty says: "Behold O My angels to this servant of Mine! He has left his desire, pleasure, food and drink for My Sake." In comment on the Holy statement of Allah Almighty: " Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) Deeds" (As-Sajdah 17)

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾ ﴾

Their work (in the world) was fasting, and this is because He Almighty says: "those who patiently persevere will truly receive a reward without measure!" (Az-Zumar 10)

﴿ إِنَّمَا يُوَفَّى ٱلصَّـٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾ ﴾

Thus the reward of the fasting man will be given amply and abundantly and it

will be beyond imagination or estimate. It is fitting to be so, because fasting belongs to Allah Almighty and, by virtue of this relation, it has been rendered noble, although all the acts of worship belong to Allah Almighty, just as the Sacred House [27] has been made noble by its special relation to Allah Almighty, although the whole earth is His.

There are two points for which fasting belongs to Allah Almighty: the first is because it is a form of desisting and renunciation in its very nature hidden from human sight, whereas all the other acts of worship are apparent and exposed to it. It stands alone as the only act of worship which is not seen by anyone except Allah Almighty. It is an inward act of worship performed through sheer endurance and perseverance. The second is because it is a means of overpowering Allah's enemy, Satan, whose means to prevail over man is desires which are strengthened by eating and drinking. For this reason the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Satan reaches everywhere in mankind in the same way the blood circulates in the body. Make it then difficult for Satan by means of hunger." For the same reason the Messenger of Allah "Allah's blessing and peace be upon him" said to A'ishah: "Persist in knocking the door of the Garden." She asked: "With what shall I knock the door of the Garden?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "With hunger." However, the excellence of hunger will be discussed later, Allah Willing, in detail in the Book of the evil of gluttony, and its remedy, in the quarter of the destructives.

Whereas fasting in particular (apart from the other religious services) is to overpower Satan, the enemy of Allah Almighty, close his path and block his way, it comes to be worthy of this distinguished position in relation to Allah Almighty. To overpower the enemy of Allah Almighty is, in the end, to help Him, and of a surety, Allah's Aid would not come unless men themselves help Him in accordance with His saying: " O you who believe! If you will aid (the cause of) Allah, He will aid you, and plant your feet firmly." (Muhammad 7)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ وَيُثَبِّتۡ أَقۡدَامَكُمۡ ﴿٧﴾ ﴾

The servant then should take the initiative and begin to strive; perchance he will be rewarded with the right guidance from Allah Almighty.

For this reason, Allah Almighty says: "And those who strive in Our (Cause), We will certainly guide them to Our Paths: for verily Allah is with those who do right." (Al-Ankabut 69)

﴿ وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ ﴿٦٩﴾ ﴾

He further says: "Verily never will Allah change the condition of a people until they change it themselves (with their own souls)." (Ar-Ra'd 11)

﴿ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ﴾

The change here refers to the increase of desires and lusts, for they are the grazing place and pasturing land of the devils; and as long as it is fertile and rich, they would not cease to frequent it; and as long as they frequent it, the Glory of Allah Almighty will not be revealed to the servant, and thus he will be barred from meeting Him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been for the fact that Satans hover around the hearts of the sons of Adam, they would have been able to see the dominion of the heavens."

From this perspective, fasting has come to be the gateway of religious service, as well as a shield (to protect man from sins and mistakes). Since its excellence is so great and significant, it is then incumbent upon us to explain its internal and external conditions, through making a mention of its pillars and regulations, and its inward rules; and this will be achieved through three chapters.

CHAPTER ONE: ON THE OUTWARD DUTIES AND REGULATIONS, AND THE OBLIGATIONS CONCOMITANT TO BREAKING THE FAST

As for the outward duties, they are six:

The first is to watch the commencement of the month of Ramadan, through watching the new moon, and if it is cloudy in such a way as to obstruct the people from seeing the new moon (of Ramadan), complete the days of Sha'ban thirty. We mean by watching the actual vision (which assures its appearance), which is attested by the witness of at least a just person, but seeing the new moon of the month of Shawwal is not attested except by the witness of two just persons, for this is closer to precaution in the religious service (of fasting). Fasting becomes incumbent upon such as hears the witness of a just person, of whose statement he is sure, and whom he thinks to be reliable, even though the judge passes no decision; and that's because every servant should follow, in his religious service, what his thought imposes upon him. If the new moon is seen in a town and not in another, between which there is a distance as short as less than a two-day journey, fasting should become binding upon the inhabitants of both; and if the distance between them is longer, let each town follow its own judgement, provided that what is incumbent upon the one should not go beyond it to the other.

The second pertains to the intention. One should state decisively and deliberately the intention every night (before dawn to observe fast on the coming day). If one states his intention to observe the all fasts of Ramadan with one intention, it will not make valid his fasting, and this is what we meant by (stating the intention) every night. Furthermore, if he declares his intention by day, it will not make valid his fasting of Ramadan, or even the obligatory fasting at all. But it

is held valid for the voluntary fasting; and this is what we meant by (saying that the intention should be stated) at night before dawn. If one states his intention to observe fasts absolutely or the obligatory fasts with no restriction, it will not make valid his fasting until he states his intention to observe the obligatory fasts of Ramadan enjoined by Allah Almighty.

If he states his intention on the night of suspicion to observe fast on the coming day in case it appears to be the first day of Ramadan, it will not make valid his fasting since it is not decisive, unless his intention relies upon the witness of a just person, but neither the possibility of mistake or the lie on the part of such just witness would cancel out the decisiveness (of his intention to fast the coming day), nor would the concomitant circumstances such as doubt concerning the last night of Ramadan prevent one from stating the intention to fast the following day, nor would the intention to fast be affected if it depends upon mere speculation as in the case of a person imprisoned in a dark dungeon, who thinks that the month of Ramadan had come: his suspicion thereof would not prevent him from stating the intention to fast.

If one is uncertain on the night of doubt, the verbal stating of his intention to fast would not be valid because the very place where intention lies is the heart, and it is inconceivable to experience doubt in conjunction with certainty, just like the case of such as says, while being in the middle of Ramadan that he would fast the following day if that day were of Ramadan, thereupon no harm would be caused because it is mere repetition of words, while in the very place of intention there would be no room for doubt or hesitation, rather it should be sure that the following day belongs to Ramadan. He who states his intention of fasting during the night and then eats while it is yet night his eating then will not invalidate his intention. If a woman in a state of menstruation states her intention of fasting (during the night) and she gets clean from her menses before dawn, her fast would be held valid.

The third is to refrain from getting anything to the inside of his body as long as he remembers that he is fasting however, his fasting would be corrupt by eating, drinking, snuffing, and injecting. But it would not be invalidated by phlebotomy and cupping, nor by forcing the probe into the ear or the orifice of the penis unless the probe reaches the bladder. Whatever enters the body unintentionally, such as dust, flies, or water during rinsing the mouth (in ablution) will not invalidate the fast unless one goes to excess in rinsing his mouth: in this case his fasting will be invalidated; and this is because he will be negligent. This is what we meant when we said 'intentionally'.

We said 'as long as he remembers that he is fasting' in order to exclude the one who has forgotten that he was fasting and whose eating will not invalidate his fast. But if one intentionally eats at any of both ends of the day, and later finds that he has eaten during the actual period of daylight, it is incumbent upon him to observe a fast in lieu. But if he, to the best of his power, continues to believe

(that he had not eaten outside the prescribed time), nothing then is binding upon him. Yet he should not eat at both ends of the day except after careful and thorough observation (of the time).

The fourth is to refrain from having sexual intercourse. However, the limit of sexual intercourse is the disappearance of the glands of the penis (within the vulva). But to have sexual intercourse forgetfully does not break fasting. If he has sexual intercourse at night, or has a nocturnal wet dream with the result that morning entered upon him while being in the state of ceremonial impurity, he should not break his fasting. If dawn appears while he is still copulating with his wife and he then stops immediately, his fasting would be held valid. But if he continues (until he fulfills his desire by ejaculation), his fasting would be corrupted, and in this case, atonement becomes binding upon him.

The fifth is to abstain from masturbation, either through sexual intercourse or no sexual relation for this breaks fasting. However, fasting is not broken by one's kissing or sleeping with his wife, as long as this does not lead to seminal emission; but it is undesirable, unless he is an old man, or one who is powerful enough to have control over his sexual desire: in this case, there is no blame in kissing, even though leaving it is better. If he feels afraid his kissing would lead to seminal emission, but even he kisses, and the semen is emitted, he will have broken his fasting, in view of his negligence.

The sixth is to abstain from vomiting, since it invalidates fasting. But, if one cannot help it, his fast remains valid. If one swallows phlegm or mucus from his throat or chest, he will not invalidate his fast; and this is out of concession in view of being a common distress. But if he swallows it even after having gotten out to his mouth, he will break his fast.

As to the obligations concomitant to breaking the fast, they are four:

Making amends, atonement, ransom, and abstaining from food and drink for the remaining portion of the day, in imitation of the fasting person.

As for making amends, it is generally binding upon every responsible Muslim who has left fasting, whether with or with no legal excuse. The menstruating woman should observe fasts in lieu of what she misses (during her menses), and so should the apostate (who repents). But no fast in lieu is due upon the infidel, the child, and the mad. It is not necessary, for the fasts to be observed in lieu of the missed ones of Ramadan, to be consecutively performed, but they might be either at different intervals or all at once.

As for atonement, it is not binding unless because of having sexual relation (with one's wife). But the intentional seminal emission, eating, drinking, or the like of that, would not assure it. the atonement is to emancipate a slave; and if one could not afford for that, let him observe fasts for two months consecutively; and if he has no power to do so, let him then feed sixty needy indigent with a Mudd of foodstuff for each.

In relation to abstaining from food and drink for the rest of the day (in imitation of the fasting persons), it is obligatory upon anyone who broke fasting (with no legal excuse) or failed to carry out all its requirements. The menstruation

woman is under no obligation to fast for the rest of the day if she has already got clean. Similarly the traveller, who at the end of two days' journey, arrives not in a state of fasting, is under no obligation to fast for the rest of the day. It is also obligatory to abstain from food and drink on doubtful days when only one reliable witness has declared that he has seen the new moon. On the other hand, observing fast on journey is better unless it is unbearable. A traveller should not break his fast on the very day he sets out if he has been resident in its first portion while fasting, nor on the very day of his arrival if he is fasting.

As for ransom, it is binding upon such of pregnant and suckling woman as break their fasting, for fear for their babes; and in this case, each day (on which she breaks fasting) should be ransomed by a single Mudd of wheat to be given to an indigent, and she should also make amends for her missed fasts. In case of an aged man, if he (proves powerless and thus) breaks his fasts, he should give in charity, for each day he does not fast, a Mudd (of foodstuff).

As for regulations, they are six: to delay the time of having the night meal of Suhur (a short time before dawn), to hasten on to break fasting with dates or water before prayer, refraining from the use of toothpick as of the time the sun passes the meridian, to spend generously and copiously (on the poor and needy) during the month of Ramadan, in view of its good merits which we've mentioned earlier, to study the Qur'an, to practice I'tikaf in the mosque, particularly during the last ten days of Ramadan, since this was the practice of the Messenger of Allah "Allah's blessing and peace be upon him": whenever the last ten days (of Ramadan) entered, he would fold the bed, straightened his lower garment, and strove, and caused his family to strive themselves to the utmost of their power in religious service at night, for the Night of Power lies in those (ten), and mostly in the odd nights, particularly the twenty-first, the twenty-third, the twenty-fifth, and the twenty-seventh.

It is better to stay in retreat for consecutive nights. If one vows, or professes his intention to stay in retreat for consecutive days, this continuity might be interrupted by his coming out with no necessity, such as, for example, to visit a patient (to enquire about his health), to follow a funeral procession, to bring forth a witness, to pay a visit, to renew his purification; and it would not be interrupted if he comes out to answer the call of nature. He is allowed to perform ablution in his house, without turning to another occupation. However, the Messenger of Allah "Allah's blessing and peace be upon him" used not to come out (of the mosque) but to fulfill his need (of answering the call of nature), and not to enquire about the health of a patient but while passing by (near his house).

The continuity of such stay in retreat also might be interrupted by having sexual intercourse, but not by kissing. During I'tikaf in the mosque, there is no harm in applying perfume, holding the tie of marriage, having food and drink, washing both hands in a basin, since all of that is necessary (for the body) during the period of stay. Furthermore, such continuity might not be interrupted by getting a part of one's body out of the mosque. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" used to draw his head close to

A'ishah in order to comb his hair, while she was in her chamber. Whenever such as in retreat comes out to answer the call of nature and then returns once again, he should resume his intention to stay in retreat, unless he has held his intention for ten-day stay in retreat in advance, even though it is better for him to make renewal of intention.

CHAPTER TWO: ON THE MYSTERIES AND INTERNAL CONDITIONS OF FASTING

It should be known that there are three degrees of fasting: the fasting of the public, the fasting of the private, and the fasting of the elite among the private. The fasting of the public applies to withholding both the stomach and the private parts from fulfilling their desires as we've explained in detail earlier. The fasting of the private applies to withholding hearing, sight, tongue, hands, feet, and all of the parts of the body from committing sins.

The fasting of the elite among the private applies to the fasting of the heart from entertaining any mean thoughts or worldly concerns, in such a way as to be not concerned with anything other than Allah Almighty. But such kind of fasting might be broken by being involved in thinking of anything other than Allah Almighty and the Last Day, or of the matters and affairs of this world unless it is intended for the sake of religion, since all of that belongs to the provisions of the hereafter and not of this world, to the extent that led one of these who have their hearts sanctified to say: "He, who turns his attention, during his day, even tc make arrangements for that with which he is going to break his fast, a sin will be written against him." This is due to his lack of confidence of the Bounty of Allah Almighty, and the lack of certainty of his promised sustenance. To be sure, this is the rank of the Prophets, the truly faithful believers, Allah's nearest devotees. We shall have no long discussion about its details, but rather, let's be concerned more with its practical side. It is to turn one's whole and entire attention to Allah Almighty, and this requires to divert it from anything else, and to comply with the significance of the statement of Allah Almighty: " Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling." (Al-An'am 91)

﴿ قُلِ ٱللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴾

As to the fasting of the private, which is the fasting of the righteous good men, it is to withhold the parts of the body from committing sins; and it could be achieved through six things:

The first is to lower the gaze, and hold it back from extending to look at all of what is blameworthy and hateful, as well as at such as occupies the heart and diverts the attention from the celebration of Allah Almighty. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the glance (one might cast at what is hateful) is one of the poisoned arrows of Iblis might Allah curse him. Such as refrains from it, for fear of Allah Almighty, Allah Almighty bestows upon him faith, whose pleasant sweet he experiences in his heart." It is further narrated on the authority of Jabir from Anas that the

Messenger of Allah "Allah's blessing and peace be upon him" said: "Five things break the fast of the fasting person: telling a lie, backbiting, going about with calumnies, taking a false oath, and casting a lustful glance."

The second is to keep the tongue from nonsense, telling lies, backbiting, tell-bearing, speaking with foul and obscene language, desertion, enmity, and hypocrisy, and rather imposing silence upon it, and occupying it with the celebration of (the Praises of) Allah Almighty and reciting the Qur'an: this is the fasting of tongue. It is narrated by Bishr Ibn Al-Harith that Sufyan said: "Verily, backbiting corrupts fasting." It is further narrated by Laith from Mujahid that he said: "Two things corrupt fasting: backbiting and telling lies." (It is narrated that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Of a surety, fasting acts as a shield (to protect one from the fire of Hell), and if anyone of you is fasting, he should not speak with obscenity, nor behave ignorantly (towards others), and if anyone fights or quarrels with him, let him (refrain from fighting him and rather) say: "I'm fasting! I'm fasting!"

It is narrated that two women were fasting during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" when the severe hunger and thirst troubled them so much at the end of the day, that they were about to be ruined. They sent to the Messenger of Allah "Allah's blessing and peace be upon him" asking his permission for them to break their fast. He sent a vessel to them and told (the courier) to say to them: "Vomit what you have eaten." One of them vomited pure blood and tender flesh as much as half the vessel, and the other vomited the like of that until the vessel was filled. The people were astonished at that. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Those (women) fasted from what Allah has made lawful for them, and broke their fasting by doing what He has made unlawful for them. One of them sat with the other, and went on backbiting the people, and this (which both vomited) is what they have eaten of their flesh (through backbiting)."

The third is to withhold hearing from listening to what is undesirable and disliked, for it is forbidden to pay attention to that which is forbidden to be said. For this reason, Allah Almighty places on equal footing such as hears (what is unlawful) and the devourer of what is forbidden in His statement: "(They are fond of) listening to falsehood, of devouring anything forbidden." (Al-Ma'idah 42)

﴿ سَمَّٰعُونَ لِلْكَذِبِ أَكَّٰلُونَ لِلسُّحْتِ ﴾

He further says: "Why do not the Rabbis and the doctors of Law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works." (Al-Ma'idah 63)

﴿ لَوْلَا يَنْهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ عَن قَوْلِهِمُ ٱلْإِثْمَ وَأَكْلِهِمُ ٱلسُّحْتَ لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ ﴾

However, to keep silent of and pay one's attention to backbiting is forbidden, otherwise "you then will be like them" (An-Nisa 140)

﴿إِنَّكُمْ إِذًا مِّثْلُهُمْ ﴾

In accordance with Allah's statement. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the backbiter and the listener (to backbiting) are partners in the sin."

The fourth is to withhold the remaining parts of the body from what is sinful, such as both hands and legs from doing what is shameful, the stomach from what is suspicious at the time of breaking the fast: there is no significance for fasting, which is to refrain from such of food as is lawful, and then breaking the fast by such of food as is unlawful. The example of such as does so is like him, who constructs a palace and destroys a whole town. However, the lawful food might be harmful by its excess in quantity and not by its quality, and the purpose of fasting is to reduce the quantity and rather induce moderation. Similarly, the person who resorts to taking a dose of poison, for fear of the harmful effect of an excessive dose of medicine, is indeed foolish. The unlawful is poison detrimental to religion while the lawful is like a medicine a little of which is beneficial but the excess of which is harmful.

The purpose of fasting is to reduce the quantity of food and induce moderation. the Messenger of Allah "Allah's blessing and peace be upon him" said: "Many a man gets nothing out of his fast except hunger and thirst." It is said that it refers to the person who breaks his fast on what is unlawful. Others said that it refers to the person who abstains from such of food as is lawful, and rather breaks his fast by eating the flesh of the people through backbiting; and of a surety, it is unlawful. It is also said that this means such as does not keep the parts of his body from doing what is sinful.

The fifth is not to take too much of the unlawful food at the time of breaking fast, in such a way as to fill the inside of his body, since there is no vessel more hateful in the Sight of Allah Almighty than a stomach which is filled with food, whatever lawful it might be. How should the benefit of fasting to overpower the enemy of Allah and suppress his own appetite through fasting be achieved as long as, when he breaks his fast, he compensates himself for what he had missed during the day and even gets more kinds of food and drink? It has become the custom to store up all the food for the month of Ramadan, wherein food and drink of different kinds and colours are consumed more than in several months.

To be sure, it is a well-known fact that the purpose of fasting is hunger and the suppression of lust so that the soul might be able to attain piety. If the stomach is given no food from the early morning until the evening so that its appetite is aroused and its desire grows stronger and then it is fed with delicacies and filled to the point of satiety, its pleasure would increase, and strength would be doubled, which should, of course, give rise to such of passions as would have remained inactive had it been left on its custom (before

fasting). The spirit and the secret of fasting are to weaken the powers which Satan uses as his instruments to turn men back to evil; and this will not be achieved unless one reduces his food to the amount of food which he would have eaten every evening if he were not fasting. But if he joins, on breaking his fast, the amount of food which he would have eaten in the evening to that which he would have eaten during the day time, he would reap no benefit from his fast.

Indeed, it is out of the proprieties of fasting that the person should not sleep much during the daytime but rather stay up so that he might experience the pangs of hunger and the flames of thirst and become conscious of the weakness of his powers, with the result that his heart would be cleansed and purified. He should maintain his power in such a state of weakness every Night so that it would become easier for him to perform his supererogatory night prayer and read his devotional recitals. It is hoped that Satan will not hover around his heart in order that he will be able to rise his sight up to the dominion of heaven.

In this context, the Night of Power is the night on which something of such dominion is revealed to man. It is also the night referred to by the saying of Allah Almighty when He says: "Verily We have sent it down on the Night of Power." (Al-Qadr 1)

﴿ إِنَّآ أَنزَلْنَـٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ۝١ ﴾

But it might be veiled from him, who buries his head deep into a nose-bag full of food, and even from him who keeps his stomach empty from food, unless he frees his attention from anything else other than Allah Almighty. This is the whole matter, the basis of which is to reduce the quantity of food to induce moderation. Allah Willing, this will be explained in more detail in the Book of Food.

The sixth is to have his heart, after breaking his fast, in the state of suspense, between fear and hope, since he does not know whether his fasting would be accepted, with the result that he would be in the company of the devotees of Allah, or it would be returned to him (with failure), with the result that he will be in the company of these disliked (by Allah Almighty). Let him adhere to such a state at the conclusion of every act of worship from which he finishes. It is narrated that Al-Hassan Ibn Abu Al-Hassan Al-Basri came upon a people who were laughing, thereupon he said to them: "No doubt, Allah Almighty has made the month of Ramadan an arena for His servants to compete one another as in a race in His service; and a people have preceded and won the race, and others remained behind and were lost. Surprising and astonishing is the one who is laughing and indolent on the very day on which the active have won the race, and the idle failed. By Allah! Were the veil to be removed, surely, the doer of good would have been engaged in his goodness, and the doer of evil would be also with his evil" (i.e. the pleasure of such as whose deed is accepted by Allah would

occupy him from indolence, whereas the grief and regret of such as whose deed is rejected by Allah would close the gate of laugh and joy in his face).

It was said to Al-Ahnaf Ibn Qais: "You are an old man, and fasting weakens you." On that he said: "I prepare myself for a long journey; and it is much easier to keep patient on the service of Allah Almighty than on His punishment."

Those are the internal meanings of fasting. But you might say: "According to the jurisprudents, the fasting is held valid for such as is satisfied by restraining the appetite of both stomach and private parts, and does not observe those internal meanings: what is the significance of that?"

It should then be known to you that the jurisprudents of the outward aspects of religious service deal only with the formal requirements by means of proofs far weaker than those with which we establish its inward conditions, particularly those of backbiting and the like. But even, the jurisprudents of the outward aspects of religious service are not to be interested in any obligations other than those which are within the reach of the heedless laymen who are occupied by the affairs of this world. But the learned men of the hereafter mean by validity acceptance and by acceptance the attainment of the intended purpose. They construe the intended purpose of fasting as to acquire one of the Attributes of Allah Almighty, i.e. Self-Sufficiency (it is not to eat nor to drink) as well as to follow the example of the angels by refraining, as much as it coul be, from bodily lusts, beyond which the angels themselves are deemed far.

Man, by nature, ranks above the animals by virtue of his ability to overpower lusts through the light of reason, And after the angels, because bodily lusts prevail over him, and because he is under the trial of resisting them: the more he is involved in lusts, the lower he descends and the closer he comes down to the level of the animals. The more he is able to suppress his lusts the higher he ascends and the closer he rises up to the level of the angels. The angels stand close to the Presence of Allah Almighty, and whoever follows their footsteps and emulates their example come like them closer to the Presence of Allah Almighty, since such as resembles the close in proximity to the presence is himself close in proximity to the presence. . But this closeness is not achieved by location as it is by attributes.

If this is the mystery of fasting in the sight of those of sound minds and pure hearts: what is then the significance of delaying a meal and joining two meals in the evening, while being involved in fulfilling the other physical desires during the day? If there is any benefit from that, there will be then no significance for the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Many a man gets nothing out of his fast except hunger and thirst." For the same reason, Abu Ad-Darda' said: "How good is the sleep and how excellent is the eating of the wise men; behold how they put to shame the sleeplessness and the fasting of the foolish."

Verily an atom's weight of the worship of the righteous and pious, endued

with certainty of faith is much better and even heavier than as much as mountains of worship of those who are misguided and misled. For this reason, one of the learned men said: "Many a person who seems fasting even though he is really not fasting, whereas many a person who is not fasting even though he is really fasting." Such as seems not fasting, even though he is really fasting is him, who restrains the parts of his body from doing what is sinful, even though he eats and drinks. Such as seems fasting, even though he is not really fasting is he, who suffers the bangs of hunger and the flames of thirst, but does not restrain the parts of his body from committing sins.

If one understands the real significance and mystery of fasting, he comes to know that the example of such as refrains from eating, drinking, and having sexual intercourse, even though he breaks fast through indulgence in sins is like the example of him, who passes his wet hand over the parts of ablution in his body thrice: in fact, he outwardly agrees with the required number, but inwardly leaves what is more important, i.e. the washing of the parts of the body, with the result that his prayer will be rejected and returned to him because of his ignorance. The example of him who breaks fast through eating and drinking, but at the same time, restrains the parts of his body from doing what is shameful is like the example of him who washes the parts of ablution in his body once each, with the result that his prayer will be accepted from him, Allah Willing, because he has fulfilled what is fundamental, even though not what is supplementary. But he who does both is like the person who, in performing the ablution, washes each member of his body thrice, thereby fulfilling what is fundamental as well as what is supplementary, which constitutes perfection. The Messenger of Allah "Allah's blessing and peace be upon him" once said: "Verily fasting is a trust; let each, therefore, take good care of his trust." When he recited: "Verily Allah commands you to give back the trusts to their real owners" (An-Nisa 58)

﴿ ۞ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا ﴿٥٨﴾ ﴾

He raised his hands on his ears and eyes and said: "Verily, the hearing is a trust! Verily, the sight is a trust (which its possessor should safeguard)." Had it not been from amongst the trusts which belong to fasting, surely, the Messenger of Allah "Allah's blessing and peace be upon him" would have not said: "Let him (the fasting person) say (when anyone quarrels with him): 'I'm fasting'" i.e. I've kept my tongue as a trust and should safeguard it (against any kind of evil): how should then I give it free rein in retort to your quarrel?

It has been obvious then that every act of worship has outward aspects as well as inward mysteries, an external husk as well as an internal bith, and the external husk consists of many grades, each contains various layers: it is then up to you to choose, whether to be satisfied by the external husk and not the internal bith, or to join the company of those endued with sound minds.

CHAPTER THREE: ON THE VOLUNTARY FASTS AND THE ARRANGEMENT OF REGULAR DIVISIONS THEREIN

It should be known that fasting is desirable on the excellent days, some of which occur every year, others every month and others every week. As to those which occur every year, after the month of Ramadan, a mention might be made of the day of Arafah (ninth of Dhul-Hijjah), the day of Ashura' (tenth of Muharram), the first ten of Dhul-Hijjah, the first ten of Muharram, in addition to all of the four Sacred months, in which fasting is desirable on any day, since they all are excellent. The Messenger of Allah "Allah's blessing and peace be upon him" used to observe so much fasts in the month of Sha'ban, to the extent that he was thought as if he were in the month of Ramadan (for he hardly left a day without fasting). According to a certain narration: "The best fasts to be observed, after those of Ramadan, are those of Allah's Sacred month of Muharram."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "To observe only a fast from any of the Sacred month is more excellent than thirty fasts from any month else, whereas to observe only a day from Ramadan is more excellent than thirty fasts from any of the Sacred months." According to a certain tradition: "He, who observes three fasts from any of the Sacred month, namely Thursday, Friday and Saturday, Allah Almighty writes for him, by each day, the (reward of the) religious service of nine hundred years." According to another narration: "When it is the middle of Sha'ban, no fasts should be observed until the coming of (the month of) Ramadan." For this reason, it is desirable to leave fasting many days before the coming of Ramadan, even though it is permissible to continue fasts of Sha'ban unto Ramadan. However, the Messenger of Allah "Allah's blessing and peace be upon him" did so once, but made a break of fasts to separate between both so many times. It is impermissible to receive (the month of) Ramadan with the fast of two or three days in advance, unless it corresponds to one's devotional fasts. On the other hand, it was disliked by many companions to observe fasts for the whole of Rajab, in order not to be equal to the month of Ramadan.

The excellent months then are Dhul-Hijjah, Muharram, Rajab and Sha'ban, whereas the Sacred months are Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab, one of which (i.e. Rajab) comes separately, and the remaining three come consecutively. But the most excellent of them all is Dhul-Hijjah, for therein Hajj lies, in addition to the well-known and the numbered days. Dhul-Qa'dah also is one of the Sacred months, and it is of the months of Hajj. Shawwal is one of the months of Hajj, even though it is not of the Sacred months. Both Muharram and Rajab are not of the months of Hajj (although they are of the Sacred months). It is narrated (on the authority of Ibn Abbas "Allah be pleased with both" that) The Prophet "Allah's blessing and peace be upon him" said: "There are no good deeds, preferably better than those done on the (first) ten days of Dhul-

Hijjah, the fast of any day of which is equal (in reward) to the fasts of a whole year, and standing for night supererogatory prayer on any night of which is equal (in reward) to standing for night supererogatory prayers on the night of Power." It was said: "Not even Jihad in Allah's Cause?" He replied: "Not even Jihad in Allah's Cause, unless man (who gets out for Jihad falls martyr, with) his steed hamstrung, and his blood shed."

As for those days which occur every month, a mention might be made of the first, the middle and the last of the month. In the middle of the month, there lie the white days (on which the moon is perfect), i.e. the thirteenth, the fourteenth, and the fifteenth.

As for the days which occur every week, a mention might be made of Monday, Thursday, and Friday. Those are the excellent days, on which it is more desirable to observe fast and do good deeds, perchance their reward might be multiplied, by virtue of the blessing of those times.

As for the perpetual lifetime fasting, it is all-inclusive of that and more beyond it; and the mystics adopt many ways of practicing it. It is disliked by some, for there are many narrations which attest its being undesirable. The truth of the matter is that there are two causes which lie behind disliking it: one is that such does not break fasting on the days of both Ids, in addition to the days of Tashriq (from 11th to 13th of Dhul-Hijjah), since it is a perpetual lifetime fasting. The other is that he refrains from the right way of sunnah pertaining to the breaking of fast, restraining himself only to fasting, although Allah Almighty likes that His concessions be observed as well as He likes that His obligations be fulfilled. If there is no fear of anything of both, and rather one thinks that doing so is for his welfare, let him do it, since many companions and followers did so. the Messenger of Allah "Allah's blessing and peace be upon him" said, according to a narration on the authority of Abu Musa Al-Ash'ari: "He, who observes perpetual lifetime fasts, the Hell will be constricted in such a way that (there will be no place in it) for him, and he will (be doomed to) have a long life of ninety (years)."

There stands second to that in rank the fasting of half the time, i.e. to observe fasts on alternate days, to fast a day and leave fasting on the other day. This is more harder and more effective to overpower the soul. There are so many narrations in support of its excellence, for the servant who practices it is in the state of suspense between fasting a day and giving thanks to Allah Almighty on the other day. the Messenger of Allah "Allah's blessing and peace be upon him" said: "The keys of the coffers of this world and of the treasures of the earth have been offered to me (to receive), thereupon I rejected them and said: "Let me become hungry a day and satisfied another day, in order that I should praise You whenever I have been satisfied, and invoke You whenever I have been hungry." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "The best fasts are those of my brother (the Prophet) David,

who used to fast on alternate days, i.e. to fast a day, and leave fasting on the other." According to his argumentation with Abdullah Ibn Amr concerning fast, in which Abdullah said: "I have power to observe more fasts" thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Fast a day, and leave fasting on the other." He said: "But I have power to observe more fasts." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing more is better than that." It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" never observed fasts for a whole month other than Ramadan, for he used to leave fasting for some days in any month else other than Ramadan.

But he, who has no power to fast half the time, let him then fast one-third the time, i.e. to fast a day and leave fasting for two days. This third might also be fulfilled if one observes three fasts in the beginning of the month, another three in its middle, and further three in its last, and in this way, his fasts will agree with the excellent times. If one observes fast every Monday, Thursday and Friday, he will fulfill what is close to the third.

Now, since the excellent times in which fasting is more desirable have become clear, it is out of perfection that man should understand well the significance of fasting, and that its purpose is to purify the heart, and devote the attention entirely to Allah Almighty. Such as is well-aware of the niceties and subtleties of the inward should consider his states: sometimes, his state requires him to observe fasts perpetually, and sometimes his state requires him to leave fasting perpetually, and sometimes his state requires him to combine both fasting and leaving fast. If he understands the real significance, and is certain of its place and value on the way to the hereafter, through watching the heart, the interest of his heart will not be then concealed from him; and this does not require an unbroken routine.

For this reason, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" sometimes observed fasts for many days consecutively that it would be said that he would not break his fast, and sometimes he left fasting for many days consecutively that it would be said that he would not fast. Furthermore, sometimes he slept (and did not stand for night prayer) for many nights consecutively that it would be said that he would not stand (for night prayer), and sometimes he kept standing (for night prayer) for many nights consecutively that it would be said that he would not sleep. In so doing, he followed what was revealed to him, by virtue of the light of Prophethood, of the appropriate behaviour respective to every time.

Many learned men dislike that one should take a break of more than four days between each fast, depending upon the (period in which one should leave fast beginning from the) Id day, in addition to the three days of Tashriq, arguing that

this might harden the heart, give rise to bad manners and customs, and open the gate of lusts and desires; and by my life, this is true to most of the people, particularly those whose habit is to eat twice each day and night.

This is what we like to mention pertaining of the routine of the voluntary fasts; and Allah Almighty knows the truth best.

Book seven: the mysteries of pilgrimage

In the Name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Who has made the word of monotheism a means of protection and bulwark (for His servants), and the Ancient House a place of assembly for men and a place of safety, and exalted it in relation to Himself, by way of honouring, protecting and bestowing his favour upon it, and made visiting and performing circumambulation round it act as a veil and shield to protect the servant (who does that) from the punishment; and Allah's blessing and peace in abundance and plenty be upon Muhammad, the Prophet of mercy, and the chief and master of this nation, as well as upon his family and companions. He told the truth, therewith he became the chief of the creatures.

To go further: it is a well-known fact that the greater pilgrimage (Hajj) is one of the fundamental principles of Islam: it is the lifetime worship, the conclusion of the commands (and orders of Allah Almighty), the perfection of faith in Islam, and the completion of religion. In connection with it, Allah Almighty revealed: " This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion." (Al-Ma'idah 3)

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴿٣﴾ ﴾

Pertaining to it, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Abd on the authority of Abu Hurairah): "He, who dies without performing Hajj (even though he has the power and ability to do it, his Islam will have not complete, and then it is the same to him) to die as a Jew if he so likes, or as a Christian if he so likes." How exalted then is a religious service, with whose absence the perfection of religion is lost, and such as does not perform it goes astray, alike both Jews and Christians; and it is more fitting that attention should be turned to explain it and give details to its pillars, rules, proprieties, good merits and mysteries; and all of this might be disclosed, Allah Willing, under three sections:

The first chapter pertains to the good merits of the greater pilgrimage (Hajj), the excellence of Mecca and the Ancient House, as well as the pillars and conditions of its obligation. The second chapter deals with its outward works in order, beginning from setting out on journey (to perform Hajj) ending with the return. The third chapter discusses its fine proprieties, and abstruse mysteries, and inward works. Now, let's begin with the first chapter.

CHAPTER ONE: ON THE GOOD MERITS OF THE GREATER PILGRIMAGE (HAJJ), THE EXCELLENCE OF MECCA AND THE ANCIENT HOUSE, AND THE PILLARS AND CONDITIONS OF ITS OBLIGATION.

This chapter includes two parts:

PART ONE:

the excellence of the greater pilgrimage (Hajj), the superiority of the House

And the good merits of both Mecca and Medina "Might Allah safeguard them", and making the journeys to the mosques

The Excellence Of The Greater Pilgrimage (Hajj).

Allah Almighty says in this respect: "And proclaim the Pilgrimage among men; they will come to you on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways." (Al-Hajj 27)

﴿ وَأَذِّن فِي ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ ﴾

According to Qatadah: When Allah Almighty commanded Abraham "Peace be upon him as well as upon our Prophet (Muhammad) and every well-chosen servant" to proclaim Hajj among men, he called publicly: "O people! Verily, Allah Almighty ahs constructed a House (on earth): so, you should come to visit it and do the ceremonies of pilgrimage in it!" Allah Almighty resumed: "That they may witness the benefits (provided) for them" (Al-Hajj 28)

﴿ لِّيَشْهَدُوا مَنَٰفِعَ لَهُمْ ﴿٢٨﴾ ﴾

Which some people construe as to practice trade and traffic in the season, and receive the reward in the hereafter. When one of the early men heard that he said: "Might Allah forgive them, by the Lord of the Ka'bah!" in comment on the statement of Allah: " He (Satan) said: "Because You have thrown me out of the Way, lo! I will lie in wait for them on Your Straight Way" (Al-A'raf 16)

﴿ قَالَ فَبِمَآ أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ﴿١٦﴾ ﴾

It refers to the way to Mecca, on which Satan lies in wait for the people in order to prevent them from reaching it (and performing Hajj).

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of both Sahihs on the authority of Abu Hurairah): "He, who performs Hajj (and visits) the House, in which he neither speaks with obscenity, nor commits injustice, will come free from his sins as he was on the very way his mother gave birth to him." the Messenger of Allah "Allah's blessing and peace be upon him" further said (according to the narration of Malik on the authority of Talhah Ibn Abdullah): "Satan is never seen on a day, more trivial, more despised, more scorned, and more vexed than he is on the day of Arafah (i.e. the ninth day of Dhul-Hijjah, on which standing in Arafah constitutes the fundamental pillar of Hajj)." This is only because of the great mercy which Allah

Almighty sends upon His servants in abundance, and the prolific number of great sins which Allah Almighty plots of His servants, depending upon the statement that "from amongst the sins, there are such grave as nothing plots out other than the stay on the day of Arafah."

It is narrated from one of the inspired men that Iblis "Allah's Curse be upon him" appeared to him at Arafah in a form of a person of lean body, pale face, tearful eyes and broken back. He asked him: "What has caused your eyes to be tearful as such?" he said: "I weep because the people set out with the sole intention to perform Hajj with no purpose of practicing traffic, thereupon I say (to myself) that they aim at it only, I feel afraid they might not be disappointed; and this is what has caused my eyes to be tearful." He asked him: "Then, what has caused your body to become lean?" he said: "Because of the horses' neighing in the Cause of Allah, and had it been for my cause, it would have been more joyful to me." He asked him: "Then, what has caused you to turn pale as such?" he said: "The group's co-operation in obedience (of Allah), and had they co-operated in disobedience (of Allah) it would have been dearer to me." He asked him: "Then, what has broken your back?" he said: "It is the saying of the servant: "O Allah! I ask you the good conclusion (of my deeds)", thereupon I say (to myself): "Woe to me! When should this (servant) be proud of his deed? I feel afraid he might have made sense to that."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Al-Baihaqi and Ad-Daraqatni on the authority of both Abu Hurairah and A'ishah): "He, who sets out of his house with the sole intention to perform Hajj or Umrah, and he dies (on the way), the reward of a performer of Hajj and Umrah will be assigned to him until the Day of Judgement; and he, who dies in any of both Sanctuaries (i.e. the Sacred House of Mecca, and the Prophet's mosque of Medina), will not be displayed nor called to account, and rather it will be said to him: 'Enter the Garden (with peace)!'." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to both Sahihs on the authority of Abu Hurairah): "The performance of Hajj that is accepted (by Allah Almighty, and this requires both conditions of sincerity and conformity with the law) is much better than this world and all of what it contains; and the Hajj which is accepted (by Allah Almighty) has no reward but the Garden."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to both Sahihs on the authority of Abu Hurairah): "The performers of both Hajj and Umrah are Allah's delegates and visitors: if they ask Him, He will give them, and if they ask for His Forgiveness, He will forgive for them, and if they invoke Him He will respond to their invocation, and if they intercede (for the people) He will accept their intercession." According to another tradition (narrated by Al-Khatib on the authority of Ibn Umar) transmitted from the family of the Prophet: "Such as has the greatest sin is he, who stands at Arafah,

thinking that Allah Almighty will not forgive for him."

It is narrated (by both Ibn Hibban and Al-Baihaqi) on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Everyday, one hundred and twenty parts of mercy descend upon this (Sacred) House, sixty of which are assigned to the performers of circumambulation, forty to the performers of prayer, and twenty to the beholders." According to another tradition (transmitted by Ibn Hibban and Al-Hakim on the authority of Ibn Umar): "Perform circumambulation round this House so much, for this is the most glorious thing you will find in your scrolls on the Day of Judgement, and the greatest deed because of which you will be envied." For this reason, it is desirable to circumambulate the House at the arrival (to Mecca) even before beginning the ceremonies of Hajj and Umrah.

According to (an unidentified) narration: "He, who circumambulates the House for a week as barefooted and bareheaded, will (receive reward equal to that of) emancipation of a slave; and he, who circumambulates the House while it is rainy for a week his previous sins will be forgiven for him." It is said that when Allah Almighty forgives a sin for anyone in the standing place of Arafah, He will forgive the same sin for whomever he touches in that standing place. According to a righteous early man: "If the day of Arafah happens to be Friday, it will be forgiven for all the people of Arafah; and it is the best day in this world, on which the Messenger of Allah "Allah's blessing and peace be upon him" performed the Farewell Hajj, and he was standing (at Arafah) when the following Holy statement of Allah Almighty was revealed: " This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion." (Al-Ma'idah 3)

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾

(According to the narration of both sheikhs on the authority of Umar) the people of Scripture said: "Had this Holy Verse been revealed unto us, surely, we would have taken the very day on which it was revealed as a festival day." On that Umar "Allah be pleased with him" said: "I bear witness to the fact that this Holy Verse was revealed upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was standing at Arafah on a day on which there were two festivals (for the Muslims): it was the day of (standing at) Arafah, and it was also Friday (which the Muslims sanctify)."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Al-Hakim on the authority of Abu Hurairah): "O Allah! Forgive for the pilgrim, and for such as for whom the pilgrim asks for forgiveness!" it is narrated that Ali Ibn Al-Muwaffaq performed Hajj on behalf of the Messenger of Allah "Allah's blessing and peace be upon him". He said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream, and he asked me: "O Ibn Al-Muwaffaq! Have you performed Hajj on my behalf?" I

answered in the affirmative. he further asked: "Have you recited Talbiyah on my behalf?" I answered in the affirmative, thereupon he said: "Then, I will reward you for it on the Day of Judgement: I will take hold of your hand in the standing place and admit you to the Garden while the people will be amidst the disaster of reckoning."

According to Mujahid and other learned men: When the pilgrims arrive in Mecca, they are kindly received by angels: those angels pay salutation to the riders of camels, shake hands with the riders of donkeys, and embrace the walkers. According to Al-Hassan: "He, who dies just after (the conclusion of the month of) Ramadan, or after fighting (in Allah's Cause), or after performing Hajj will have died as a martyr." According to Umar: "It will be forgiven for the pilgrim, as well as for whomever he asks for forgiveness during the months of Dhul-Hijjah, Muharram, Safar, and the first twenty days of Rabie the First. It was the practice of the early righteous men to send off the fighters (in Allah's Cause) and receive kindly the pilgrims and kiss them in between their eyes, and ask them to invoke good upon them; and they used to hasten to do so before those (pilgrims) would be contaminated with sins.

It is narrated that Ali Ibn Al-Muwaffaq said: I performed Hajj one year, and when it was the night prior to the day of Arafah, I slept at Mina in the mosque of Khaif, and behold! In a dream I saw as if there were two angels wearing green garments descended upon me from the heaven, one of whom called his companions: "O slave of Allah!" the other replied: "I'm here responding to you call O slave of Allah!" he asked him: "Do you know how many persons have performed Hajj (and visited) the House of our Lord Almighty this year?" he answered in the negative, thereupon he said: "This year, six hundred thousand persons have performed Hajj (and visited) the House of our Lord Almighty. But do you know how many persons from whom He Almighty have accepted Hajj?" he answered in the negative, thereupon he said: "He has accepted Hajj only from six persons." Then, both rose up in the air and disappeared from my sight. I was scared and given to severe anxiety, and became concerned with myself. I said: "If He Almighty has accepted Hajj only from six persons, what should my position be from those six?" when I poured down from Arafat, I stood at the Sacred Monument, and went on reflecting the multitudes of people (who have performed Hajj) and the very little number from whom it has been accepted, and I was overpowered by slumber, and behold! The two persons descended once again in the same form in which they had appeared, and one of them called the other, and both repeated the speech of the first time, with the addition that the former said to the other: "Do you know what judgement our Lord Almighty has passed tonight (concerning those who have performed Hajj this year)?" he answered in the negative, thereupon he said: "He has granted to each one of the six (from whom He accepted Hajj) one hundred thousand (to intercede for)." I woke up with pleasure that was beyond description.

It is further narrated from him that he said: I performed Hajj one year, and when I finished from all of my ceremonies, I thought of those whose Hajj might not be accepted (by Allah Almighty), and said: "O Lord! I've granted my Hajj, and assigned its reward to such as whose Hajj You have not accepted." In my dream, I saw the Lord Almighty "Exalted be He" Who said to me: "O Ali! Do you show generosity to Me, even though it is I Who has created generosity as well as the generous, and I'm the most Bounteous and the most Munificent of those who are bounteous and munificent, and I'm most fitting for generosity and bounty of all the (creatures in the) worlds? I've granted such as whose Hajj I have not accepted to him whose Hajj I've accepted (to intercede for him and his intercession will be accepted)."

The Merit Of The House And Mecca

the Messenger of Allah "Allah's blessing and peace be upon him" said (according to an unidentified narration): "Allah Almighty has promised this House to have (no less than) six hundred pilgrims yearly, and if they are short (in any year) Allah Almighty completes the number from amongst the angels." However, the Ka'bah will be mustered in a form of a bridegroom in a procession, with its visitors hanging in its curtains, seeking round until it will be admitted to the Garden, thereupon they will be admitted in its company. According to a certain narration (by both At-Tirmidhi and An-Nasa'i on the authority of Ibn Abbas): "The Black Stone is one of the pearls of the Garden, and on the Day of Judgement, it will be raised with two eyes and a tongue to speak therewith, and it will bear witness to such as pointed to it (while circumambulating the Ka'bah) with truth and sincerity."

However, the Messenger of Allah "Allah's blessing and peace be upon him" used to kiss it so much (according to the narration of both Sheikhs on the authority of Umar). It is further narrated (by Al-Bazzar and Al-Hakim on the authority of Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" prostrated on it, and when he was circumambulating the House on a riding mount, he placed the bent-headed stick on it and then kissed the edge of the bent-headed stick. (According to the narration of Al-Hakim) Umar kissed it and said: "I surely know that you are but a stone, which could neither benefit nor cause harm, and had I not seen the Messenger of Allah "Allah's blessing and peace be upon him" kissing you, I would not have kissed you." He went on weeping until his moaning became high. He turned to his back and behold! There was Ali (Ibn Abu Talib) to whom he said: "O Abu Al-Hassan! Here tears should be shed, and invocations should receive answer." Ali said: "O Commander of Believers! Of a surety this (stone) benefits as well as it causes harm." He asked: "Why is that?" he said: "When Allah Almighty took covenant from the offspring (of Adam) He wrote a document (to affirm that) which he placed in that Stone, thereupon it bears witness to the loyalty of the faithful believer, and to the ungratefulness to the infidel." It is said: This is the significance which lies behind

the people's statement on their pointing to the Black Stone: "O Allah! It is out of faith in You, trust in Your Book, and loyalty to Your Pledge (I perform this duty)."

It is narrated on the authority of Al-Hassan that a single fast to be observed in it (Mecca) is equal (in its reward) to one hundred thousand fasts, and a single Dirham to be given in charity in it is equal (in reward) to one hundred thousand Dirhams; and the same is true of any good deed in it which is equal to one hundred thousand good deeds. It is also said that seven circumambulations are equal to one Umrah, and three Umrahs are equal to one Hajj. According to the narration (of Muslim and Al-Hakim on the authority of Ibn Abbas): "An Umrah to be performed in Ramadan is equal (in reward) to a Hajj to be performed with me" (even though it does not cancel out the obligation of Hajj).

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to both At-Tirmidhi and Al-Hakim on the authority of Ibn Umar): "I will be the first of whom the earth will split open, and I will go to the people of Baqi' who will be mustered in my company, and then I will go to those of Mecca, whereupon I will be mustered in between both Sanctuaries (of Mecca and Medina)." According to the narration (of Al-Mufaddal Al-Ja'di on the authority of Ibn Abbas): "When Adam "Peace be upon him" finished from his ceremonies (of Hajj) the angels received him kindly and said: "Your Hajj has been accepted (by Allah) O Adam. We performed Hajj to this House two thousand years before you." According to a certain tradition: "Allah Almighty casts glance of the people of the earth every night, and the first at whom He looks are those of the Sanctuary, and the first of those of Sanctuary at whom He looks are the people of the Sacred Mosque: He forgives for such as He sees circumambulating the House, such as He sees offering prayer, and such as He sees standing with his face towards the Ka'bah.

One of the saints, to whom the mysteries have been revealed, said: "I saw all the harbours prostrating to Abdan, and I saw Abdan prostrating to Jeddah." It is said that the sun will not set on any day until one of the 'Abdal (substitutes) has performed the circumambulation and that the dawn will not break forth after any night until one of the Awtad has performed it; if this daily habit) comes to an end, it would cause [the Ka'bah] to be removed from the earth, so that people would awaken to find that the Ka'bah had vanished and would find no trace of it. The same will happen if seven years pass without anyone having performed Hajj, and the Qur'an will be removed from the Mushafs, and when morning comes upon the people, the papers would be white and glittering with no single letter on it; and then the Qur'an would be erased from hearts and no word of it would be remembered; and the people would return to the poetry, songs, and tales of the pre-Islamic period of ignorance. Then the Anti-Christ would appear and Jesus "Peace be upon him" would come to kill him. When all this occurs The hour

would be like the pregnant woman in travail, waiting for the moment of her delivery.

According to a certain narration (by Al-Bazzar, Ibn Hibban and Al-Hakim on the authority of Ibn Umar): "Perform circumambulation round this House so much before it would be lifted, for indeed it was ruined twice earlier, and in the third time, it would be lifted." It is related (even though it is an unidentified narration) on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: Allah said: "When I like to ruin this world, I shall begin by demolishing My House, and then I shall ruin the world after it."

The Excellence Of Living In Mecca "Might Allah Safeguard It"

And why the people dislike that

The fearful cautious among the learned men dislike the living in Mecca for three reasons:

The first is the fear of boredom and the automated dullness of feeling towards it, which might cool down the heat of affection for it. For this reason, Umar used to beat the pilgrims once they finished their ceremonies and say: "O people of Yemen! Go back to your (homeland of) Yemen! O people of Sham! Return back to your (homeland of) Sham! O people of Iraq! Go back to your (homeland of) Iraq!" for the same reason too, Umar intended to prevent the people from performing circumambulations round the House so much saying: "I feel afraid this would make dull the feeling of the people towards the House."

The second is to stimulate longing for the House by leaving it, which would give rise to the motifs of returning to it once again. Allah Almighty has made the House a resort of assembly for men and a place of safety, to which they return again and again after leaving it, without being able to satisfying their desire. According to a good man: "It is much better to live in a certain town, with your heart longing to Mecca and attached to the House than to live near it, while bore of remaining there, with your heart attached to another town." According to one of the ancient learned men: "How many a man living in Khurasan who is closer (in love) to this House than such as performs circumambulation round it (routinely)." It is said that Allah Almighty has servants, round whom the Ka'bah circumambulates, in order to draw near unto (the Presence of) Allah Almighty.

The third is the fear of committing sins and mistakes therein, for this is, indeed, very dangerous, and incurs upon such as does it the wrath and anger of Allah Almighty, in view of the honour of the place. In this respect, it is narrated from Wuhaib Ibn Al-Ward Al-Makki that he said: One night, I was offering prayer near Al-Hijr when I heard a speech in between the Ka'bah and the curtains, saying: "To You O Allah I complain, and then to you O Gabriel, what I suffer from the performers of circumambulation round me, of their inclination to talk and falsity and falsity! If they do not desist from that, I will shake off so much strongly that each stone of mine will return to the same mountain from

which it was cut off."

According to Ibn Mas'ud "Allah be pleased with him": "There is no town, in which one is blamed even for his intention before bringing it into act other than Mecca." Then he recited the statement of Allah Almighty: "and any whose purpose therein is profanity or wrong-doing, them will We cause to taste of a most grievous Penalty." (Al-Hajj 25)

﴿ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً ٱلْعَٰكِفُ فِيهِ
وَٱلْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾ ﴾

Consider here that he reckons them only for the purpose. It is said that as well as the good deeds are multiplied therein, the bad deeds also are multiplied. According to Ibn Abbas "Allah be pleased with both": "Practicing monopoly in Mecca is a part of profanity in the Sanctuary." The same is true also of telling lies. According to Ibn Abbas once again: "To commit even as many as seventy sins in (any place such as) Rakyah (a place between Mecca and Ta'if) is much dearer to me than to commit even a single sin in Mecca."

This fear led some of those who were living in Mecca to refrain from answering the call of nature within the borders of the Sanctuary, and rather to get outside its boundaries in order to fulfill their needs. One of them stayed in Mecca for a month during which he did not place his side on the ground. Because of preventing (others) from living in Mecca, some learned men disliked the renting of the homes of Mecca. But think not that the dislike of stay in Mecca contradicts the superiority of the place, for indeed, this dislike refers to the people's weakness and shortage of undertaking the right of the place (as it should be).

The significance of our statement that leaving the stay in it is better should be restricted to the stay with indulgence and tedium. But how far it is to be better than the stay with loyalty and fulfillment of the right of the place (as it should be); and why not seeing that when The Messenger of Allah "Allah's blessing and peace be upon him" returned to Mecca (after the conquest) he faced the Ka'bah and said (according to the narration of At-Tirmidhi, Ibn Majah and An-Nasa'i according to Abdullah Ibn Adi Ibn Al-Hamra'): "Verily, you are the best of Allah's lands and the dearest of Allah's cities to me; and had I not been driven out from you, I would not have left you." And why not also seeing that looking at it is a religious service, and that the good deeds therein are multiplied as we have seen earlier.

The Superiority Of The Honoured Medina To All Cities

After Mecca, there is no place on the surface of the earth much better than the City (Medina) of The Messenger of Allah "Allah's blessing and peace be upon him", seeing that the good deeds therein are also multiplied. The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect (according to

the authentic narration on the authority of Abu Hurairah): "A single prayer to be offered in this mosque of mine (in Medina) is better than one thousand prayers to be offered in any mosque else except the Sacred Mosque (in Mecca)." The same is also true of any good deed therein which is multiplied by one thousand.

There comes in rank after Medina the Sacred land (the Farthest Mosque) wherein a single prayer is equal to five hundred prayers in any mosque else other than the Sacred Mosque (of Mecca), and the same is true of all the good deeds. (According to an unidentified narration on the authority of) Ibn Abbas, The Messenger of Allah "Allah's blessing and peace be upon him" said: "A single prayer to be offered in the mosque of Medina is equal to ten thousand prayers; and a single prayer to be offered in the Farthest Mosque is equal to one thousand prayers; and a single prayer to be offered in the Sacred Mosque (of Mecca) is equal to one hundred thousand prayers." The Messenger of Allah "Allah's blessing and peace be upon him" further said (according to the narration on the authority of Abu Hurairah, Ibn Umar and Abu Sa'id): "He, who patiently endures its (Medina's) severity and hardship, I will be an intercessor for him on the Day of Judgement." The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah and At-Tirmidhi on the authority of Ibn Umar): "If anyone could, let him die in Medina, for none dies therein but that I will be an intercessor for him on the Day of Judgement."

All places after those three are equal (in value), except the frontier openings, for to stand therein for the sake of safeguard and defense has a great excellence. For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said (according to what is unanimously narrated on the authority of both Abu Hurairah and Abu Sa'id): "No journey should be made (to any mosque on earth) but to three mosques: the Sacred Mosque (of Mecca), this mosque of mine (in Medina), and the Farthest Mosque (of Palestine)." A learned man goes as far as to tell that this narration attests the forbiddance of journey to visit the shrines, the graves of the learned men and the righteous pious people. But what appears to me is different, for we are commanded to pay such visits. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Muslim on the authority of Buraidah Ibn Al-Husaib): "I had forbidden you to visit graves. But now you might visit them, and speak not with obscenity."

However, this narration pertains to mosques, which are different from shrines, for all mosques, after those three, are equal in value, and there is no town but that it contains a mosque; and thus there is no significance of setting out on journey to any mosque of them. But it is not the same in relation to the shrines, the blessing of whose visit differs with the difference of their degrees in the Sight of Allah Almighty. But if one lives in a place wherein there is no mosque, he might set out on journey to another place wherein there lies a mosque, and he has the right to move to live in it if he so likes. Therefore, would that I knew whether this speaker would prevent the people from setting out on journey to visit the

graves of such Prophets as Abraham, Moses, Yahya "Peace be upon him"! it is very impossible to decide such prevention. But if he makes it permissible, then this permission would include the graves of the saints, the learned men, and the righteous pious people. So, it is not unlikely that this (visitation of the graves of the learned men) might be the purpose of the journey, in the same way as visiting the learned men who are living is among the purposes of journey.

This is so much for journey. As for residence, it is more fitting for the seeker (of knowledge) to stick to his homeland particularly when he is living in peace and safety unless his purpose from the journey is to acquire knowledge. But if he is not safe, let him seek, from amongst the places, such as is closer to peacefulness, much safer for his religion, more ready to make him devote his heart (to worship) and more convenient to him to practice his religious service. Such will be the best of places for him. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ahmad and At-Tabarani on the authority of Az-Zubair): "All cities and towns belong to Allah, and all the creatures are Allah's slaves: so, wherever you find it convenient to you to stay, live there, and give thanks to Allah Almighty for that." According to the narration (of Ibn Majah on the authority of Anas and A'ishah): "He, who is blessed in a certain thing, let him stick to it, and he, who has his livelihood in a certain thing, let not him leave i until it changes against him."

Abu Na'im said: I saw Sufyan Ath-Thawri having his leather container upon his shoulder, and his sandals in his hand. I asked him: "Where are you going O Abu Abdullah?" He said: "To a town where I could fill my leather container with (goods for) a Dirham" or according to another version: "I have been informed of a village in which the conditions of living are low, and I like to stay in it." I asked him: "Do you do this O Abu Abdullah?" he said: "Yes: if you heard of a town in which the prices are low, aim at it, for it will be safer for your religion, and less prompting of your apprehension."

He used to say: "This is the time in which the inactive anonymous are not secure, what then about the renown? This is the time of movement, in which a man moves from one village to another in flight with his religion from afflictions." It is related from him that he said: "By Allah, I do not know which of the countries is more fitting for residence." Khurasan was pointed out to him, thereupon he said: "Its people are of opposing doctrines, and misleading opinions." When Sham was pointed out to him he said: "Then, the fingers will beckon to you" in reference to celebrity. When Iraq was described to him he said: "It is the country of the tyrants." When Mecca was mentioned to him he said: "No doubt, Mecca melts both bag and body."

A stranger said to him: "I decided to reside in Mecca: what advice should you give me?" he said: "I advise you to do three things: pray not in the first row, accompany not a Quraishi man, and make not public your objects of charity."

However, he disliked (the prayer in) the first row because such as does obtains fame, and whenever he is absent, he will be searched for, with the result that his deed might be mixed with adornment and ostentation.

PART TWO:

The conditions of the obligation of greater pilgrimage; the validity of its pillars; its duties and taboos

As for the conditions of the obligation of Hajj, they are two: the validity of Hajj, and the due time of Hajj in addition to being a Muslim.

The first: the pilgrimage performed by a child is valid, and he could assume Ihram by himself if he has attained the age of discernment; but his guardian could assume Ihram on his behalf if he is still under age, and in this case, he performs with him what he should perform in Hajj, such as the circumambulation (round the House), compassing (Safa and Marwah) round, and all the ceremonies of Hajj.

The second: The due time of Hajj lies within the limits of Shawwal, passing by Dhul-Qa'dah, until the ninth day of Dhul-Hijjah, up to the rise of dawn of the day of Sacrifice. If one assumes Ihram at any time else, his Ihram should be for Umrah (and not Hajj); and the time of Umrah includes the whole year, except that if one is devoted to do the rites (of Hajj) during the days of Mina, he should not assume Ihram for Umrah, for in this case, he would not be able to engage himself with its ceremonies, in view of his being involved in the duties of Mina.

As for the condition of its effectiveness as the obligatory Hajj enjoined by Islam, they are five: (the faith in) Islam, freedom (from slavery), the attainment of the age of puberty, sanity, and (performing it at its) due time. But if the child or the slave assume Ihram and the child has attained the age of puberty and the slave has been emancipated once they reach Arafah, or Muzdalifah and returned to Arafah before the rising of the sun, it will suffice them for the obligatory Hajj enjoined by Islam; and that's because the (fundamental pillar of) Hajj is (the standing at) Arafah. Furthermore, no sacrifice more than a sheep is binding upon them. The same conditions barring the due time apply also to Umrah stipulated by Islam.

As for the conditions of the effectiveness of Hajj as supererogatory upon the free adult in Islam, he should have become free from the obligatory Hajj enjoined upon him by Islam (by performing it). To be sure, the obligatory Hajj enjoined by Islam has the priority, followed by the compensatory Hajj in lieu of that which one invalidates through committing anything while being in the state of standing (at Arafah, followed by that which is vowed, then by that which is performed on behalf (of one's mother or father in case it is due upon him or her), and then by the supererogatory Hajj. This sequence should be observed. This (supererogatory Hajj) is also effective if one states the intention of anything different.

There are five conditions for the obligation of Hajj, i.e. the attainment of the age of puberty, the (faith in) Islam, sanity, freedom (from slavery), and the

capability (i.e. the availability of financial resources and power). If one has the obligation of Hajj binding upon him, the duty of Umrah also should be binding upon him. He, who likes to enter Mecca for trade or visit, and he is not a cutter of fire wood, should assume Ihram, according to a certain opinion, which he should not put off except by performing Umrah or Hajj.

The capability is of two kinds: one is direct, which might be determined by several factors, which include either one's own self, through health and power (which enable him to endure the difficulties of Hajj), or in the road, which should be fertile and secure, with no dangerous water nor overpowering enemy, or the financial resources, according to which one should have the wherewithal which enables him to go (to perform Hajj) and return home once again, whether he has or has not a family there, for indeed the departure of one's homeland is very difficult. He should also have the expenses of those for he is responsible during that period (of his absence), and to have what enables him to fulfill his debt (before setting out on journey), and to be able to have or at least rent a riding mount, whether it is a litter or a sack if he can afford for it.

The second kind is that the disabled person is capable, by his wealth, of hiring somebody to perform Hajj on his behalf; and this should be after such a hireling have fulfilled the obligation of Hajj due upon him according to Islamic law. In this kind, it is sufficient for him to have the provisions of the journey with the help of a sack. If a son offers himself (to do that on behalf of) his disabled father, he (the latter) would become capable therewith, but if he offers his money to him, he would not become capable therewith. That's because in the service with the body there is honour for the son, whereas giving his wealth puts the father under obligation to his son.

Whoever is capable, performing Hajj then becomes binding upon him, and it is true that it is possible for him to delay it, but in this case he will put himself to risk: if it becomes easy for him even at the last portion of his lifetime, it will suffice him for the obligation; and if he dies before performing the obligation of Hajj, he will meet Allah as disobedient, by leaving Hajj (which is one of the five fundaments of Islam); and Hajj then becomes a part of his legacy which should be performed on his behalf even with no bequest for that on his part, the same as all of his debts. If, in a certain year, he is capable, but does not set out with the people, and in the same year, his wealth is lost before the people perform Hajj , and then he dies, he will meet Allah Almighty with no Hajj to be due upon him.

But he who dies without performing the obligation of Hajj, in spite of convenience and capability, his matter will be difficult with Allah Almighty. Umar Ibn Al-Khattab said: "I intended to issue a decree of imposing Jizyah (tribute) upon such as does not perform Hajj from amongst those who have the wherewithal to do it." According to Sa'id Ibn Jubair, Ibrahim An-Nakh'i, Mujahid and Tawus: "If I know about a wealthy man upon whom the obligation of Hajj was due, and he died without performing it, I would offer no funeral prayer on

him." One of them had a wealthy neighbour who died without performing the obligation of Hajj, thereupon he did not offer funeral prayer on him. According to Ibn Abbas: "He, who died without performing Hajj or giving obligatory charity will ask to be made to return once again to this world (to do that)." Then, he recited the statement of Allah Almighty: " he says: "O my Lord! send me back (to life), In order that I may work righteousness in the things I neglected."" (Al-Mu'minun 99:100)

﴿ حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ﴿٩٩﴾ لَعَلِّىٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ ۚ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ ﴾

He tells that he refers here to the obligation of Hajj.

As to the pillars without which Hajj is invalid, they are five: to assume Ihram, to circumambulate the House, to compass Safa and Marwah round, to stand at Arafah, and to get the head shaved after it, according to a certain doctrine. The same pillars barring the standing at Arafah correspond to Umrah.

As for the duties which might be compensated with offering sacrifice, they are six: the assuming of Ihram from the certain place appointed for the people to put on Ihram: if one leaves that and goes beyond such fixed place, an offering of a sheep becomes due upon him. Such offering is also due upon (leaving) the throwing (of Jamrah with pebbles) and there is no difference in that. As for leaving the stay in Arafah until the setting of the sun, spending the night in Muzdalifah, and spending (three) nights in Mina, in addition to the farewell circumambulation, those should be compensated with blood, according to one saying. But this blood, according to another saying, is only desirable (not obligatory).

There are three kinds of performing Hajj and Umrah:

The first pertains to Ifrad (to set out with the sole intention to perform Hajj only), and it is better. It is to put on Ihram only for Hajj, and when he finishes and puts off Ihram, he assumes Ihram once again for Umrah. The best place of assuming Ihram for Umrah is Ji'ranah, followed by Tan'im, and then Hudaibiyah. However, no blood (offering of a sheep) is due upon the performer of Hajj solely, unless it is voluntary.

The second pertains to Qiran (to assume Ihram with intention to perform both Umrah and Hajj jointly). It is to combine both Umrah and Hajj in his intention of Ihram saying: "I'm responding to Your Call O Allah with both Hajj and Umrah!" in this case his Ihram implies both. In this kind, it suffices him for the ceremonies of both the rites of Hajj, since those of Umrah will have been merged into those of Hajj, in the same way as ablution is merged into bathing. But if he circumambulates (round the House) and compasses Safa and Marwah round before his standing at Arafah, only his compassing Safa and Marwah round will be applicable to both (Umrah and Hajj), but this is not so in relation to

circumambulation, since the obligatory circumambulation of Hajj should be performed after standing at Arafah. An offering of a sheep is due upon such combines both Umrah and Hajj jointly unless he is a Meccan, for in this case, nothing is due upon him, for he does not leave the place fixed to him to assume Ihram, which is Mecca .

The third pertains to Tamattu' (to continue Umrah on to Hajj). It is to cross the place fixed for assuming Ihram while being in the state of Ihram for Hajj, and then to put off Ihram in Mecca, and enjoy of all things that are forbidden to such as in the state of Ihram, on to the time of Hajj, when he assumes Ihram for Hajj once again. However, one should have the privilege of continuing Umrah on to Hajj only with five conditions: one is that one should not belong to the inhabitants of the Sacred Mosque, i.e. those who are at a distance from it not so far as to force them to shorten the prayer. The second is to perform Umrah ahead of Hajj. The third is to perform his Umrah during the months of Hajj. The fourth is not to return to the place fixed for assuming Ihram of Hajj, nor as far as is equal to its distance to put on Ihram once again. The fifth is to perform both his Umrah and Hajj on behalf of the same person.

If all of those conditions are present in somebody, he then should be in the state of Tamattu', and in this case, an offering of a sheep is due upon him. If he could not find that, let him observe three fasts during the period of Hajj before the day of Sacrifice, whether consecutively or with intervals, in addition to seven fasts when he returns to his homeland. But if he does not observe the three fasts until he returns to his homeland, let him observe the ten fasts whether consecutively or with intervals. The compensation for the offering of both Qiran and Tamattu' is the same. To be sure, performing Hajj solely (Ifrad) is the best, followed by continuing Umrah on to Hajj (Tamattu'), and then performing both Umrah and Hajj jointly (Qiran).

There are six taboos pertaining to both Hajj and Umrah:

The first is to wear a shirt, trousers, footwears (or leather socks) or a turban. That's because one should put on a lower garment and an upper garment, and sandals. If he could not find sandals, let him trim the footwears until the heels become bare; and if he could not find a lower garment, let it be trousers. There is no blame on him to utilize girdle and sit in the shade of the litter, provided that he should not cover his head, since his sanctity lies in his head. As for the woman, let her wear any sewn dress, provided that she should not cover her face, since her sanctity lies in her face.

The second pertains to perfume. The performer of Hajj or Umrah should keep himself away from any kind that is considered to be perfume. But if he applies perfume or his body, or puts on (something that is perfumed), an offering of a sheep becomes due upon him.

The third pertains to getting the head shaved or the nails cut off. If one does

any of both, a ransom i.e. an offering of a sheep becomes due upon him. But there is no harm to apply kohl (to the eyes), enter the bath, get oneself exposed to phlebotomy or cupping, or to comb the hair.

The fourth pertains to sexual intercourse. It vitiates the ceremonies particularly when it is done before the first desacralization, and an offering of a camel or a cow or seven sheep become due. But it does not corrupt the ceremonies if it is done after the second desacralization, and in this case, a camel becomes due.

The fifth pertains to the entries to sexual intercourse, such as the kiss or touch of women, which break the ablution. It is forbidden, and an offering of sheep is due upon such as does it. The same is true of masturbation. It is forbidden to marry or give in marry, and no offering is due since the tie of marriage is not established.

The sixth pertain to killing the wild game, i.e. what is lawful to eat, and what is produced from what is lawful or unlawful. If one kills a game, the like of it from life-stock becomes due upon him, with special regard to the observation of natural proximity between species. However, the sea game is lawful, and no reprisal is due concerning it.

CHAPTER TWO: ON THE SEQUENCE OF THE OUTWARD ACTS (OF GREATER PILGRIMAGE) FROM TRAVELING TO RETURNING HOME

Those acts are included in ten subsections:

The First Subsection Starts From The Beginning Of The Setting Out On Journey To Assuming Ihram

This subsection comprises eight things:

The first pertains to fund: he should first turn to Allah in repentance, remove injustices, fulfill his debts, prepare the expenses of such as for whom he is responsible during the period of his absence until his return, return such of deposits as entrusted to him to their owners, and take with him from the fairly and lawfully earned money what suffices him to go and return, with no parsimony, but with convenience, in such a way as to enable him to be liberal with his provisions, and lenient to the weak and poor. Let him give something in charity before he sets out. Let him buy or rent a riding mount, strong enough to carry him and endure the difficulty of the journey; and in case he rents it, he should brief the hirer of all that he likes to carry on it, no matter little or much (light or heavy) it might be, and secure his consent.

The second pertains to the companion. Let (the performer of Hajj) seek a good righteous companions, famous for his liking for good, to which he might aid him once he forgets to remember it; and if he remembers it, he helps him;

and if he proves coward, he gives confidence to him; and if he proves weak, he supports him; and if he is disturbed, he causes him to be more patient. Let him bid farewell to his resident neighbours, friends and brothers, and seek their invocation, since Allah Almighty makes good in their invocations for him. It is out of Prophetic usage to say while bidding farewell to them (according to the narration of At-Tirmidhi and An-Nasa'i on the authority of Ibn Umar): "I entrust to Allah Almighty your religion, honesty, and the concluding among your deeds. the Messenger of Allah "Allah's blessing and peace be upon him" used to say to such as liked to set out on journey (according to the narration of both At-Tabarani and At-Tirmidhi on the authority of Anas): "Let you be in Allah's Protection and under His Care! Might Allah provide you with piety, forgive your sin, and guide you to good wherever you are."

The third relates to the setting out of the home. Once he intends to come out, he should offer a two-rak'ah prayer, and recite in the first rak'ah after Al-Fatihah: "Say: O you who reject faith", and in the second: "Say: 'He is Allah, the One and Only'." When he finishes, let him raise both his hands and invoke Allah Almighty with sincere purity and true intention, saying: "O Allah! You are the companion on journey, the One Who succeeds the absent in guarding one's family, property, offspring and friends (in his absence): save both them and us from every kind of evil and defect. O Allah! We ask You, in this journey of ours, righteousness and piety, and from the deeds that which pleases You. O Allah! We ask You to roll up the ground for us (i.e. to shorten the distance) and make easy the journey upon us, and to endow us, in this journey, with the safety of body, religion and property, and to enable us perform Hajj to Your House, and visit the grave of Your Prophet Muhammad "Allah's blessing and peace be upon him". O Allah! We seek refuge with You from the trouble of the journey, the gloominess of sight, the evil changes in the family, property, offspring and companions. O Allah! Make us and them in Your Presence, and deprive us and them not of Your blessing, and change not our and their power and health (to the opposite)."

The fourth is that when he stands at the door of the house, let him say: "In the Name of Allah! I've put my trust in Allah, and there is neither might nor power but with Allah. I seek refuge with You O my Lord! I seek refuge from going astray or being misled; and I seek refuge with You from humiliating or being put to humiliation, from stumbling or being made to stumble, from being oppressor or oppressed, and from behaving ignorantly or being exposed to ignorance. O Allah! I have not come out because of showing arrogance or haughtiness, nor by way of showing off to be seen or heard of men: on the contrary, I've come out for fear of Your Displeasure, and in the hope of Your Pleasure, in fulfillment of the obligation enjoined by You upon me, and in imitation of the tradition of Your Prophet, and longing for meeting You."

When he walks he should say: "O Allah! It is with You that I was brought to life, upon You I've put my trust, by You I've held fast, and to You I've turned

my face. O Allah! It is You (upon Whom I put) my Reliance, and You are my hope: suffice me against what concerns me and what concerns me not, and what You have knowledge of better than me: Honoured be Your Shelter, and Exalted be Your Praise, and there is no god other than You. O Allah! Endow me with piety, forgive for me my sin, and direct me to good wherever I turn." Let him supplication with that supplication in every halting place he happens to enter.

The fifth pertains to riding. Once he rides his mount, let him say: "In the Name of Allah! With Allah (I ride), and Allah is Greater: I've put my trust in Allah, and there is neither might nor power but with Allah, Most High, Most Great. What Allah wills is, and what He wills not is not. Praise be to Allah who guided us to that, and had it not been for the fact that Allah guided us, we would have had no power to be guided aright" (Al-A'raf 43)

﴿ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَـٰذَا وَمَا كُنَّا لِنَهْتَدِىَ ﴿٤٣﴾ ﴾

And we are returning to (Allah) our Lord. O Allah! I've turned my face to you, entrusted the whole matter of me to You, put my trust, in all of my affairs to You: You do suffice us for the best disposer (of all affairs).

If one sets right on the mount, and it takes its position under him, he should say seven times: "Glory be to Allah; Praise be to Allah, there is neither might nor power but with Allah; and Allah is greater. Praise be to Allah Who guided us to that, and we would not have been guided had Allah not guided us. O Allah! It is You Who causes (us) to ride on the back (of this mount) and it is from You that help is sought in all the affairs."

The sixth pertains to the descent. It is out of the tradition not to stop for rest until the day is hot in such a way that the greater portion of the journey would be at night. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Dawud on the authority of Anas and Malik on the authority of Khalid Ibn Ma'dan): "Be eager to make (the most of your journey) at night, during which the land is better traversed than it is during the day." Let him also make little his sleep at night, in order to become more helpful to proceed. Once he approaches the place of rest, let him say: "O Allah, the Lord of the seven firmaments of heaven and what they shade, and the Lord of the seven earths and what they contain, the Lord of Satan and what they mislead, the Lord of winds and what they scatter, and the Lord of oceans and what runs in them: I ask You the good of this place of rest and the good of its inhabitants, and I seek refuge with You from the evil of this place of rest and the evil of what it contains: avert from me the evil of its evil ones." Once he descends let him offer a two-rak'ah prayer and then supplicate: "I seek refuge with Allah's Perfect Words which no wicked nor pious could go beyond, from the evil of what He has created." When night enters upon him let him say: "O

land! My and your Lord is Allah. I seek refuge with Allah from your evil and from the evil which you contains, and from the evil of what moves on you. I seek refuge with Allah from the evil of every lion, serpent, female-snake and scorpion; and I seek refuge with You from the evil of the townsmen and from (the evil of) a father and his son. To him does belong such as resides at night and by day: and He is All-Hearing, All-Seeing." (Al-An'am 13)

﴿ ۞ وَلَهُۥ مَا سَكَنَ فِي ٱلَّيْلِ وَٱلنَّهَارِ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣﴾ ﴾

The seventh pertains to guarding. The performer of Hajj should be cautious during the day, in the sense that he should not walk apart from the caravan, lest he might be assassinated or lost, as well as he should be careful on sleeping: if he sleeps at the first portion of the night, let him spread out his arm, and if he sleeps at the last portion of the night, let him set up his arm, and placed his head in his hand. As such did the Messenger of Allah "Allah's blessing and peace be upon him" use to sleep on journey (according to the narration of Ahmad and At-Tirmidhi on the authority of Abu Qatadah); and that's because one might have his sleep so much heavy that the sun would rise without making sense to it, and thus, the prayer (of Fajr) which might escape him is better than (the reward) he will receive from Hajj. It is most desirable to be observed at night that each two companions should undertake the process of guarding by turns, so that if one of them slept, the other would guard him and so on (according to the narration of Al-Baihaqi on the authority of Jabir). This is in accordance with the tradition.

If he becomes a target of an enemy or a wild animal, whether at night or during the day, let him recite the Holy Verse of the Throne, the (eighteenth Holy Verse of Al Imran in which Allah says) "Allah bears witness...", in addition to the Surah of Al-Ikhlas, and both Surahs of seeking refuge with Allah, and say: "In the Name of Allah, what Allah wills (should happen); there is no power but with Allah; Allah suffices me; I've put my trust in Allah; what Allah wills (should inevitably come to pass); none brings about good but Allah; what Allah wills (should come to pass); none averts evil but Allah; Allah suffices me and He is most sufficient (for guardian); Allah hears such as invokes Him; there is nothing beyond Allah; and there is no refuge besides Allah. Allah Almighty has decreed: 'Surely, I will prevail, I and My Messengers: verily Allah is Strong, Exalted in Honour'. (Al-Mujadilah 21)

﴿ كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾ ﴾

I fortify myself by Allah, Most Great, and I seek the aid of (Allah) the Ever-Living Who never dies. O Allah! Guard us with Your Eye which never sleeps, and protect us with Your Care which is inviolable. O Allah! Bestow mercy upon us with Your Power over us, so that we would not perish since You are our confidence and hope. O Allah! Make merciful the hearts of the male and female of Your servants towards us, and cause them to treat us with mercy and

clemency: You are the Most Merciful of those who are merciful."

The eighth is that whenever he comes up a promontory of land on the way, it is desirable to glorify Allah thrice, and say: "O Allah! Yours is Honour over every honour, and praise be to You for every state." Whenever he comes down, let him exalt Allah; and whenever he feels afraid of loneliness on his journey, let him say: Exalted be Allah, the Holy King, the Lord of angels and the Holy Spirit: You've honoured the heavens with Power and Glory."

The Second Subsection:
The Proprieties Of Ihram From The Place Fixed For Assuming Ihram To Entering Mecca

They are five, and those go as follows:

The first is that he should take bath, with the intention to be the bathing of Ihram, i.e. once he reaches the place wherefrom the people assume Ihram. He should make perfect his bathing by getting himself clean, combing his beard and head, trimming his nails, cutting short his mustache, and then complete the cleaning which we have discussed in the book of purification.

The second is that he should leave the sewn dress, and rather put on the garments of Ihram, i.e. a lower garment and an upper garment, and both should be white, since the white among dresses is the dearest in the Sight of Allah Almighty. He also might apply perfume to both his garment and body, and there is no harm if its traces remain after assuming Ihram. However, the glitter of musk which had been used on assuming Ihram was visible on the parting of the hair of the head of the Messenger of Allah "Allah's blessing and peace be upon him" after his assuming Ihram (according to an authentic narration on the authority of A'ishah).

The third is that he should wait after putting on his garments until his mount moves with him in case he is riding, or until he starts walking if he is on foot; and at that moment, let him assume Ihram for Hajj or Umrah, whether jointly or each solely as he likes. Only the intention is sufficient to conclude the Ihram, but it is out of the tradition to join with the intention the wording of Talbiyah (response to Allah's Call): "I'm responding to Your call O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). If he likes to add to it, let him further say: "I'm responding to Your call! I'm responding to Your call! All happiness be with You! All goodness be with Your Hands. I'm responding to Your call. All desires (of Your mercy) and deeds (of worship) be to You. I'm responding to Your Call with a greater pilgrimage in truth, in devotion and in bondage. O Allah! Send Your Prayer and Blessing upon Muhammad as well as upon the family of Muhammad."

The fourth is that once his Ihram is concluded with the above-mentioned wording of Talbiyah, it is desirable to say those words: "O Allah! I've intended to perform Hajj: make it easy for me, and help me fulfill its ceremonies, and accept

it from me. O Allah! I intend to fulfill Your obligation of Hajj: make me of those who have responded to Your Call, had trust in Your Promise, and followed Your Command; and make me a member of Your delegate with whom You have been well-pleased and satisfied, and accepted (the religious service) from them. O Allah! Make it easy to me to perform the obligation of Hajj which I've intended. O Allah! I have assumed Ihram for You with my flesh, hair, blood, sinews, brain and bone, and I've made unlawful for me women, perfume, and wearing the sewn among dresses, just out of seeking Your Countenance and the (reward of the) hereafter." As of the time of assuming Ihram, all the six taboos which we've mentioned earlier become unlawful for him; so, let him avoid them.

The fifth is that it is desirable to renew the wording to Talbiyah (response to Allah's Call) along the duration of Ihram, particularly on the encountering of other companions and the gathering of the people, on every ascending and descending, on every mounting and dismounting, raising his voice with it, in such a way as not to cause his voice to become hoarse, or he himself pants, because "He is not calling one who is deaf or absent" according to the authentic narration (on the authority of Abu Musa). There is no harm to raise the voice with the wording of Talbiyah in the three mosques, i.e. the Sacred House, the mosque of Khaif, and the mosque of Miqat, for those are most fitting for places of performing the ceremonies. But the wording of Talbiyah might be uttered in the other mosques without raising the voice. However, whenever the Messenger of Allah "Allah's blessing and peace be upon him" was admired by anything, he would say (according to the narration of Ash-Shafi'i on the authority of Mujahid): "I'm responding to Your Call (O Allah): there is no living but that of the hereafter (which is never-ending)."

The Third Subsection: The Proprieties Of Entering Mecca To The Circumambulation

Those are six, and they go as follows:

The first is to take bath in (the place of) Dhu-Tuwa with the intention to enter Mecca; and there are nine desirable (occasions for) bathing set for Hajj: the first is for assuming Ihram from the Miqat and then for entering Mecca, then for offering circumambulation of arrival, then for standing at Arafah, then for the stay in Muzdalifah, and three for the throwing of the three Jamrahs, and there is no particular bating for the Jamrah of Aqabah, and then one bathing for performing the circumambulation of farewell. According to the later doctrine of Ash-Shafi'i, there is no necessity for taking bath for the circumambulation of visit nor for the circumambulation of farewell; and in this way those are reduced to seven.

The second is that he should say, on entering the borders of the Sanctuary, even though outside Mecca: "O Allah! This is Your Sanctuary, which is also Your (place of) safety: please, forbid my flesh, blood, hair and complexion to the fire (of Hell); and make me safe from Your punishment on the day You will raise Your servants; and make me one of Your devotees who obey You (in service and

worship)."

The third is that he should enter Mecca from the side of Abtah, i.e. the side of Kada, to which the Messenger of Allah "Allah's blessing and peace be upon him" turned on his way (to Mecca according to the authentic narration on the authority of Ibn Umar). So, it is more fitting to emulate him; and whenever one comes out (of Mecca), let him come out through the side of Kuda, i.e. the lower side, versus the former which the upper.

The fourth is that once he enters Mecca and reaches Ra's Ar-Radm, and thus his eyes falls upon the House, let him say: "There is no god (to be worshipped) but Allah, and Allah is Greater. O Allah! You are (the source of) Peace, and from You peace is expected, and Your House is the abode of peace: Blessed be You, Lord of Glory, Majesty and Honour. O Allah! This is Your House which You have exalted, honoured, and dignified: O Allah! Increase it in exaltation, honour, dignity and glory; and increase such as performs Hajj to it in piety and bounty. O Allah! open to me the gate of Your Mercy, and admit me to Your Garden, and save me from Satan, the despised."

The fifth is that when he enters the Sacred Mosque, let him enter through the door of Banu Shaibah and say: "In the Name of Allah, and with Allah (I seek refuge), and from Allah (I expect good), and to Allah and in the Cause of Allah and on the cult of the Messenger of Allah "Allah's blessing and peace be upon him" (I do my ceremonies)." Once he approaches the House, let him say: "Praise be to Allah, and peace be upon such of His servants as He has chosen. O Allah! send Your Prayer and Blessing upon Muhammad, Your servant and Messenger, and upon Abraham, Your Bosom Friend, and upon all of Your Prophets and Messengers."

Then, let him raise both his hands and say: "O Allah! I ask You, in this station of mine, in the first commencements of my ceremonies (of Hajj), to accept my repentance, to overlook my sin, and to relieve me of the burdens of my mistakes. Praise be to Allah Who has reached me to His Sacred House, which He has made a place of assembly for the people, and a place of safety, and made it a source of bless and guidance to all the worlds. O Allah! I'm Your servant; this is Your town; this is Your Sanctuary; and this is Your House. I've come to seek after Your Mercy, and ask You in the same way as such as is forced by necessity should ask You, afraid of Your punishment, and expecting for Your Mercy, and seeking Your Good Pleasure."

The sixth is that he (the performer of Hajj) should aim at the Black Stone, to which he should go directly and touch it with his right hand, and kiss it while saying: "O Allah! I've carried out my charge, and fulfilled my covenant: bear witness to my fulfillment." But if one could not kiss it, let him stand facing it and say the same, and do nothing other than the performance of circumambulation, i.e. the circumambulation of arrival, unless he finds the people being engaged in the obligatory prayer, thereupon he should pray with them and then perform the circumambulation.

The Fourth Subsection: On Circumambulation

When one intends to begin circumambulation, whether that of arrival or

anything else, let him observe six things:

The first is that he should observe the same conditions of prayer, pertaining to the purification from excrements and impurities of body, garment and place, and cover the private parts, for indeed, the circumambulation round the House is a kind of prayer, except that speech in it is made permissible by Allah Almighty (unlike prayer in which speech is not permissible). Before starting circumambulation, let him make the middle portion of his upper garment under his right armpit, and place both its ends upon his left shoulder, hanging down one end on his back and the other on his breast. At the beginning of circumambulation, let him interrupt his Talbiyah, and rather engage himself by the supplications which we are going to mention later.

The second is that once he finished from setting his garment as it should be, let him then make the House on his left, and stand near the Black Stone, and move aside from it a bit enough to make it in front of him, and thus he will be able to receive the whole Stone with the whole of his body at the beginning of his circumambulation. Let him also be as close to the House as no less than three steps, in order to be near enough to the House, for this is much better on the one hand, and in order that he should not include the fountain in the circumambulation for indeed, although such fountain is a part of the House, it might, at the Black Stone, join to the ground, and thus the circumambulation of such as circumambulates on it will be not valid. That is because by so doing he will be circumambulating inside the House, for the fountain is that part which remained outside the breadth of the wall of the House after having been narrowed from its upper part. From that position, let one start the circumambulation.

The third is that at the beginning of circumambulation, and before one goes beyond the Black Stone, let him say (the following supplication): "In the Name of Allah, and Allah is Greater. O Allah! it is out of faith in You, and trust in Your Book, and fulfillment of Your Pledge, and following the sunnah of Your Prophet "Allah's blessing and peace be upon him" (I start circumambulation)." Then, let him begin circumambulation, and once he goes beyond the Black Stone and reaches the door of the House, let him say: "O Allah! This House is Yours; this Sanctuary is Yours; this (place of) safety is Yours; and this is the station of such as seeks refuge with You from the fire (of Hell)." On mentioning the Station, let him point with the help of his eyes to the Station of Abraham "Peace be upon him" and resume: "O Allah! Your House is Great, and Your Countenance is Honoured, and You are the Most Merciful of those who show mercy. Save me from Satan the despised, and forbid my flesh and blood to the fire (of Hell), and give me security from the terrors of the Day of Judgement, and suffice me the provisions of both this world and the hereafter."

Then, let him exalt and praise Allah Almighty until he reaches the Corner which is in the direction of Iraq, at which let him say: "O Allah! I seek refuge with You from (being given to) polytheism, suspicion (of faith), infidelity, hypocrisy, schism, the bad manners, the evil sight of the family, property and

offspring." When he reaches the spout let him say: "O Allah! shade us underneath Your Throne on the very day on which there will be no shade but Yours. O Allah! give me drink in the cup of Muhammad "Allah's blessing and peace be upon him" after which I will never become thirsty."

When he reaches the Corner which is in the direction of Sham, let him say: "O Allah! make this (of mine) Hajj that is accepted (by You), (that of mine) a rewarded endeavour, and (that of mine) a forgiven sin, and (that of mine) a trade which will never perish: O (Allah) Exalted in Honour and Power, Oft-Forgiving. O Lord! Forgive (my sins for me), and bestow mercy (upon me), and overlook such (of sins) as you know: verily, You are Most Exalted in Power and Honour, Most Bounteous." When he when he reaches the Yemenite Corner (i.e. which is in the direction of Yemen), let him say: "O Allah! I seek refuge with You from infidelity; and I seek refuge with You from poverty; and from the punishment of the grave; and from the affliction of life and death; and I seek refuge with You from (being given to) disgrace in this world and the hereafter."

When he is in between the Yemenite Corner and the Black Stone, let him say: "O Allah, our Lord! Give us a good deed in this world, and a good deed in the hereafter, and save us, by Your Mercy, from the affliction of the grave and the punishment of the fire (of Hell)." When he reaches the Black Stone, let him say: "O Allah! forgive for me by Your Mercy! I seek refuge with the Lord of this Stone from (being given to) debt, poverty, anxiety, and the punishment of the grave." At this point, he will have completed one round of (the seven rounds of) circumambulation; and let him offer seven rounds as such, and supplicate with the same supplications.

The fourth is that one should walk at a quick pace while moving his shoulders (which is called Ramal) in the first three rounds, and walk at a normal pace in the remaining four. Ramal means to be fast in walking with close steps, and although it is slower than running, it is faster than the normal walking. What is intended from both walking at a quick pace while moving the shoulders on the one hand, and placing the middle portion of the upper garment under the right armpit, and placing both its ends on the left shoulder is to show skill, strength, and good health. This was at first, in order to remove any desire on the part of the infidels (and pagans to have false impression of the Muslims), but it has come to be out of the right way of sunnah.

It is better to walk at a quick pace while one is close to the House. But if it is impossible because of the crowds, it is then better to do that while being far from the house. Thus, let him come out to the margin of the place of circumambulation and walk at a quick pace for the first three rounds, and then come close to the House in the congestion once again, in order to walk at a normal pace for the remaining four rounds. If it is possible for him to touch the (Black) Stone at every round, it is better, otherwise, if he is hindered from that by the congestion, let him then point to it with his hand and then kiss his hand. The

same is true of the Yemenite corner, touching which, from amongst all the corners, is desirable. It is narrated (unanimously on the authority of Ibn Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" used to touch the Yemenite corner (at every round of circumambulation) and then kiss it, and place his cheek on it. Whoever likes to restrict kissing to the Stone, and satisfy with touching the Yemenite Corner, it will be sufficient.

The fifth is that when he completes the seven rounds of circumambulation, let him come to the Multazam, a place which lies in between the (Black) Stone and the door, and it is the place where the invocations receive answer (from Allah Almighty), and then attach himself to the (walls of the) House and hang in the curtains, and let his abdomen stick to the House, and then let him place his right cheek on it, and spread out both his arms and hands on it and say: "O Allah, the Lord of the Ancient House: release my neck (and body) from the fire (of Hell); save me from (the evil of) Satan, the despised; and save me from every kind of evil; and make me satisfied with whatever sustenance You have provided me with; and bless me in what You have given me. O Allah! this House is Yours; and this servant (meaning himself) is Yours; and this is the station of such as seeks refuge with You from the fire (of Hell). O Allah! make me among the dearest of Your delegate to You." Then, let him praise Allah so much in this place, and invoke for Allah's Prayer and Blessing upon His Messenger "Peace be upon him", and upon all the Messengers; and then invoke for all of his own needs, and ask for forgiveness of all of his sins. One of the early righteous men used to say to his freed slaves in this place: "Move aside from me so that I would be able to confess to my Lord of my sins."

The sixth is that when he finishes from that, let him offer a two-rak'ah prayer behind the Station, and recite in the first the Surah of Al-Kafirun, and in the second the Surah of Al-Ikhlas; and this is the two-rak'ah prayer of circumambulation. According to Az-Zuhri, it is out of the sunnah that one should offer a two-rak'ah prayer after every seven-round circumambulation. But if he joins many seven-round circumambulations, and then offers a two-rak'ah prayer after all of them, it will be permissible. As such did the Messenger of Allah "Allah's blessing and peace be upon him". Every seven rounds constitute a full circumambulation.

After the two-rak'ah prayer of circumambulation, let him supplicate with the following supplication: "O Allah! make easy for me the path to bliss, and keep me away from the way to distress; and forgive for me in the hereafter and in the world, and save me by Your |Grace so that I would not disobey You; and help me obey You with (the aid of) Your Guidance; and keep me away from committing sins and mistakes; and make me one of those who love You and love Your angels and Messengers, and love Your righteous and pious servants. O Allah! make me lovable to Your angels, Messengers and Your righteous pious servants. O Allah! as You guided me to Islam, make me

constantly firm on it, through Your Grace and Care, and use me in Your obedience, and the obedience of Your Messenger; and deliver me from the misleading afflictions."

Then, let him return to the (Black) Stone to touch it and thus conclude his circumambulation. the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of At-Tirmidhi, An-Nasa'i and Ibn Majah on the authority of Ibn Umar): "He, who performs a seven-round circumambulation round the House, after which he offers a two-rak'ah prayer will have as much reward as is equal to that of emancipating a slave."

This is the way of performing circumambulation, and the duties which should be observed in it, after the conditions of prayer are to complete seven circuits of circumambulation round the whole House; to start with the Black Stone, making the House to his left side; to circumambulate inside the mosque, but outside the House itself, but not on the fountain, nor inside the Hijr; to do the seven rounds continuously and not interruptedly with breaks between them other than what is usual. What is beyond that are but customs and forms.

The Fifth Subsection: On Compassing Safa And Marwah Round

When one finishes from circumambulation, let him come out of the door of Safa, which lies opposite to the side between the Yemenite Corner and the Stone. When he comes out of that door and reaches the mountain of Safa, let him ascend its grades, as high from its base as is the height of a man. the Messenger of Allah "Allah's blessing and peace be upon him" ascended (the mount of Safa) as high until the Ka'bah seemed to him (according to the narration of Muslim on the authority of Jabir). To begin the compassing from the base of the mount of Safa is sufficient, but this addition is desirable. But since some of those grades have been renovated, one should not leave them behind him with the result that his compassing would not be complete.

When one starts from here, let him compass Safa and Marwah round seven times. On his ascending the Safa mount, let him face the Ka'bah and say: "Allah is Greater! Allah is Greater! Praise be to Allah for What He has guided us! Praise be to Allah with all of His Praises. There is no god (to be worshipped) but Allah, with Whom there is no partner. His is the dominion, and to Him is the praise, and with His Hand is the good, and He has power over all things." There is no god but Allah, the One and Only, Who has proved true to His Promise, and helped His servant, and made strong His soldiers, and has Alone defeated the confederates. There is no god but Allah, to Whom we are sincere in faith, even against the will of the unbelievers. There is no god but Allah, to Whom we are sincere in faith. Praise be to Allah, the Lord of the worlds. 'Glory be to Allah when you reach eventide and when you rise in the morning; Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day

begins to decline. It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall you be brought out (from the dead). Among His Signs is this, that He created you from dust; and then, behold, you are men scattered (far and wide)!" (Ar-Rum 17:20)

﴿ فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ
تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ
﴿١٩﴾ وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾ ﴾

O Allah! I ask You (to grant me) a permanent faith and a truthful certainty, and a tongue which is celebrating (Your Praises); and I ask You (to grant me) forgiveness, power, and constant peace in this world and the hereafter." After that, let him invoke for Allah's Prayer and Blessing upon Muhammad "Peace be upon him", and invoke Allah for such of his needs as he likes.

After that, let him come down and start the compassing, while supplicating: "O (Allah) my Lord! Forgive (for me my sins) and bestow mercy upon me; and overlook (such of sins as) You know: Verily you are most Exalted in Honour and Power, Most Bounteous. O Allah! grant us a good deed in this world, and a good deed in the hereafter, and save us from the punishment of the fire (of Hell)." Then, let him walk quietly until he reaches the green slope, which is the first portion he meets once he comes down from the mount of Safa which lies at the corner of the Sacred mosque. When there remain only six cubits between him and the opposite of the slope, let him go on walking at a quick pace until he reaches the two green slopes, and returns once again to the normal walking. When he reaches the Marwah mount, let him ascend it in the same way as he has ascended Safa, and then turn with his face to Safa and supplicate with the same supplication (with which he has supplicated on Safa mount). In this way, he will have completed only a single round of compassing. The second round completes when he returns to Safa and so on. He should then repeat that seven times, walking at a quick pace at the place where he should do so every time, and walking quietly at the place where he should do so every time; ascending both Safa and Marwah mounts Every turn.

Once he does so, he will have completed the circumambulation of arrival and his compassing Safa and Marwah round; and both are out of the tradition. Performing ablution is desirable but not binding for compassing, unlike the circumambulation. When he performs the compassing, he might not repeat it once again after standing (at Arafah), and rather let him be satisfied with it as a pillar, for it is not necessary for compassing to be performed after standing (at Arafat), as it is for the circumambulation, which is an essential pillar of Hajj, even though it is requisite for any compassing to be performed after circumambulation, whatever it might be.

The Sixth Subsection: On Standing And What Precedes It

If the performer of Hajj reaches Arafah on the day of Arafah (ninth of Dhul-Hijjah), let him first devote himself to performing the circumambulation of arrival and entering Mecca. But if he reaches many days before that, and performs the circumambulation of arrival, let him remain in the state of Ihram until the seventh day of Dhul-Hijjah. After noon prayer of that day, the imam in Mecca delivers a speech at the Ka'bah, in which he orders the people to get ready to set out to Mina on the day of Tarwiyah (eighth of Dhul-Hijjah), and spend the night there, and then come out therefrom very early to Arafah (on the ninth of Dhul-Hijjah), in order to establish the obligation of standing after the decline of the sun, since the time of standing ranges from the decline of the sun until the rise of the true dawn of the day of Sacrifice.

On the other hand, he should come out to Mina while reciting Talbiyah, and it is desirable for him to walk on foot from Mecca to do his ceremonies until the end of his Hajj, if it is within the reach of his power. To walk on foot from the mosque of Abraham "Peace be upon him" to the place of standing (of Arafah) is more excellent and better confirmed. Once he reached Mina, let him say: "O Allah! this is Mina: bestow upon me the same as You bestowed upon Your devotees and those who obey You." Let him spend that night at Mina, and it is only a place of rest, to which no ceremonies are attached. When it was the morning of the day of Arafah, let him first offer the Morning prayer, and when the sun rises on the mount of Thabir, let him start moving towards Arafat, saying: "O Allah! make this the best early journey I've ever done, and make it the closest to (obtain) Your Good Pleasure, and the farthest from (incurring) Your displeasure. O Allah! it is to You that I've gone very early; and it is You in Whom I hope; and it is upon You on Whom I rely; and it is Your Countenance that I intend: make me among those of whom You are proud today before such as are better and superior to me."

When he reaches Arafah, let him pitch his tent at Namirah, near the mosque, for it is in the same place that the Messenger of Allah "Allah's blessing and peace be upon him" pitched his (according to the narration of Muslim on the authority of Jabir). Namirah is a place at the bottom of Urnah, outside the standing place and also outside of Arafah. Let him take bath for standing (at Arafah). Once the sun declines (and passes the meridian) the imam delivers a brief sermon, after which he sits down, and gives room for the Mu'adhdhin to pronounce the Call to Noon prayer. Then the imam delivers his second sermon, and the Mu'adhdhin joins the pronouncement of prayer establishment (Iqamah) with the call to prayer (Adhan); and the imam finishes (his second sermon) just with the Mu'adhdhin's concluding the Iqamah. The imam then combines both Zhuhr (noon) and Asr (afternoon) prayers with a single Adhan and two Iqamahs, in which he shortens the prayer (i.e. reduces each from four to two rak'ahs).

Then, when he (finishes from prayer and) goes to the standing place, let him stand at Arafah, and not at the valley of Urnah. As for the mosque of Abraham

"Peace be upon him" its front portion lies in the valley of Urnah, while its back in Arafah. So, if one stands at the front portion of the mosque, his standing will not be effective. However, the (standing place of) Arafah is separated from the mosque by big rocks which are spread out there. The best here is to stand near those rocks, near the imam, facing the Qiblah in case he is riding. Such being the case, let him devote himself to the celebration of the several kinds of Tahmid, Tasbih, demonstrating the Allah's Oneness, giving thanks to Allah Almighty, supplication and repentance.

On that day, let him observe no fast, in order to be powerful enough to continue his invocations and supplications. Let not him also interrupt his recitation of the wording of Talbiyah on the Day of Arafah: but it is rather desirable to recite Talbiyah once, and turn to supplication and invocation once, and so on. He should not depart from Arafah except after sunset, in order to combine both day and night while being in Arafah; and if it possible for him to stand (at least) an hour on the eighth day (of Dhul-Hijjah), when there is probability of mistake (about the exact day of the emergence of) the new moon, it will be more prudent, therewith one shall become more secure from missing the standing.

But he, whom the standing escapes until the rise of dawn of the day of Sacrifice, Hajj has indeed escaped him, and in this case, he should put off Ihram (by doing) the ceremonies of Umrah, and offer a blood sacrifice in recompense of missing (Hajj), and perform Hajj in the coming year in lieu (of that which he has missed). On that day, let him wholeheartedly devoted to invocations and supplications, for it is in the like of this very spot (of the land), and among this very assembly (of pilgrims), the answers of invocations and supplications are expected. The best to use in this connection is the supplication that is handed down from the Messenger of Allah "Allah's blessing and peace be upon him", as well as from the early righteous pious men: "There is no god but Allah, the One and Only, other than Whom there is no partner: His be the dominion, and to Him be the praise. It is He Who gives life, and it is He Who takes life by death, and He is Ever-Living, Who never dies. In His Hand is good, and He has power over all things. O Allah! give me light in my heart, light in my hearing, light in my sight, and light in my tongue. O Allah! expand my breast for me, and make easy for me my matter."

Let him say too: "O Allah, Lord of Praise: To You be the praise as much as You should say, and better than we say. To You do belong my prayer, my service, my life and my death and to You be the end of my journey, and from You be my reward. O Allah! I seek refuge with You from the evil suspicions of the breast and from the disparity of the matter and from the punishment of the grave. O Allah! I seek refuge with You from the evil of what comes at night and from the evil of what comes by daylight, and from the evil of what is carried by the winds, and from the evil of the misfortunes of time. O Allah! I seek refuge with You

from turning the power and health given by You (from me), from the sudden attack of Your Wrath, and the whole of Your Displeasure. O Allah! guide me with the right guidance, and forgive for me in the hereafter and in this world: O the best of such as invoked, the Greatest of such as called upon, the Most Generous of such as petitioned: give me, this evening, the best of what You have ever given any of Your creatures, and the pilgrims of Your House: O Most Merciful of those who show mercy. O Allah, Most fitting for the highest degrees, the grantor of blessing, the Creator of both earths and heavens: all voices have cried out to You in different languages, asking You their needs, and my Need from You is that You should not forget me in the abode of trial, when the inhabitants of this world forget me. O Allah! verily You hear my speech, see my place, know my secret and public matters, and nothing of my affairs is hidden from You: I'm the miserable poor, who seek relief and shelter, who fears and is scared, who confesses of all of his sins: I ask You in the same way as a needy indigent asks You, and implore to You in the same way as a sinful humiliated does, and supplicate You in the same as a fearful blind does, with the invocation and supplication of such as whose neck submits to You, his tears are shed to You, his body is mortified to You, and his nose is disgraced for You. O Allah! make me not wretched by invoking You, and be compassionate and merciful to me, O best of those who hear supplications and best of those who bestow. O Allah! Though some may praise themselves before You, I will blame myself before You. O my God, the sins have made my tongue silent and I have no means (to perform good) deeds, and no intercessor except hope. My God, I know that because of my sins I no longer have any standing with You, nor is there any ground for excuse. But You are the Most Generous of the generous. My God, if I am not suited to reach Your mercy, Your mercy is suited to reach me, for Your mercy encompasses all things, and I am a thing. My God, though my sins are grave, they are small as compared with Your pardon, so forgive them O Most Generous One. My God, You are You and I am I; I persist in sin, and You persist in forgiveness. My God, if You do not have mercy except on those who obey You, to whom shall sinners betake themselves? My God, I intentionally have avoided Your obedience and have gone straight into disobedience. Glory be to You. How irrefutable is Your argument against me, and how generous is Your pardon forward me! By the decisiveness of Your argument against me and the futility of my argument against You, by my need for You and Your lack of need for me, forgive me O Best of those who are called upon by any petitioner, and Most Gracious of those who are besought by any solicitor. By the sacredness of Islam and the guarantee of Muhammad – (the Blessing and Peace of God be upon him)-- I beseech You to forgive me all my sins and send me from this place of standing with my needs granted. Bestow upon me what I ask and fulfill my hope in accordance with that I desire. My God, I have prayed to You with the

prayer that you have taught me, so do not censure me from the hope which You have instilled in me. My God, what will You do this evening with a servant who confessed to you his sins, submitted to You in humiliation, yielded (to You) his body, humiliated himself before You because of his (bad) deeds, repented to You (of such deeds), asking You to forgive his transgression, beseeching You to pardon him, seeking from You the satisfaction of his needs, hoping in You in this place of standing despite the multitude of his sins. O shelter for every living thing and friend of every believer; whoever does well, obtains Your mercy and whoever transgresses, perishes in his transgression. O Allah! To You we come and in Your open place we dismount; and to You alone we look and Your favour we seek and to Your beneficence we expose ourselves. We hope for Your compassion and we fear Your punishment. To You we fall with the burden of (our) sins and to Your Sacred House we woke Pilgrimage. O You Who possess all that is needed by (Your) supplicants, You Who know the thoughts of the silent. O You Who have no other Lord to be petitioned and beyond Whom there is no other creator to be feared. O You Who have no vizier to be consulted and no chamberlain to be bribed. O You Who do not respond to the accumulated petitions except with bounty and excellence, and do not provide for the great quantity of needs but with favour and charity. O Allah! You have appointed hospitality for every guest, and we are Your guests; so let our hospitality from You be Paradise. O Allah! there is recompense for every delegate, and bounty for every visitor, and a gift for every petitioner, and fulfillment for all who hope, and satisfaction for all who request that which is in Your possession, and mercy for all who seek mercy, and nearness (to You) for all who desire You, and pardon for all who implore. O Allah! We have come to Your Sacred House and stood at these great religious (places) of ceremony and attended these great shrines hoping for Your favour. Do not make us to be disappointed. Our God, You have blessed (us) repeatedly so that (our) souls have grown confident of the continuous flowing of Your blessing, and You have brought forth examples (for our consideration) until (even) the speechless things have contended on Your behalf, and You have disclosed Your Grace until Your friends confessed their falling short of Your truth, and You have revealed many signs that even the heavens and the earth have eloquently advanced as proof (of Your Word), and You have overcome (everything) with Your Might until everything has submitted to Your Power, and all faces have been humble before Your Grandness. If Your servants displease You, you forbear and give respite; and if they do well, You then show favour toward them and accept them; and if they disobey You, You conceal (it); and if they commit sins, You pardon and forgive; and if they call (upon You), You Listen; and if we call, You hear; and if we come to You, You draw near; and if we turn away from You, You call (us back). Our Lord, You say in Your Book (the Qur'an) to Muhammad the Seal of the Prophets: " Say to the Unbelievers, if

(now) they desist (from unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is already (a matter of warning for them)" (Al-Anfal: 38)

﴿ قُل لِّلَّذِينَ كَفَرُوٓا۟ إِن يَنتَهُوا۟ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن يَعُودُوا۟ فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ ﴿٣٨﴾ ﴾

So the espousal of the confession of Allah's Oneness, after (a former state of) unbelief, satisfied You. We humbly bear witness to (Your) Oneness, and we sincerely, (bear witness) to the Apostleship of Muhammad, So forgive us of previous sins because of this witness and let not our share in (Islam) be less than the share of those who embraces Islam (after us). Our God, You have encouraged (people to) approach You by setting free what they have possessed (i.e. their slaves); now we are Your slaves and You are the most entitled to bestow favour; set us free; and You have ordered us to give alms to our poor, and we are Your poor and You are the most entitled to extend (of Your bounty), therefore give alms to us; and You have enjoined us to forgive all who do injustice to us; now we have done injustice to ourselves, and You are the most entitled to act generously; therefore, forgive us. Our Lord, forgive us, have mercy on us, You are our Master. Our Lord, grant us good deed in this world and good deed in the hereafter, and save us from the torment of the Fire."

Furthermore, let him supplicate so much with the supplication of Al-Khadir "Peace be upon him", which goes as follows: "O (Lord) Whom no matter or state could divert from the other, nor could a hearing divert Him from another, and by no means could sounds and voices be indistinguishable in His Sight. O (Lord) Who are not distracted by prolific appeals, nor could all languages differ for Him. O You Who are never vexed by the insistence of those who beg you importunately, and Who are never annoyed by the appeal of those who appeal to You, allow us to know the coolness of Your pardon and the sweetness of Your discourse."

Then, let him invoke with whatever supplication seems to him, and ask for Allah's Forgiveness for himself, his parents and for all of the Muslims and faithful believers, their male and female. Let him persist in invocation and make much of the appeal, since nothing could be regarded as much in the Sight of Allah Almighty. It is narrated that Mutarrif Ibn Abdullah said while he was (standing) at Arafah: "O Allah! reject not all (of those pilgrims) just for my sake." According to Bakr Al-Muzani: A man said: I cast a glance of the pilgrims of Arafah, and thought that their sins would have been forgiven had I not been among them."

The Seventh Subsection:
The Remaining Acts Of Hajj After Standing

This includes spending the night (at Muzdalifah), slaughtering sacrifice, throwing (of Jamrahs), getting the head shaved, and (Ifadah) circumambulation.

If one pours down from Arafah (at a quick pace) after the setting of the sun,

he should adhere to quietness, tranquility and reverence, avoiding the agitation of horses and instigation of camels as some people use to do. However, the Messenger of Allah "Allah's blessing and peace be upon him" forbade the agitation of horses and instigation of camels and said (according to the narration of An-Nasa'i on the authority of Usamah Ibn Zaid): "Fear Allah, and proceed quietly with tranquility, so that you should not trample a weak one, nor cause harm to a Muslim." (Verily, it is not righteous to instigate mounts). If he reaches Muzdalifah, let him take bath for it, because Muzdalifah is a part of the Sanctuary, which one should enter after bathing; and if he could, let him enter it on foot, for this is much better and closer to showing respect and dignity to the Sanctuary. While being on the way, he should keep rising his voice with the wording of Talbiyah.

When he reaches it let him say: "O Allah! this is Muzdalifah, in which different tongues (of different kinds of people) have gathered in order to ask You their several needs: make me then of those who invoke you and You answer their invocations, put their trust in You and You suffice them." Then, let him combine both Maghrib and Isha' prayers in Muzdalifah, at the time of Isha', shortening the prayer, by a single Adhan and two Iqamahs, with no supererogatory prayer to be offered between both. But he might combine the supererogatory prayers of both in addition to Witr prayers after offering both obligatory prayers, beginning with the supererogatory prayer of Maghrib prayers, and then that of Isha' prayer, according to their normal sequence. Verily, to leave offering the supererogatory prayers during journey is an evident loss; and the commitment to offer these (prayers) at fixed times is very harmful and it cancels out their subordination to the obligatory prayers. If it is permissible, with a single Tayammum, to offer the supererogatory prayers together with obligatory ones according to the rule of subordination, it is then more fitting to permit one to perform them collectively in accordance with the rule of subordination. This is not negated by the fact that the supererogatory prayer differs from the obligatory one in that it may be offered while one is on the riding mount, because of what we have already pointed out with respect to subordination and need.

Then, let him spend that night at Muzdalifah, and it is a ceremonial lodging. So, he , who comes out of it during the first half of the night and does not spend the night there has to offer a blood-sacrifice; and giving life to this honoured night (through lighting up lamps) is of the best religious services for such as could afford for it. when it is midnight, one should get ready for setting out, taking pebbles with him, for it (Muzdalifah) has smooth pebbles. Let him take as many as seventy pebbles, and this is sufficient for the need. But there is no harm to take more, for some pebbles might fall from him. Let the pebbles be too light to be carried by the fingertips. Let him then offer the Morning prayer when it is still very dark, and begin proceeding, until when he reaches the Sacred Monument, which is the furthest end of Muzdalifah, let him stop and engage himself in supplication until it is clear: "O Allah! by the right of the Sacred

Monument; the Sacred month; the Sacred House; the Corner (of the Black Stone) and the Station (of Abraham): convey to the spirit of Muhammad from us greeting and peace; admit us to the abode of peace, O (Allah) Lord of Majesty, Glory and Honour." Then, before the rising of the sun, let him depart from it until he reaches a place called the valley of Muhassir, where it is desirable for him to motivate his riding mount to be quick in pace until he cuts the breadth of this valley; and if he is walking on foot, let him quicken his pace.

When it is the morning of the day of Sacrifice, let him mix the words of Talbiyah with those of *Takbir*, in such a way as to recite Talbiyah once, and glorify (Allah) once until he reaches Mina where there lie the three places of Jamrahs. Let him go beyond the first and the second, for he has nothing to do with them on the Day of Sacrifice until he reaches the Jamrah of Aqabah, which is situated on the right side of the front part of the Qiblah on the main road, and the place of throwing is high a bit at the slope of the mountain, even though it is clear in view of the places of Jamrahs. Let him throw the Jamrah of Aqabah after the sun rises as high as a lance.

The proper way to do so is to stand in the face of the Qiblah, but if he stands facing the Jamrah, the will be no harm. Then, let him throw seven pebbles while raising his hand, substituting Takbir for Talbiyah. After throwing each pebble, let him say: "Allah is Greater for the obedience of (Allah) Most Gracious, and the humiliation of Satan. O Allah! (I throw this Jamrah) out of believing in Your Book, and following the sunnah of Your Messenger." Once he finishes from throwing, let him then stop from reciting Talbiyah and *Takbir*, barring the *Takbir* s after every obligatory prayer as of the Zhuhr prayer of the day of Sacrifice until after the Morning prayer of the third day of Tashriq. On that very day, he should not stop for supplication, but rather let him supplicate in his dwelling place.

Takbir goes as follows: "Allah is Greater; Allah is Greater; Allah is Greater; Allah is Greater with certainty; and Praise be to Allah so much; and glorified be Allah every morning and evening; there is no god but Allah, the One and Only, other than Whom there is no partner; we are sincere to Him in faith even though against the will of the unbelievers. There is no god but Allah, the One and Only, Who has proved true to His Promise, and helped His servant, and made strong His soldiers, and has Alone defeated the confederates. There is no god but Allah; and Allah is Greater." Then, let him slaughter his sacrificial animal if he has got one, and it is more fitting for him to slaughter by himself, saying: "In the Name of Allah; and Allah is Greater! O Allah! it is from You (I expect reward), in You (I have faith), and to You (I offer my sacrifice): accept it from me in the same way as You accepted from Your Bosom Friend Abraham "Peace be upon him".

Offering a camel as sacrifice is better, then a cow, and then a sheep, and a sheep (for one) is better than to have six join in a camel or a cow; and the sacrifice of a ram is better than a goat. In this context, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu

Dawud on the authority of Ubadah Ibn As-Samit, and At-Tirmidhi on the authority of Abu Umamah): "The best of sacrifice is the horned ram; and the white is better than the dusty black." According to Abu Hurairah, the white (among animals) is better for sacrifice than the blood of two blacks (i.e. grey and black)." Let him eat of it if it is a voluntary sacrifice. On the other hand, let him not make a sacrifice with any lame, maimed, cropped-eared, mangy, perforated-eared, or emaciated (animals).

Then, he should get his head shaved. It is out of the sunnah to face the Qiblah, and start with the front part of his head, and shave the right side until the two prominent bones which go down to the nape, and then shave the remaining of it, while saying: "O Allah! By every hair, record for me a good deed, plot out of me a sin, and upgrade me a degree in Your Presence." The women should cut short her hair, and it is desirable for a bald to pass the razor upon his head.

Once he got his head shaved after throwing the Jamrah (of Aqabah), the first desacralization will have occurred, and all taboos become lawful for him, barring (the approach of) women and catching (games). Then, let him set out to Mecca, and perform the circumambulation (of Ifadah) in the same manner we have described earlier, and this circumambulation is one of the pillars of Hajj; and it is called the circumambulation of visit. Its due time begins after midnight of the day of Sacrifice, and the best time to perform it is the day of Sacrifice. However, there is no time limit for its ending, and it might be delayed to any time, but ir this case, he should keep himself bound to the state of Ihram. Women remain unlawful for him until he finishes from this circumambulation; and once he performs it, the second desacralization will have occurred, and thus sexual intercourse will become lawful for him, since by so doing Ihram will have come to its end; and there remain only the throwing (of Jamrahs) during the days of Tashriq, and spending in Mina, and both are duties to be fulfilled after putting off Ihram, by way of following the truth.

The way to perform this circumambulation with the two-rak'ah prayer after it is the same as we have described of the circumambulation of arrival. When he finishes from circumambulation, let him compass Safa and Marwah round, in the same manner we have described, in case he did not do that after the circumambulation of arrival; and if he did it (after the circumambulation of arrival), the pillar should have occurred, and there is no necessity for repeating it (after the circumambulation of visit).

The causes of desacralization are three: throwing (the Jamrahs), getting the head shaved, and circumambulation (of visit) which constitutes an essential rite (pillar). If he achieves two of those three, he will have accomplished one of both desacralizations. There is no blame on him not to follow a certain sequence in doing any of those three besides slaughtering. But it is better to throw (the pebbles) first, then slaughter (his sacrifice), then get his head shaved, then perform circumambulation.

As to the imam, it is out of the sunnah to deliver his sermon on that day after the decline of the sun, and it was (on that day that) the Messenger of Allah "Allah's blessing and peace be upon him" delivered the sermon of his Farewell (Hajj according to the narration of Al-Bukhari on the authority of Abu Bakrah). Indeed, there are four sermons to be delivered in Hajj: the sermon of the seventh day (of Dhul-Hijjah), the sermon of the day of Arafah, the sermon of the day of Sacrifice, and the sermon of the day of the first departure; and all of them should be delivered after the decline (of the sun); and each consists of one speech, barring that of the day of Arafah, which is of two speeches with a sitting for rest between them.

When he (the pilgrim) finishes from circumambulation (of visit), let him return to Mina to stay there, and throw (the remaining Jamrahs). Let him spend that night in Mina, which is called the night of settlement, because the people will settle in Mina in the morrow, and leave it not. When it is the morning of the second day of Id (eleventh of Dhul-Hijjah), and the sun passes the meridian, let him take bath for throwing the Jamrah, and goes directly to the first Jamrah next to Arafah mount; and it lies on the right side of the main road. Let him throw it with seven pebbles. When he goes beyond it, let him turn a bit rightward, and stand facing the Qiblah, and praise Allah Almighty, glorify Allah, and affirm the Allah's Oneness, and supplicate with his heart attentive, and his organs submissive. Let him keep standing with his face towards the direction of the Qiblah as long as is equal to the recitation of the Surah of Al-Baqarah, during which let him engage himself in supplication.

Then, let him proceed further towards the middle Jamrah, and throw it in the same way as he has thrown the former, and stand as long as he has stood in the former. Then, let him proceed further towards the Jamrah of Aqabah, and throw it with seven pebbles, but at this time, he should not engage himself in any business and rather he should return to his dwelling place. He then should spend that night at Mina; and this night is called the night of the first departure. When he offers Zhuhr prayer of the coming day, which is the second day of Tashriq, (i.e. the twelfth of Dhul-Hijjah), let him then throw (the three Jamrahs with) twenty-one pebbles, the same as he had done on the previous day.

On that day, he has the freedom to choose, whether to remain at Mina or return to Mecca. If he comes out of Mina before the setting of the sun, there will be no sin on him. But if he remains until night, it will be then impermissible for him to come out of Mina, and rather he should remain and spend the night there until he throws on the day of the second departure (the three Jamrahs with) twenty-one pebbles, the same as he did on the previous two days. There is a blood-sacrifice to be offered in compensation for his leaving the spending of the night and throwing; and he should give the meat in charity. He has the right to visit the House during the nights which he spends at Mina, on the condition that

he should not spend the night but at Mina. the Messenger of Allah "Allah's blessing and peace be upon him" did so (according to the narration of Abu Dawud on the authority of Tawus from Ibn Abbas).

Furthermore, he (the pilgrim) should not be absent from the obligatory prayers (in congregation) with the imam in the mosque of Khaif, for its excellence is very great. When he departs from Mina, let him first stay at (the valley of) Muhassab at Mina, where he should offer Asr, Maghrib and Isha' prayers, and have a nap there (according to the narration of Al-Bukhari on the authority of Anas). This is in accordance with the sunnah, as handed down on the authority of many companions "Allah be pleased with them". But if he could not do so, there is no blame on him.

The Eighth Subsection: On The Manner Of Umrah And What Follows It To The Farewell Circumambulation

Whoever likes to perform Umrah (lesser pilgrimage) either before or after his Hajj (greater pilgrimage), let him do. Anyway, let him (once he intends to do so) take bath and put on the garments of Ihram, as has been previously described in Hajj. Then, let him assume Ihram for Umrah from the proper place fixed for assuming Ihram; and the best of places is Ji'ranah, then At-Tan'im, then Al-Hudaibiyah. Then, let him state his intention to perform Umrah, go on reciting Talbiyah, and aim directly at the mosque of A'ishah "Allah be pleased with her", in order to offer a two-rak'ah prayer, and invoke for whatever he likes. After that he should return to Mecca while reciting Talbiyah until he enters the Sacred House. Once he enters the Sacred House, he should stop from reciting Talbiyah, and engage himself in circumambulation, which should consist of seven rounds, and then compass Safa and Marwah round seven times as we have described earlier. When he finishes from both, let him get his head shaved and thus his Umrah will have been complete.

The residents of Mecca are strongly recommended to perform Umrah and circumambulation (round the House) very frequently, and cool his eye with the Sacred House so much; and if he enters it, let him offer a two-rak'ah prayer between both pillars, for this is much better. Let him enter it as barefooted, with signs of reverence and veneration. Once, it was said to one of them: "Have you entered the House of your Lord today?" he said: "By Allah! I do not think those feet fitting for circumambulation round the House of my Lord: how should I think they are fitting for me to tread therewith the House of my Lord, and I have known where they were walking?" moreover, let him drink as much as he could from the water of Zamzam, and it is better to drink by himself, and not through anyone else if it is possible, and let him quench his thirst to the full, while saying: "O Allah! make it a remedy for every ailment and sickness, and bestow upon me sincerity, certainty (of faith), power and health in both this world and the hereafter. In this context, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah on the authority of

Jabir): "The water of Zamzam acts (as remedy) for that for which it is drunk." This means that it cures such of ailments as is intended by drinking it.

The Ninth Subsection: On The Farewell Circumambulation

When it seems to the pilgrim to return to his homeland, after finishing from his Hajj and Umrah, let him first accomplish his occupations, and prepare his baggage making the last of his occupation to bid farewell to the House by performing a Circumambulation of seven rounds, as previously (described in the other two circumambulations), but without walking at a quick pace (during the first three rounds) nor rearranging his upper garment to uncover the right shoulder. When he finishes from it, let him offer a two-rak'ah prayer behind the Station (of Abraham), drink from the water of Zamzam (as much as he could), go to Multazam, and devote himself to imploration and invocation of Allah Almighty as follows:

"O Allah! this House is Yours; and this servant (in reference to himself) is Yours, the son of Your Servant and Your female-slave: You have carried me on such of Your creatures as You have subjugated to me, and led me in Your countries and brought me, by Your Grace (to Your House) and helped me fulfill Your ceremonies. If You have been pleased with me, affirm Your Good Pleasure with me; otherwise, be pleased with me now before I leave Your House. It is time for my departure, by Your Permission, with no substitute for You, nor for Your House, and with rejecting neither You nor Your House. O Allah! endow me with health and power in my body, and protection in my faith, and make good my returning, and help me obey You as long as You cause me to survive, and join to me the good of both this world and the hereafter: You have power over all things. O Allah! make not it the last (visit) for me to Your Sacred House, and in case You do make it the last (visit) for me to it, admit me to the Garden in recompense." It is more desirable for him not to turn his sight from the House until it disappears from him.

The Tenth Subsection: On The Visit To Medina And Its Proprieties

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of At-Tabarani and Ad-Daraqatni on the authority of Ibn Umar): "He, who visits me after my death seems as if he visited me during my lifetime." the Messenger of Allah "Allah's blessing and peace be upon him" further said (according to the narration of Ibn Abd, Ad-Daraqatni and Ibn Hibban from Malik on the authority of Ibn Umar): "He, who finds a plenty of time (after or before his ceremonies) and even though he does not visit me (in Medina will be regarded to) have desertion towards me." the Messenger of Allah "Allah's blessing and peace be upon him" also said (according to the narration of At-Tabarani on the authority of Ibn Umar): "He, who comes to visit me, and he is mainly concerned with visiting me, it is

incumbent upon Allah Almighty to accept my intercession for him (on the Day of Judgement)."

Whoever intends to visit Medina, let him invoke so much Allah's prayer and blessing upon the Messenger of Allah "Peace be upon him" on the way. Once his sight falls upon the walls and trees of Medina, let him say: "O Allah! this is the Sanctuary of Your Messenger: make it a protection for me from the fire (of Hell), a safety from punishment and the evil of reckoning." Before he enters, let him take bath from the well of Harrah and put on the cleanest dress he has got, and apply perfume to his body; and when he enters it, let him enter humbly, showing veneration to it, and say: "In the Name of Allah; and on the cult of the Messenger of Allah "Allah's blessing and peace be upon him" (I enter Medina): O my Lord! let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Your Presence an authority to aid (me)." (Al-Isra' 80)

﴿ وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَاجْعَل لِّى
مِن لَّدُنكَ سُلْطَٰنًا نَّصِيرًا ﴿٨٠﴾ ﴾

Then, let him aim at the mosque to enter, and offer a two-rak'ah prayer by the side of the pulpit, making the pole of the pulpit alongside his right shoulder, and face the pillar beside which the box lies, in such a way as to have the circle which is on the wall of the Qiblah of the mosque in between his eyes. This is the same position of the Messenger of Allah "Allah's blessing and peace be upon him" before the features of the mosque were changed. Let him endeavour to pray in the original (area of the) mosque before the inclusion of the additional area in the mosque. Then, let him come to the grave of the Messenger of Allah "Allah's blessing and peace be upon him" and stand by its face, i.e. to turn his back to the Qiblah and face the wall of the grave, as long as nearly four cubits far from the pillar which is in the angle of the wall of the grave, and make the chandelier over his head.

It is not out of the sunnah to touch the wall of the grave, nor to kiss it: on the contrary, to stand at a short distance from it is closer to respect and veneration. Let him stand and say: "Peace be upon you O Messenger of Allah! Peace be upon you O Prophet of Allah! peace be upon you O trustworthy of Allah! Peace be upon you O sweetheart of Allah! Peace be upon you O the select of Allah! Peace be upon you O good choice of Allah! peace be upon you O Ahmad! Peace be upon you O Muhammad! Peace be upon you O Abu Al-Qasim! Peace be upon you O Eraser (of unbelief)! Peace be upon you O final (Prophet)! Peace be upon you O gatherer! Peace be upon you O announcer of good tidings! Peace be upon you O Warner! Peace be upon you O purity! Peace be upon you O pure! Peace be upon you O most generous of mankind! Peace be upon you O chief and master of all the Messengers! Peace be upon you O seal of all the Prophets and Messengers! Peace be upon you O the Messenger of the Lord of the worlds! Peace be upon you O leader of good! Peace be upon you O conqueror of piety!

Peace be upon you O Prophet of mercy! Peace be upon you O guide of the nation! Peace be upon you O leader of those of light! Peace be upon you and upon the family of your house, from whom Allah Almighty removed abomination and whom He purified so much! Peace be upon you and upon your good holy companions, and pure wives, the mothers of the faithful believers: Might Allah reward you with the best reward as He rewarded a Prophet for his nation, and a Messenger for his people, and might He bless you every time you are mentioned by those who celebrate you, and every time you are forgotten by the heedless; and He might bless you in the foremost and the last, with the best, most perfect, most supreme, most glorious , purest and most pleasant bless He has ever granted to anyone of His creatures, as He Almighty has saved us, through you, from error, and opened our eyes through you after blindness, and guided us, through you, from ignorance: I bear testimony to the fact that there is no god (to be worshipped) but You, the One and Only, other than Whom there is no god; and I bear testimony to the fact that you are His servant and Messenger, His trustworthy, select and well choice from amongst His creatures. I bear witness to the fact that you conveyed the Message, fulfilled the trust, advised the nation with sincerity, strove your enemy, guided your nation (to the truth), worshipped your Lord until death came to you: Allah's blessing, peace, honour and glory be upon you as well as upon the good people of your house."

If he is recommended to convey the salutation (to the Prophet) of anyone on his behalf, let him say: "Peace be upon you from so and so; peace be upon you from so and so." Then, let him move backward as long as a cubit, and pay salutation to Abu Bakr As-Siddiq "Allah be pleased with him" for his head is alongside the shoulder of the Messenger of Allah "Allah's blessing and peace be upon him", as well as the head of Umar "Allah be pleased with him" lies alongside the shoulder of Abu Bakr. Then, let him move backward as long as a cubit and pay salutation to Umar Al-Faruq "Allah be pleased with him", saying: "Peace be upon you both, O two ministers of the Messenger of Allah "Allah's blessing and peace be upon him", who assisted him undertake the matter of religion as long as he was living, and who took on yourselves the affairs of the religion among his nation after his death, in which you followed his steps, and worked in accordance with his conduct: might Allah reward you with the best reward a Prophet's ministers have ever been rewarded for his religion."

Then, let him return and stand by the side of the head of the Messenger of Allah "Allah's blessing and peace be upon him", between the grave and the pillar nowadays, and face the Qiblah, in order to praise and exalt Allah Almighty, and invoke so much Allah's Prayer and Blessing upon the Messenger of Allah "Allah's blessing and peace be upon him", and then say: "O Allah! You say, and verily, your saying is the truth: " If they had only, when they were unjust to themselves, come unto you and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful." (An-Nisa 64)

﴿ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓاْ أَنفُسَهُمْ جَآءُوكَ فَٱسْتَغْفَرُواْ ٱللَّهَ وَٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُواْ ٱللَّهَ تَوَّابًا رَّحِيمًا ﴾

O Allah! We have hearkened Your Statement and complied with Your Command, and aimed at Your Prophet, seeking his intercession for us to You in all of our sins, and how heavy our backs are with the burdens of our sins, turning in repentance to You from our errors and confessing of our mistakes and negligence: so, please, O Allah, turn to us in repentance, and accept the intercession of our Prophet for us, and upgrade us, by the right of his position in Your Sight. O Allah! Forgive for the Emigrants and the Helpers; and forgive for us and for our brothers who had preceded us to faith. O Allah! Make it not the last of our visits to the grave of Your Prophet, and the Sanctuary of You: O Allah, Most Merciful of those who show mercy."

Then, let him go to the meadow and offer a two-rak'ah prayer, and invoke as much as he could, depending upon the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to what is unanimously narrated on the authority of both Abu Hurairah and Abdullah Ibn Zaid): "There is, in between my grave and pulpit, one of the meadows of the Garden; and my pulpit lies on my Fount-lake." Let him invoke at the pulpit; and it is desirable to place his hand on the lower knot (of the pulpit) on which the Messenger of Allah "Allah's blessing and peace be upon him" used to put his hand during his sermons.

It is desirable for him to go to (the mountain of) Uhud on Thursday, and visit the graves of the martyrs. Let him then offer the Morning prayer (on that day) in the mosque of the Messenger of Allah "Allah's blessing and peace be upon him" and come out in order to return to offer the Zhuhr prayer in the same mosque; and in this way, no congregational obligatory prayer in the mosque of the Messenger of Allah "Allah's blessing and peace be upon him" would escape him. Therefore, it is desirable for him to come out everyday to Baqi', after paying salutation to the Messenger of Allah "Allah's blessing and peace be upon him" in order to visit the grave of Uthman "Allah be pleased with him" and the grave of Al-Hassan Ibn Ali "Allah be pleased with both". In it there lie the graves of Ali Ibn Al-Hussain, Muhammad Ibn Ali, Ja'far Ibn Muhammad "Allah be pleased with them". Let him also offer prayer in the mosque of Fatimah "Allah be pleased with her" and visit the grave of Ibrahim, son of the Messenger of Allah "Allah's blessing and peace be upon him", and the grave of Safiyyah, the paternal aunt of the Messenger of Allah "Allah's blessing and peace be upon him". All of those lie in Baqi'.

It is desirable for him to go to the mosque of Quba' every Saturday, and offer prayer in it, depending upon the narration (of both An-Nasa'i and Ibn Majah on the authority of Sahl Ibn Hunaif) in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who comes out of his house (and walks) until he reaches the mosque of Quba and offer prayer in it will receive (a

reward) equal to that of Umrah." Let him come to the well of Aris which lies near the mosque and perform ablution and drink from its water, for it is said that the Messenger of Allah "Allah's blessing and peace be upon him" spat in it. Let him further go to the mosque of the Conquest, which lies on the Trench, in addition to all the mosques and sites in Medina. It is said that all mosques and sites of Medina are thirty, and they are known to its inhabitants. So, let him visit as much of them as he could. Let him also visit the wells from which the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution, take bath and drink. Those are seven wells, (and one should visit them and offer ablution and drink from their water) seeking cure, and the bless of the Messenger of Allah "Allah's blessing and peace be upon him".

If he could stay in Medina, with the observation of its sanctity, let him do, for it has a great excellence, according to the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration on the authority of Abu Hurairah, Ibn Umar and Abu Sa'id): "None endure its (Medina's) hardship and severity but that I would be an intercessor for him on the Day of Judgement." The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah and At-Tirmidhi on the authority of Ibn Umar): "If anyone could, let him die in Medina, for none dies therein but that I will be an intercessor for him on the Day of Judgement."

Then, if he finishes from his jobs, and intends to come out of Medina, it is desirable for him to go to the honoured grave (of the Prophet) and repeat the supplication of the visit as previously (mentioned earlier) and then bid farewell to the Messenger of Allah "Allah's blessing and peace be upon him" and ask Allah Almighty to grant him the gift of returning to it once again, and invoke Allah for safety in his journey, and offer a two-rak'ah prayer in the lesser meadow, in which the Messenger of Allah "Allah's blessing and peace be upon him" used to stand before the closet was added to the mosque. When he comes out, let him come out with his left foot followed by the right and say: "O Allah! send Your Prayer and Blessing upon Muhammad and upon the family of Muhammad, and make it not the last visit to Your Prophet; and remove the burdens of my sins with (helping me) visit him, and let peace and safety accompany me in my journey, and make easy my return to my family and homeland: O (Allah) Most Merciful of those who show mercy." Then, let him give in charity to the neighbours of the Messenger of Allah "Allah's blessing and peace be upon him", as much as he could, and visit the mosques which lie on the way between Medina and Mecca, one by one, and offer prayer in them; and they are twenty mosques.

A Chapter On The Traditions Of Returning From Journey

Whenever the Messenger of Allah "Allah's blessing and peace be upon him", (according to what is unanimously narrated on the authority of Ibn Umar) returned from a holy battle, Hajj or Umrah, he would glorify Allah thrice at the ascent of every promontory and say: "There is no god (to be worshipped) but

Allah, the One and Only, other than Whom there is no partner: His is the dominion, and to Him be the praise and He has power over all things. We are returning, repenting, worshipping, prostrating and giving thanks to our Lord. Allah has proved true to His Promise, and helped His servant, and Alone defeated the confederates. One then should use this tradition in his return.

If he approaches his city, let him move his riding mount, and say: "O Allah! endow us a good residence and sustenance in it." then, let him send to his family such as tells them of his arrival, in order that he should not come to them suddenly. This is the tradition (which should be followed). One should not also knock the door of his family at night. When he enters the town, let him first go directly to the mosque and offer a two-rak'ah prayer, according to the followed tradition. As such did the Messenger of Allah "Allah's blessing and peace be upon him". When he enters his house, let him say: "(Let's) repent (let's) repent to our Lord, and return in such a way as to leave nothing (of our sins) without being forgiven." If he resides at his home, let not him forget such blessing as Allah has bestowed upon him, of the visit of His House and Sanctuary, and the grave of His Messenger "Allah's blessing and peace be upon him", and let not him be ungrateful to this blessing, by his returning to heedlessness, amusement, and indulgence in the sins, for this is not the sign of the Hajj which is accepted (by Allah Almighty). Its sign is that one should come to be abstinent from this world, desirous for the hereafter, and well-prepared for the meeting of the Lord of the House after meeting the House itself.

CHAPTER THREE:
ON THE DETAILS OF PROPRIETIES AND INWARD WORKS

The Exposition Of The Details Of Proprieties

Those are ten, and they go as follows:

The first is that the expenses should be lawful, and one is free from such of trades as occupies the heart and disband his concern, in order that his attention would be wholeheartedly devoted to Allah Almighty, and the heart assured and diverted to the celebration of (the Praises of) Allah Almighty, and sanctification of His ceremonies. It is transmitted through the Family of the House (according to the narration of Al-Khatib on the authority of Anas): "Towards the end of the time, the people will set out for Hajj in four kinds (having four purposes): their magistrates for excursion, their wealthy for practicing traffic, their poor for begging, and their reciters (of Qur'an) for obtaining good fame, i.e. to be heard of men."

The narration refers to the different worldly purposes which are imagined to be connected with Hajj. All of that stands against the excellence of Hajj, and keep it away from being the Hajj of the virtuous (people), particularly if one is performing Hajj solely on behalf of another for a charge, and by so doing seek after the world through the deed of the hereafter. However, the pious devout and those of sound hearts among the people dislike that unless his intention is to stay

in Mecca, and he has not what might help him reach there. In this case, there is no harm to take charge just for this intention, and not with the intention to attain this world through religion but to attain religion through this world. At this point, his purpose should be to visit the Sacred House of Allah Almighty, and exempt his Muslim brother (on whose behalf he performs Hajj) from the obligation. To such person does correspond the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Al-Baihaqi on the authority of Jabir): "With one Hajj three persons might enter the Garden: the maker of its bequeath, its implementer, and its performer on behalf of his brother."

I do not like to make lawful or unlawful to take the charge (for performing Hajj on behalf of one's brother) after having discharged himself of the obligation enjoined upon him by Islam. But it is more fitting that he should not do that, nor take it as his earnings and trade, for Allah Almighty gives the world through religion, and He never gives the religion through the world. According to the narration (of Ibn Abd on the authority of Mu'adh): "The example of such as fights in Allah's Cause and takes charge for that is like the example of the mother of Moses "Peace be upon him" who suckled her babe and at the same time took charge for that."

So, whoever has his parable in taking charge for Hajj like the parable of the mother of Moses, there is no blame upon him to take it, for indeed he takes it just in order to be able to perform Hajj and visit (the House and the Prophet's mosque), and he does not perform Hajj for the purpose of taking charge: on the contrary, he takes charge in order to (be able to) perform Hajj, just in the same way as the mother of Moses used to take charge in order to be able to suckle her child, through obscuring her real identity from them.

The second is that he should not assist the enemies of Allah Almighty, through handing over the toll to them, and those are the keepers off the Sacred Mosque, such as the governors of Mecca and the desert Arabs who lie in wait of the people on the way (to Mecca). However, handing the taxes to them is to help them commit injustice, and facilitate its causes against them. In this way, it is like the aid with the soul. So, let one use his skills for salvation; and in case he could not, then, one of the learned men says, and there is no harm in what he says: "It is much better to leave the supererogatory performance of Hajj and return home than to aid the doers of injustice, for indeed (taking such tolls) is an innovation which has been renovated; and submitting to it might turn it into a constant practice, which would put the Muslims to humiliation and disgrace through paying the tribute. It makes no sense to say "This toll is taken me and I'm forced to do so", for had he remained in his house, or had he returned back, nothing would have been taken from him. On the contrary, one might cause the effects of luxury appear on him, with the result that more money will be required from him; and had he been in the dress of the poor, nothing would have been required from him. In this way, it is he who drives himself to this state of being under coercion.

The third is to have abundance of provisions and liberty of spending and

giving willingly and gladly, with neither parsimony nor extravagancy, but to adhere to moderation. I mean by extravagancy to be blessed with the best and most delicious kinds of food and drink, as is the habit of the spendthrifts. But there is no extravagancy in spending and giving so much, since there is no good in extravagancy, nor is there extravagancy in good, as it is said. To be sure, to give provision (in charity) on the way to Hajj is to spend in the Cause of Allah Almighty; and a single Dirham is multiplied by seven hundred. According to Ibn Umar "Allah be pleased with both": "The abundance of food one serves on his journey is out of his generosity." He used to say: "The best of pilgrims is such as is the truest in his intention, the purest in his spending, and has the best degree of certainty (of faith) among them." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ahmad on the authority of Jabir): "The Hajj which is accepted (by Allah Almighty) has no reward other than the Garden." It was said: "What does make Hajj acceptable (by Allah Almighty)?" He said: "It is to speak with good words, and give food (to the poor and indigent)."

The fourth is to leave obscenity, wickedness and wrangling as expressed in the Qur'an. The obscenity is a comprehensive word which implies every kind of false, foul and lewd speech; and it includes talking in an amatory and provocative manner with women and flirting with them, and also the vain discourse about sexual intercourse and its preliminary entries. This, however, provokes the desire for sexual intercourse, which is forbidden (during Hajj), and of a surety, such as provokes what is forbidden is, in itself, forbidden. As to wickedness, it is a comprehensive name whose application includes every kind of disobedience and defiance of Allah Almighty. As to wrangling, it is to go beyond the due limits of quarrelling and arguing (with others), which might develop hatred and resentment among the people, disband the attention and contradict the good manners.

According to Sufyan: "He, who speaks with obscenity, his Hajj has been corrupted." the Messenger of Allah "Allah's blessing and peace be upon him" made both good speech and serving food (to the needy and indigent) out of righteousness of Hajj which causes it to be acceptable (by Allah Almighty). Verily, arguing and quarrelling contradict the good speech. For this reason, one should not be so much inclined to object to his friend, his camel driver, or his other companions: on the contrary, he should be lenient and inclined to lower his wing to those who walk to the House of Allah Almighty, in adherence to the good conduct. It is not out of good conduct to avert harm, but it is to endure it. in this issue, it is said that the journey has been given such a name (of Safar) because it uncovers (Yusfir) the real manners and characters of men.

For this reason, Umar "Allah be pleased with him" asked a man who pretended he had best recognition of somebody: "Have you accompanied him on journey" from which the good manners might be attested? He answered in the negative, thereupon he said: "Then, I do not think you recognize him well."

The fifth is that he should perform Hajj on foot if it is within the reach of his capacity, for this is better. At his death, Abdullah Ibn Abbas "Allah be pleased

with both" advised his sons saying: "O my sons! Perform Hajj on foot, for the walking pilgrim receives as much as seven hundred good deeds of those of the Sanctuary for every steps he takes." It was said to him: "What are the good deeds of Sanctuary?" he said: "The single good deed is multiplied by one hundred thousand." The desirability of walking on foot during offering the ceremonies, and from Mecca to the place of standing and to Mina is better confirmed than to do it on the way to Hajj.

If one adds to his proceeding to Hajj on foot his assuming Ihram from the area of his town, it is out of the perfection of Hajj according to Umar, Ali and Ibn Mas'ud "Allah be pleased with them" in their comment on the statement of Allah Almighty: " And complete the Hajj or Umrah in the service of Allah." (Al-Baqarah 196)

﴿ وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ﴾

But according to another learned men, riding is much better for it includes more spending and provisions, and it is farther from boredom and tedium, and less harmful, and nearer to safety and perfection of Hajj. In consideration, this might not contradict the former opinion: it should be said decisively: "He, who finds it easy for him to walk, let him walk, and in case he finds himself vulnerable to weakness, bad manners and indulgence in any deed, then riding is much better for him, just in the same way as fasting might be better for the traveler and patient as long as it does not lead to weakness and bad manners.

One of the learned men was asked whether it is better for one to perform Umrah on foot or to hire a donkey for a Dirham, thereupon he said: "If the weight of the Dirham is heavy on him, then, it is better for him to hire a riding mount than to walk; and if walking is hard on him, like the rich men, walking is better for him." He seems to have adopted here the way of self-mortification, and it might be acceptable. But it is better for him to walk, and rather spend that Dirham on what is good, for it is more fitting for him than to spend it on hiring in recompense of troubling the riding mount. But if he has no power to combine both self-trouble and the lack of wealth, then, what has been mentioned is not unlikely.

The sixth is that he should not ride but a sack, and avoid the litter, unless he feels afraid he would not sit firm on the sack for a legal excuse. There are two reasons for that: the first is to relieve the riding camel of the heavy weight by which the litter is harmed. the second is to avoid the aspect of the luxurious arrogant people in Hajj. the Messenger of Allah "Allah's blessing and peace be upon him" performed Hajj on a riding mount, and underneath him there was a shabby saddle, and a scruffy piece of amaranth as cheap as no more than four Dirhams (according to the narration of both At-Tirmidhi and Ibn Majah on the authority of Anas). Furthermore, he performed circumambulation (round the House) while being on his riding mount, in order that the people might see his guidance and characteristics. the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Muslim and An-Nasa'i on the authority of Jabir): "Take (and learn) from me your ceremonies."

It is said that those litters were renovated by Al-Hajjaj, and the learned men of his time rejected them. It is narrated on the authority of Sufyan Ath-Thawri from his father that he said: I set out from Kufah to Qadisiyyah on my way to perform Hajj, and I met the caravans which came from different countries, and behold! I saw all the pilgrims on sacks, baskets and saddles, and I did not see among all of them but two litters." Whenever Ibn Umar looked at such of dresses and litters as were renovated by Al-Hajjaj, he would say: "No doubt, the real pilgrims are but a few, even though the riders are so much in number." Then, he looked at a poor man, of a shabby appearance underneath whom there were baskets and said: "This is one of the true pilgrims."

The seventh is that he should be of a shabby appearance, disheveled, covered with dust, not given so much to adornment, nor inclined to the means and ways of ostentation, lest he might be enrolled among the group of the arrogant luxurious, and thus excluded from the party of the weak indigent righteous select. Indeed, the Messenger of Allah "Allah's blessing and peace be upon him" ordered that (the pilgrims) should be disheveled and barefooted (according to the narration of Al-Baghawi and At-Tabarani on the authority of Abdullah Ibn Abu Hadrad), and rather forbade opulence and luxury (in life according to the narration of Ahmad on the authority of Fadalah Ibn Ubaid). According to the narration (of both At-Tirmidhi and Ibn Majah on the authority of Ibn Umar): "Verily, the (real) pilgrim is the disheveled one who is covered with dust."

Allah Almighty said (according to the narration of Al-Hakim on the authority of Abu Hurairah and Ahmad on the authority of Ibn Umar): "Look (O angels) at the visitors of My House! They have come as disheveled, covered with dust, from deep and distant mountain highways." Allah Almighty says: "Then let them fulfill the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House." (Al-Hajj 29)

﴿ ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾ ﴾

The rites pointed out here refer to the state of being disheveled and covered with dust, and to fulfill that is to get one's head shaved, one's mustache cut short, and trim one's nails. Umar Ibn Al-Khattab wrote to the chiefs of soldiers that they should put on the shabby clothes and lead a rough coarse life.

It is said that those of Yemen are the adornment of all the pilgrims, for they appear in the state of humbleness and weakness, in imitation of the conduct of the early men. Thus, the pilgrim should avoid the red in his clothes in particular, and fame (among the people) whatever it might be in general. It is narrated (by Abu Dawud on the authority of Rafi' Ibn Khadij) that once, "Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House." Was on journey when he and his companions halted at a certain place for rest. The camels were let loose to graze, and behold! He saw red coverings on their back-saddles! On that he said: "I see that redness is prevalent among you." "On that" (the narrator said) "We rushed to them and snatched them from the backs of the camels, so that some of the

camels were startled."

The eighth is that he should be lenient to the riding mount in such a way as not to overload it with what is beyond its capacity, and the litter is beyond its capacity; and sleeping on it causes harm to it, and overburdens it. it was the habit of the people of piety not to sleep on their riding mounts, unless it was a nap while sitting; and they used not to stand on them a long standing. In this respect the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ahmad on the authority of Sahl Ibn Mu'adh): "Take not the backs of your riding mounts as chairs (to stand upon)." It is desirable that one should dismount of his riding beast every morning and evening, in order to relieve it for it is out of the tradition (according to the narration of At-Tabarani on the authority of Anas).

There are narrations in support of that handed down from the early men. One of the early men used to hire a riding mount on the condition that he would not dismount of it, and give the charge in full, and in spite of that, he would dismount of it in order to be kind to the beast, and thus such kindness would be recorded in his account of good deeds, and not in the account of the hirer. Such as harms a beast, and overload it with what is beyond its capacity will be required to compensate it on the Day of Judgement. It is narrated that Abu Ad-Darda' said to a camel belonging to him at death: "O camel! Do not make a complaint against me to your Lord, for indeed, I have never overloaded you with what is beyond your capacity."

In total, one receives a reward in (his kindness to) every living animal. So, let the pilgrim observe the rights of the beast, as well as the rights of the hirer. However, to dismount of it even for an hour everyday would relieve the riding mount, and cheer up the hirer. A man said to Ibn Al-Mubarak: "Carry this letter from me in order to convey it (to somebody)." He said: "No until I take the permission of the camel-driver from whom I've hired this camel." Behold how careful he was of carrying a letter which is almost of no weight. Verily, this is the way of resolute carefulness. That's because if the door is opened to what is small and insignificant, it might be opened wider little by little to what is much significant.

The ninth is that he should draw near (unto Allah Almighty) through an offering of a blood-sacrifice, even though it is not obligatory upon him. Let him endeavour to make such offering from the fat expensive among the life-stock, from which he should eat in case it is voluntary, but he should not do in case it is obligatory. In comment on the statement of Allah Almighty: " Such (is his state): and whoever holds in honour the Symbols of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart" (Al-Hajj 32)

﴿ ذَٰلِكَ وَمَن يُعَظِّمْ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ ﴿٣٢﴾ ﴾

It is said: this is to make it (the sacrifice) fair and fat.

It is better for him to drive the sacrificial animals from the place fixed for assuming Ihram if it does not trouble nor harm him; and let him refrain from

haggling in transaction, for they used to exceed the due limits of the price of three things, and dislike haggling in three things: the sacrificial animal, the offering, and the slave. To be sure, the best of that is the most expensive and the dearest to the sight of its owners. It is narrated (by Abu Dawud) on the authority of Ibn Umar that Umar offered (as sacrifice) a camel of Bukht (the highest class of camels), and then three hundred Dinars were offered to him for it. He went to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him:" O Messenger of Allah! I've offered as sacrifice a camel of Bukht and then three hundred Dinars were offered to me for it: should I sell it and purchase camels (and offer them as sacrifice) by its price?" he said: "No, but slaughter it rightly."

That's because the few which is of good quality is much better than the much which is of inferior quality. Three hundred Dinars could buy ten normal camels, which might make much of flesh. But the real purpose is not to make much of flesh but to purify the soul, and cleanse it from the attribute of parsimony and rather adorn it with the beauty of exaltation of Allah Almighty: " It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him." (Al-Hajj 37)

﴿ لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ ﴾

This could only be achieved through observing the precious value, no matte: few or great in number it might be.

The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the righteousness of Hajj which makes it acceptable (in the Sight of Allah), thereupon he said (according to the narration of At-Tirmidhi, Ibn Majah and Al-Bazzar on the authority of Abu Bakr): "It is to raise one's voice with Talbiyah, and slaughter camels (as sacrifice)."

It is further narrated (by Ibn Majah and At-Tirmidhi) on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no deed mankind does on the Day of Sacrifice much dearer in the Sight of Allah Almighty than his offering a blood-sacrifice; and this (sacrifice) will come on the Day of Judgement with its horns and hoofs, and before the blood fall down on the ground, (the reward of) it is kept in the Presence of Allah Almighty." So (A'ishah resumed) be cheerful on account of it! according to a certain narration (by Ibn Majah on the authority of Zaid Ibn Arqam): "You will have a good deed for every hair of its skin, a good deed for every drop of its blood, and it will be placed in the balance (of deeds): so, receive the glad tidings!" the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Make good and valuable your (sacrificial) gifts for they will be your mounts and vehicles on the Day of Judgement."

The tenth is that he should be well-pleased with such of expenses as he has spent and such of sacrificial animals as he has offered, and accept (with satisfaction) such of loss or calamity in property or camels as has affected him, in case there is any; for indeed, this is one of the signs of the acceptance of his Hajj.

Verily, the calamity on the way to Hajj is equal (in reward) to the spending in the Cause of Allah, in a rate of seven hundred Dirhams for each Dirham, and this is like the difficulties and hardships one receives on the way of Jihad. Thus, he will have a reward for every kind of harm or loss he receives. So, let him waste nothing of it with Allah Almighty.

It is also said that one of the signs of the acceptance of Hajj is to leave such of sins as he used to do (before it), and substitute good righteous companions and brothers (in the religion of Allah) for those idle and wicked, and the gatherings of celebration and attentiveness for those of amusement and heedlessness.

The Exposition Of The Internal Works, And The Point Of Making Sincere The Intention, And The Way Of Considering The Honoured Shrines, And The Way Of Reflecting Them, And Celebrating Their Mysteries And Significances, From The Beginning To The End Of Hajj

It should be known to you that the first thing to be learnt of Hajj is to understand, i.e. to understand the position of Hajj in the religion, then, to have longing for it, then to decide to perform it, then to sever the connections that prevent it, then to buy the garment of Ihram, then to buy the provisions, then to hire the riding mount, then to set out, then to proceed in the desert, then to put on Ihram with Talbiyah (responding to Allah's Call) in the place fixed for assuming Ihram, then to enter Mecca, and then to complete the rites as previously (described in detail). In each of those, there is a reminder for such as remembers, an example to be learnt for him who takes lessons, a stimulation to the true follower of the path and a definition and a reference to him who is prudent. Let's here indicate to their keys, until when their doors are opened, and you come to know their causes, each pilgrim will be exposed to such of their mysteries as is required by the purity of his heart, the cleanness of his inward, and the readiness of his understanding.

As for understanding, it should be known to you that there is no way to Allah Almighty barring that of refraining from desires and abstaining from pleasures and delights, and rather restricting oneself to such of them as is necessary, and to devote himself wholeheartedly to Allah Almighty in all of his states of motion and stillness. Let me elucidate that: the monks of the previous religions isolated themselves from all the people, and turned to live in the mountain-tops, giving preference to loneliness from all the creatures, in order to seek the company with Allah Almighty. In this way, they left, for the Sake of Allah Almighty, the pleasures and delights which were at convenience, and adhered to the difficult mortifications in the hope of the hereafter. Allah Almighty appreciated them in His statement: "because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant." (Al-Ma'idah 82)

﴿ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴾

But when all of that vanished, and the people turned to follow their own lusts, and refrained from devotion to the service of Allah Almighty, and weakened to endure it, Allah Almighty sent the Prophet Muhammad "Allah's blessing and peace be upon him" in order to revive the way to the hereafter, and renew the right way of the sunnah of all the Messengers and Prophets before him, by following it. (According to the narration of Abu Dawud on the authority of Abu Umamah) when the people of the previous religions asked him about monasticism and wandering (through the land for the sake of the religion), he said: "Allah Almighty has given us instead of it Jihad (in His Cause) and (asked us to utter) *Takbir* at every promontory (of land)."

The Messenger of Allah "Allah's blessing and peace be upon him" was further asked about the wanderers (through the land for the sake of the religion), thereupon he said (according to the narration of Al-Baihaqi on the authority of Abu Hurairah): "The fasting persons are (equal to) the wanderers (through the land for the Sake of Allah Almighty)." Allah Almighty bestowed His blessing upon this (Muslim) nation when He made the performance of Hajj their own monasticism. He Almighty honoured the Ancient House, by ascribing it to Himself, and set it up as an aimed target for His servants, and made the area surrounding it a Sanctuary of His House, in exaltation of its matter, and made Arafah like a water-chute at the courtyard of His Fount-lake, and affirmed the sanctity of its games and trees, and placed it on the example of the castles of kings, to which the visitors come from every deep distant direction, a disheveled, covered with dust, humble and submitting to the Lord of the House, in obedience to His Glory, and submission to His Power and Honour, with confession of his being deemed far beyond any limitation of a house or any inclusion of a town, in order that this would more indicative of their bondage and slavery and more perfect of demonstrating their submission and obedience.

Accordingly, He assigned to them, in (the House) some acts to which the souls might not be familiar, and to whose significance the minds might not be guided, such as throwing the Jamrahs with the pebbles, and compassing Safa and Marwah round repeatedly; and by the like of those acts, the perfect bondage and slavery (of people to Allah Almighty) seem more evident. The cause of the obligatory charity, for example, is to show lenience and kindness towards others, and its significance in this respect is understood, and the mind is inclined to it; and so is the fasting, which is to overcome the desire that is the instrument of the enemy of Allah Almighty and devote oneself wholeheartedly to the religious service through refraining from the other occupations (which might divert one from Allah). Both bowing and prostration in prayer are to show one's humility to Allah Almighty, through acts which themselves are forms of humbleness; and the souls are familiar to exalt Allah Almighty.

But the running between Safa and Marwah repeatedly, and throwing the Jamrah, and the like of them, the souls have no benefit from them, nor are they familiar to them, nor are the minds guided to their significance. Thus, nothing

motivates one to do them other than the absolute command (of Allah Almighty), whose purpose is to comply with the command in so far it is only a command, whose implementing is obligatory. This keeps the mind away from its normal operations, and turns both soul and disposition from sociability. To be sure, the disposition becomes inclined directly to such of things as the mind perceives whose significance; and this inclination helps the command, and acts besides it as a motif to the act, therewith the perfect bondage and submission might hardly appear. For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said in Hajj particularly: "I'm responding to Your Call with a greater pilgrimage in truth, in devotion and in bondage." He did not say so in prayer, nor in any religious service other (than Hajj).

If the wisdom of Allah Almighty decrees that the salvation of the people should be joined with doing things which contradict their dispositions and desires, having their reins led by the law, in such a way that they do their deeds in accordance to the ways of submission and obedience, and pursuant to the requirements of bondage and slavery, then, such of deeds as to whose significance the minds could not be guided will come to be more consummate to purify the souls, and divert them from the requirements of the dispositions, and the ethics to the requirements of bondage and slavery.

Having made sense to this, you could then come to understand that the cause of being astonished by those amazing acts is the failure to understand the mysteries of those acts of worship. However, this amount is enough to explain the understanding of the principle of Hajj, Allah Willing.

As for longing, it is incited after understanding, and authentication of the fact that this is the House of Allah Almighty, which He has placed on the example of the castles of kings, and that its visitor is a visitor of Allah Almighty, and that such as intends to visit the House in the world is worthy of having (the reward of) his visit wasted, and thus the real purpose of his visit will be achieved for him in its appointed time, i.e. to have the honour of seeing the Countenance of Allah, Most Bounteous and Generous in the everlasting abode, since this eye whose sight is restricted, and which should inevitably perish in the world is not qualified for seeing the Countenance of Allah Almighty, nor is it able to endure it, nor is it ready to be adorned with that (light of vision), in view of its limitation. But if it, in the hereafter, is provided with the blessing of eternal endurance, and rendered deem far beyond the causes of change and annihilation, it will be ready to look and see (the Countenance of Allah Almighty). But, for the purpose of (visiting) the House, and because of its looking at it, it will deserve (as its reward) the meeting of the Lord of the House, in accordance with the generous promise.

Verily, longing to meet Allah Almighty prompts it inevitably to its causes, seeing that the lover always has longing to anything that relates to the object of his love. As long as the House is related to Allah Almighty, it is more likely that one should have longing to it just for this relation, in addition to seeking its visit for attaining the abundant reward promised for that.

As for his resolution (to visit the House and perform Hajj), let him know

first that with his resolution and decision, he is going to depart from his family and homeland, to forsake his desires and pleasures, turning to the visit of the House of Allah Almighty. So, let him exalt in himself the high estimation of the House, and the high estimation of the Lord of the House, putting in mind that he has decided to do a thing of great loftiness and importance, and that such as seeks what is great should jeopardize another thing of similar greatness and importance. Moreover, let him make his resolution sincere to the Countenance of Allah Almighty, far from the flaws of showing off for the purpose of being heard or seen of men.

Let him be certain of the fact that nothing from his deed and intention would be accepted unless it is sincere and true, putting in consideration that the most wicked thing is to aim at the visit of the House and Sanctuary of Allah Almighty, while his real purpose and intention are for another thing. So, let him correct his resolution within himself, and to correct it is to prove sincere (to his intention), and to prove sincere is to refrain from such of things as through which he seeks to be seen and heard of men. So, let him beware of exchanging what is inferior for what is better.

As for severing any connections that might hinder him from performing Hajj, it is to restitute all injustices, and turn in sincere and true repentance to Allah Almighty, which is to give up all sins. However, every injustice has a connection (with him), and every connection as such is like a present creditor clinging to his neck, calling him: "Where are you going? Do you aim at (the visit of) the House of the Kings of all kings, even though you are indulging in implementing His Commands, dealing with Him slightly, and neglectful of Him in this residence of you? Do you not feel shy of going to him in the form of a disobedient slave lest He might reject you with failure? If you are desirous for Him to accept your visit, you should first implement His Commands, restitute the injustices and turn in repentance to Him, and give up all sins, and sever your heart from anything that might cause you to turn back to what is behind you, in order to turn to Him with the face of your heart, in the same way as you turn to His House with the face of your outward.

If you do not do so, you will receive nothing from your journey but the trouble and tire on the one hand, and the rejection and failure on the other hand. Let him also sever his relation with his homeland, in the same way as one who severs relation with his homeland assumes he will not return to it once again; and let him write down his bequest for his family and offspring, for indeed the traveler with his property are in danger barring such as safeguarded by Allah Almighty. Let such as severs the relations for the journey of Hajj the severance of relations with the journey to the hereafter, for this journey is ahead of him in closeness, and he does his journey (to Hajj) in the hope that the other will be much easier, for it is the final abode, to which his journey will come to an end. So, let not him be heedless of that journey (to the hereafter) when he gets ready for this journey (to Hajj).

As for provisions, he should seek it from a lawful source, and if he feels he is

eager to take much of it, and to keep what will remain with him along his journey, which does not change nor putrefy before achieving his purpose, let him remember that the journey to the hereafter is much longer than this journey (to Hajj), and that his real provision should be piety, and such as he thinks to be his provisions should remain behind him and betrays him at his death, and thus it will not be kept with him, just as the fresh food, which putrefies at the first station of the journey, with the result that he will be, at the time of his need, in confusion and perplexity, in the state of neediness, with no way for salvation. So, let him beware lest his deeds which act as his provisions to the hereafter might not accompany him after death, for being corrupted by the flaws of showing off and the impurities of indulgence and negligence.

As for the riding mount, if he brings it, let him thank Allah from the depth of his heart for He has made subject to him the mounts, in order to carry (his things) on his behalf, and relieve him of trouble and difficulty. Let him further remember the vehicle which he will ride to the hereafter, i.e. the bier on which he is carried (to the grave). From this point of view, the journey to Hajj is similar to the journey to the hereafter. Let him consider whether his journey on that riding mount would be valid for his provisions during his journey on the other vehicle to the hereafter, for indeed, how close it is to him; and what makes him know, perhaps he is close to death so much that he might ride the bier (to the grave) before he rides the camel (to perform Hajj). Verily, his riding the bier is taken for granted, whereas making easy the means of journey (to Hajj) is questionable. Then, how should one be cautious of the means of the journey which is questionable, and be ostentatious in his provisions and mount, and, at the same time, be neglectful of the matter of the journey (to the hereafter) which is certain?

As for buying both garments of Ihram, let him remember the shroud in which he will be shrouded: he will be dressed in it, whereas he is going to put on both garments of Ihram once he becomes close to the House of Allah Almighty. (Let him remember that) his journey to it might not be achieved, and that he might inevitably meet Allah Almighty as shrouded in the shroud. Just as he does not meet the House of Allah Almighty unless in contradiction to his normal costume and appearance, he will also not meet Allah, after death, but in a dress, which is very different from that of this world; and of a surety, this dress (of Ihram) is similar to that shroud (of death), for there is nothing sewn in any of them.

As for setting out of the country, let him know at that moment that he is going to depart from his family and homeland, and rather he is turning to Allah Almighty on a journey, which is not similar to any of those journeys belonging to this world. So, let him bring in his heart the aim which he wants to achieve, the destination of his journey, and the object of his visit, putting in mind that he is turning to visit the King of all kings, in the company of the visitors, who have been called, and they responded, who have been yearned, and they yearned, who have been made to rush, and they rushed, who have severed all the connections (they have with others), and left the people, and turned with their faces to the

House of Allah Almighty, which has been exalted, sanctified, and highly esteemed, having the purpose to console themselves with meeting the House from the meeting of the Lord of the House, until they will be given the utmost of their hopes and expectations, and blessed with the vision of their Lord and Master.

Let him also bring in his heart the hope of arrival and acceptance, not because of his works of setting out on journey and leaving his family and property, but because of his confidence of the Bounty of Allah Almighty, and in expectation of achieving His Promise for such as visit His House. Let him have the hope that if he could not be able to arrive, and rather death approaches him on the way, he will meet Allah Almighty as a delegate to Him, depending upon the statement of Allah Almighty: " He who forsakes his home in the cause of Allah, finds in the earth many a refuge, wide and spacious: should he die as a refugee from home for Allah and His Messenger, his reward becomes due and sure with Allah: and Allah is Oft-Forgiving, Most Merciful." (An-Nisa 100)

﴿ ۞ وَمَن يُهَاجِرْ فِي سَبِيلِ ٱللَّهِ يَجِدْ فِي ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾ ﴾

As for his coming through the desert, until he reaches the place fixed for assuming Ihram, and seeing those difficulties, let (the pilgrim) remember in connection with it the period from his coming out of this world by death to the appointed time on the Day of Judgement, and such of terrors and requirements as lie between them. Let the terror of the highwaymen remind him of the terror of the question of both Munkar and Nakir in the grave, and the wild animals which spread on the way remind him of the scorpions, worms serpents and female-snakes of the grave, and his departure and solitude from his family and relatives remind him of the loneliness, distress and seclusion of the grave. Let him, in observing those fears in his deeds and statements, take provisions against the terrors of the grave.

As for putting on Ihram and reciting Talbiyah from the place fixed for assuming Ihram, let him know that its significance is to respond to the Call of Allah Almighty. So, entertain the hope of having it accepted, and beware lest it would be said to you: "Let your response be not accepted , nor you be blessed." For this reason, be in the state of joining both hope and fear, and set yourself free from your might and power, and put your trust in Allah's Bounty and Generosity. Verily, the time at which you recite Talbiyah is the beginning of implementing the command (of Allah), and it is the place of risk.

In this respect, Sufyan Ibn Uyainah said: Ali Ibn Al-Hussain "Allah be pleased with both" performed Hajj. When he assumed Ihram and his riding mount became upright with him, he turned pale and trembled, and grew shocked to the extent that he could not recite the wording of Talbiyah. It was said to him: "Why are you not reciting Talbiyah?" he said: "I fear it might be said to me: 'Let your response be not accepted, nor you be blessed'." When he started reciting

Talbiyah, he swooned and fell down of his riding mount. He kept on that state until he fulfilled his Hajj.

Ahmad Ibn Abu Al-Hawari said: I was in the company of Abu Sulaiman Ad-Darani when he intended to put on Ihram. He did not recite the wording of Talbiyah until we proceeded as long as a mile, whereupon he fell unconscious, after which he recovered and said: "O Ahmad! Allah Almighty revealed to Moses "Peace be upon him" to 'tell the wrongdoers among the children of Israel not to celebrate Me so much, for indeed, I mention with curse such of them as celebrates Me'. Woe to you O Ahmad! I was reported that such as performs Hajj unlawfully, and recites the wording of Talbiyah, Allah Almighty says to him: 'Let your response be not accepted, nor you be blessed until you restore (such of unlawful things) as you have in your hand'. We are not secure that this would be said to us."

Furthermore, let (the pilgrim), when he raises his voice with Talbiyah in the place fixed for assuming Ihram, remember his response to the Call of Allah Almighty when He says: "And proclaim the Pilgrimage among men; they will come to you on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways" (Al-Hajj 27)

﴿ وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ ﴾

And the Call to the people by sounding the trumpet, and raising them from their graves in swarms at the plain land of the Day of Judgement, in their response to the Call of Allah Almighty, and division into those who are the nearest devotees, those who are hateful, those who are accepted, and these who are rejected, and all of them will be wavering at first between fear and hope, in the same way as a pilgrim wavers at the place fixed for assuming Ihram, where he does not know whether it will be easy for them to complete Hajj, and whether it will be accepted (by Allah Almighty).

As for entering Mecca, let him remember that by so doing, he has entered the Sanctuary of Allah Almighty safely hoping that through such entering, he might be secure from the Punishment of Allah Almighty. Let him also fear that he might not be fitting for that nearness (to Allah Almighty), and in this way, he would be, because of his entering the Sanctuary of Allah, failing and worthy of the wrath (of Allah). let him be hopeful in all the times (of Allah's Mercy and Forgiveness), since (Allah's) generosity is all-embracing, and the Lord is Most Merciful, the Honour of the House is great, the visitor's right is observed, and the security of him who seeks shelter and refuge is not neglected.

As for the sight's falling on the House, let him bring in his heart the greatness and magnificence of the House, and assume that he is seeing the Lord of the House, because of his great exaltation of it. Let you be hopeful that Allah Almighty would grant you the privilege of seeing His Honoured Countenance, in the same way as He has granted you the blessing of looking at His Great House; and give thanks to Allah Almighty for His helping you fulfill your desire, and join the company of those who have come as delegates to Him. At that moment, you

should remember how the people, on the Day of Judgement, would surge forth in the direction of the Garden, in the hope of entering it, and how they would be divided into some who would be admitted, and others rejected, in the same way as the pilgrims are divided into those who are accepted, and those who are rejected. Do not be heedless of remembering the matters and affairs of the hereafter in everything you see, for indeed, the states of Hajj indicate to the states of the hereafter.

As for offering circumambulation round the House, you should know that it is (a kind of) prayer. So, you should bring in your heart, in connection with it, such of exaltation, fear, hope, and love as we've explained in detail in the Book of Prayer. Put in mind that in your circumambulation, you resemble the nearest angels who surround the Throne (of Majesty) and circumambulate it. do not think that the real purpose is to have your body circumambulate round the House, for the real objective is to have your heart circumambulate with the celebration of the Lord of the House, with Whom you should start your celebration, and with Whom you should end it, in the same way as you begin your circumambulation with the House, and end it also with the House.

You should also put in mind that the noble circumambulation is that of the heart in the Presence of the Lord, and that the House is an evident example in the worldly kingdom of this Presence of the Lord, which is invisible, i.e. the world of dominion, in the same way as the body is an evident example in the visible world of the heart which is invisible, and it lies in the world of the unseen, and that it is through the worldly kingdom of what is visible that the world of dominion which is invisible could be perceived by him, to whom Allah Almighty opens the door (to the unseen).

To this parallelism it is referred with the fact that the Populated House (in the heaven) parallels the Ka'bah (on earth. The circumambulation which the angels perform round it is equal to the circumambulation performed by the human beings round the Ka'bah. But since most of the people, according to their rank, are short of performing such circumambulation, they were commanded to imitate them as much as it is within their capacity, and given promise that he who imitates a people should belong to them (according to the narration of Abu Dawud on the authority of Ibn Umar). However, he who has power to perform such circumambulation is him, about whom it is said that the Ka'bah visits him, and circumambulates him, according to what one of the inspired men saw from one of the devotees of Allah Almighty.

As for touching (the Corner of the Black Stone), you should have the impression that you give the pledge of allegiance to Allah Almighty, to hearken and obey Him. So, be determined in your decision to fulfill your pledge of allegiance, for he who proves treacherous in his pledge deserves the wrath (and punishment of Allah Almighty). In this context, it is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon

him" said: "The Black Stone is the Right Hand of Allah on earth, therewith He shakes hands with His creatures, in the same way as a man shakes hands with his brother."

As for hanging in the curtains of the Ka'bah, and getting stuck to the Multazam, let your intention be the commitment to seek the nearness in love and longing for the House and for the Lord of the House, and the bless of touching, and the hope to safeguard from the fire (of Hell) all parts of your body, and not only in the House. Moreover, let your intention in the hanging in the curtains be the persistent invocation for Allah's Forgiveness, and asking for safety and security, just like a sinful who hangs in the dress of him against whom he has committed the sin, who implores him to excuse him, and shows to Him that there is no refuge from him but to him, and no salvation for him but through His Generosity and Pardon; and that he would not leave the tail of his garment unless he is forgiven and given security in the future.

As for compassing Safa and Marwah round in the courtyard of the House, it resembles the servant's going and returning in the courtyard of the House of the king, one after another, in demonstration of sincerity in service, and expectation of being observed with the eye of mercy, just as the one who enters into the presence of a king, and then comes out from him, and he does not know whether the king's decision concerning him is in favour of, or against him; and thus he keeps coming back to the courtyard of the house, one after another, in the hope of receiving mercy in the next time if he does not receive it in the first time. Furthermore, let him remember, while running to and fro between Safa and Marwah, his fluctuation between both scales of the balance in the plain land of the Day of Judgement. Let him, in this connection, liken Safa to the scale of the good deeds, and Marwah to that of the evil deeds, and thus remember his fluctuation between both scales, with his eyes watching the increase and decrease in weight, fluctuating between chastisement and forgiveness.

As for standing at Arafah, let you remember, from what you see, of the people's thronging and raising their voices, in their different languages, and following the steps and imitating their imams who are of different doctrines and views, in their visitations of the Monuments, the plain ground of the Day of Judgement, when all the peoples and nations will gather together with their Prophets and Messengers, each in imitation of its Prophet, and longing for his intercession, and wavering in this one plain ground between acceptance and rejection. If you remember all of that, let your heart adhere to supplication and imploration of Allah Almighty, perchance you will be mustered in the company of the winners upon whom mercy is bestowed. Furthermore, be assured of the fact that your hope will be responded to, since the standing is noble, and the mercy reaches from the Presence of Majesty to all of the people through the dear hearts of the Stakes of the Earth.

However, the place of standing (at Arafat) could hardly be void of a group of the Substitutes (Abdal) and Awtad (Stakes), and a group of the righteous and

masters of hearts. If all of their concerns gather together, and all of their hearts are entirely devoted to supplication and invocation, and their hands rise up to Allah Almighty, their necks stretch and their sights are lifted up towards the sky, and all having one mind, i.e. to ask for Allah's Mercy, think not then that He will disappoint them, or suffer to be lost their endeavour, or even withhold from them His Mercy which embraces them all. For this reason, it is said that one of the greatest sin is that one attend (the standing of) Arafah, and, at the same time, think that Allah Almighty will not forgive for him. It seems as if the agreement of all minds on the one hand, and the reliance upon the proximity of the Substitutes and Stakes who gather from all directions of countries is the real mystery and the final purpose of Hajj. There is no way to elicit the Mercy of Allah Almighty other than the agreement of minds and the co-operation of hearts at the same time.

As for throwing the Jimar (with pebbles), let your purpose from it be to submit to the command (of Allah Almighty), in confirmation of your slavery and bondage, which arises you (to do the act) only in compliance (with the order), with no benefit the mind or the soul might receive from it. let you r purpose in it be to imitate Abraham "Peace be upon him", when Iblis "Allah's Curse be upon him" appeared to him at that place, in order to arouse suspicion in his heart about his pilgrimage, or to seduce him to do a sin, whereupon Allah Almighty ordered him to throw him with the stones, to avert him, and put him to depression. But if it occurs in your mind that 'it is because Satan appeared to him and he saw him with his own eyes that he threw him, whereas for me, Satan does not appear to me (and thus there is no point to throw him)', it should be known to you then that this passing thought occurs to your mind from Satan, and it is he who whispers it into your heart, in order to weaken your power of throwing, and give you the false impression that this act is of no benefit, as being similar to playing by which you should not bother yourself.

But even, you should avert that passing thought away from your heart, with serious resolution and endeavour to throw him, against the will of Satan. You should put in mind here that it is true that you apparently throw (the Jamrah of) Aqabah with stones, but in reality, you throw them at the face of Satan, and break his back, for nothing puts him to humiliation other than your submission to the Command of Allah Almighty, in exaltation of Him, only through following an order, even with no benefit the mind or soul might receive from it.

As for slaughtering the sacrificial animals, you should know that this is to bring you much closer to Allah Almighty, through your submission to His Commands. So, you should complete it, in the hope that Allah Almighty would release, by each part of it, a part of your body from the fire (of Hell). As such is the promise (given by Allah Almighty): the greater the sacrificial animal is, and the more ample the parts of its body are, the more embracing your redemption from the fire (of Hell) will be.

As for visiting Medina, once your sight falls upon its walls, you should remember that it is the city chosen by Allah Almighty for His Messenger "Allah's

blessing and peace be upon him", and made the place of his migration; and that it was his abode, in which he laid the foundation of the obligations and duties enjoined by his Lord Almighty, in addition to his tradition, strove his enemies, and promulgated his religion in it until Allah Almighty took him (onto His Presence by death), and in which also He Almighty placed the burial ground of him, as well as the burial ground of his ministers, who undertook the matter with truth after his death (i.e. Abu Bakr and Umar).

Then, imagine within yourself the places of the feet of the Messenger of Allah "Allah's blessing and peace be upon him" on his going about in the city, putting in mind that there is no place you tread but that it was trodden by his dear feet: so, do not place your foot on it but with tranquility and in awe. Remember also his walking and traversing across its roads and streets, and imagine his submission and tranquility during his walking, and such of his great acquaintance with Allah as He Almighty trusted in his heart, (and remember also) how He raised the esteem (in which) he (was held) so much high that He Almighty joined his remembrance with the remembrance of Himself, and how He Almighty rendered fruitless the deed of him who violated his sanctity even through raising his voice over his.

Furthermore, remember the favour which Allah Almighty bestowed upon those who enjoyed of the privilege and honour of his company, and were blessed with seeing him and hearing his speech, and make great your sorrow and regret for what you missed of his company as well as the company of his companions. Remember here that his vision had escaped you in this world, and his vision in the hereafter is at risk, and that you might not see him but with sigh and grief, as being rejected by him because of your evil deeds, in accordance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (as shown in the narration of both Sahihs and others on the authority of Abdullah Ibn Mas'ud and Anas): "Some people will be brought by Allah Almighty before me (while I'm standing at the Fount-lake), and they will call me: "O Muhammad!" I will say: "O my Lord! Those are my companions!" He will then say: "You do not know what they innovated after you (had left them concerning religion)." On that I will say: "Let him be far (away from Allah's Mercy) and let him perish (who changed anything in the religion after me)!"

However, if you are heedless of the sanctity of his law, even (as little) as a minute thing, you then will not be secure to be hindered from him because of your deviation from his right way. But make great your hope that Allah Almighty would not hinder you from him, particularly after He Almighty had endowed you with faith, and brought you out of your country for the sole purpose of visiting him, with no (intention to practice) trade or to receive any material benefit in this world, but just because of your mere liking and longing for looking at his traces and at the wall of his grave; and as long as it is only for the sake of this that you have been prompted to make this journey just because his vision had escaped you, how worthy you would be of having Allah Almighty look at you with the Eye of His mercy!

When you reach the mosque, put in mind that it is the ground chosen by Allah Almighty for His Prophet "Allah's blessing and peace be upon him", as well as for the first generation and the best of Muslims, and that the obligations and duties enjoined by Allah Almighty were established first in this place, which gathered the best of Allah's creatures, in his life and death. So, make great your hope in Allah Almighty that He should bestow mercy upon you because of your entering it. enter it then in humility and showing exaltation. How fitting this place is to bring about humility from the heart of every faithful believer according to the narration on the authority of Abu Sulaiman in which he said: Abu Uwais Al-Qarni performed Hajj, and then he entered Medina; and when he stood at the gate of the mosque, it was said to him: "This is the grave of the Prophet "Allah's blessing and peace be upon him", thereupon he fell unconscious, and when he recovered he said: "Drive me away, for it is not befitting for me to live in a country in which Muhammad "Allah's blessing and peace be upon him" is buried."

As for your visiting (the grave of) the Messenger of Allah "Allah's blessing and peace be upon him", you should stand in front of him as we have described earlier, and visit him while he was dead in the same way as you should have visited him had he been alive; and approach his grave not but as well as you should have approached him had he been alive; and as well as you would not have observed his sanctity by neither touching nor kissing him, but by your standing afar in front of him (had he been alive), you should also do the same, fo indeed, touching and kissing the monuments are the customs of both Jews anc Christians.

You should also learn that he "Peace be upon him" is well-aware of your presence, standing (before him) and visit, and that your salutation and invoking for (Allah's) prayer and blessing reach him. For this reason, you should picture his honoured person as placed in the grave in your mind, and bring about his lofty and great rank in your heart. Indeed, it is narrated (by An-Nasa'i, Ibn Hibban and Al-Hakim on the authority of Ibn Mas'ud) that the Messenger of Allah "Allah's blessing and peace be upon him" entrusted his grave to an angel, in order to convey to him the salutation of such of his nation as pays him salutation. If this applies to such as does not attend (to visit his grave), then, what about him, who leaves his homeland and covers the long desert in longing for meeting him, and is satisfied with the vision of his honoured monument, since he missed the vision of his honoured countenance? the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Muslim on the authority of Abu Hurairah): "He, who invokes (for Allah's) prayer and blessing upon me once, Allah sends His Prayer and Blessing upon him ten times." If this is the reward of him who invokes (Allah's) Prayer and Blessing upon him only with his tongue, what then about him who attends in person to visit him?

Then, go to the pulpit of the Messenger of Allah "Allah's blessing and peace be upon him", and take on the impression of his ascent to the pulpit, and picture

in your heart his brilliant countenance, as if he were on the pulpit, surrounded by both the Muhajirs and the Ansar, as he "Peace be upon him" was urging them in his sermon to obey Allah (and comply with His Commands). Then, ask Allah Almighty not to separate you from him on the Day of Judgement.

This is the duty of the heart as far as the works of Hajj are concerned. Once he finishes from all of them, let him adhere to sadness, anxiety and fear, as being uncertain whether his pilgrimage will be accepted and thus he will be enlisted in the company of the beloved ones, or it is rejected from him, and thus he will be enrolled in the company of the driven ones. Let him know that from the works of his heart: if he notices that his heart comes to have greater desertion towards the abode of deception and rather diverted more to the abode of company with Allah Almighty, and finds that his works have been achieved in accordance with the balance of law, he should then be assured of having his Hajj accepted (by Allah Almighty), for indeed, Allah Almighty never accepts but from whomever He loves, and if He loves anyone, he puts him under His Protection and makes the traces of His Love appear on him, and withholds from him the power of his enemy Iblis "Allah's Curse be upon him". If that is visible on him, it will indicate to the acceptance (of his pilgrimage by Allah Almighty). But if what appears on him is the opposing one, then, he will be about to have no portion of his journey but trouble and weariness: we seek refuge with Allah Almighty from that.

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Who has bestowed His Favour upon His servants with (sending) His Prophet (whom He) sent (to all of men and jinns), and with His Revealed Book, which " No falsehood can approach from before or behind it: it is sent down by One Full of Wisdom, Worthy of all Praise" (Fussilat 42)

﴿ لَّا يَأْتِيهِ ٱلْبَـٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴾

That through which the way of consideration has been extended for those of thoughts, with such of narrations and news as it contains, and the following of the straight method and the even path has become clear, through explaining in detail the different judgements and commandments and what is lawful has been distinguished and separated from what is unlawful in it. verily, it is the Light and luminosity, by which one attains the salvation from deception, and in which there is healing for such (of diseases and ailments) as lurk in the breasts.

Allah Almighty breaks the back of anyone of tyrants who opposes it, and leaves to stray him who seeks knowledge in anything else other than it. it the constant rope of Allah Almighty (which He stretches for the people to hold fast by it), and His Clear Light. It is the most trustworthy hand-hold, and the all-embracing bulwark . it is encompasses the little as well as the much, the small as well as the great. Its marvels never vanish, as well as its wonderful things never end. Its (infinite) benefits are beyond limitation in the sight of those endued with knowledge, nor it is consumed up by reciting it so much repeatedly in the sight of its reciters. It is that which guided the foremost as well as the last (generations); and the jinns had no sooner heard it, than they turned to their nation as warners, saying: "We have really heard a wonderful Recital! It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord." (Al-Jinn 1:2)

﴿ قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا

يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ﴾

Verily, he who believes in it has, indeed, been guided to success, and he who talks with it has indeed told the truth, and he who abides by it has indeed guided (to the right way), and he who acts upon it has indeed attained felicity.

Allah Almighty says: "We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)." (Al-Hijr 9)

﴿ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ ﴾

However, it is out of the ways of guarding it in the hearts, as well as in (a

written form in) Mushafs, the continuous recitation, and regular studies of it, in addition to undertaking its proprieties and conditions, and guarding such of internal works and external deeds as it contains. All of that could be explained in detail under four chapters:

The first chapter deals with the excellence of the Holy Qur'an, and the good merits of its people (who recite and act upon it regularly).

The second chapter discusses the outward proprieties of its recitation.

The third chapter talks about the inward works which should be observed on reciting it.

The fourth chapter investigates the (different ways of) understanding and interpretation of the Holy Qur'an depending upon intellect and the like of it.

CHAPTER ONE: ON THE EXCELLENCE OF THE HOLY QUR'AN AND ITS PEOPLE AND CRITICIZING THE NEGLECTFUL OF RECITING IT

The Excellence Of The Holy Qur'an

From amongst the Prophetic traditions in this connection, a mention might be made here of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (is given the blessing of) reciting the Qur'an (competently and acting upon it) and he sees anyone being given something better than it, has indeed make little what Allah Almighty has exalted." the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no intercessor, better in rank in the Sight of Allah Almighty, than the Holy Qur'an, and there is no Prophet, nor angel, nor anyone else (has such superiority as the Qur'an has)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the Holy Qur'an is kept in a hide, no fire could touch it." the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best religious service done by my nation is the recitation of the Holy Qur'an."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Allah Almighty had recited both Surahs of Ta Ha and Ya Sin one thousand years before He created the creatures. When the angels heard the Qur'an (being recited) they said: "Blessed be a nation upon which this Qur'an is revealed; and blessed be the insides (of men) which carry it; and blessed be the tongues which utter it." the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you is he, who learns the Holy Qur'an, and then teaches it (to others)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Blessed and Exalted be He" says: 'He, whom the recitation of the Holy Qur'an diverts from invoking and begging Me, I give the best reward of the thankful and grateful'."

(It is narrated by At-Tirmidhi on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him") said: "Three (types of persons) will (be made to stand) on a sand hill of black musk on the Day of Judgement, who will not be frightened by reckoning nor will they be harmed by fear, until the cases of the people will be decided: a man who used to recite the

Holy Qur'an, seeking only the Countenance of Allah Almighty, and to lead a people on their own accord; a man who used to pronounce the Call to prayer (Adhan) in a mosque, and invoke Allah just for the sake of the Countenance of Allah Almighty; and a man who was examined by a large sustenance in his world, even though this did not divert him from doing the deeds of the hereafter."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The people of the Holy Qur'an is also Allah's people and elite (from among His creatures)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the hearts are rusted in the same way as iron is." It was said: "O Messenger of Allah! what does polish them?" he said: "The recitation of the Qur'an", and he made a mention of death. the Messenger of Allah "Allah's blessing and peace be upon him" said too: "Verily, Allah Almighty is more eager to hear the reciters of the Qur'an than an owner of a songstress to his songstress."

Now let's mention the sayings (of the ancients):

Abu Umamah Al-Bahili said: "Recite the Qur'an, and do not be deceived by those hung Mushafs, for indeed Allah Almighty never punishes a heart which is a container of the Qur'an." Ibn Mas'ud said: "If you like (to acquire) knowledge, you should then spread out the Qur'an, for it has the knowledge of he foremost as well as the last (generations of this world)." He further said: "You should recite the Qur'an, for indeed you are given as much reward for it as ten good deeds for each letter. Behold! I do not say that 'ALM" is one letter, but rather "A" is a letter, "L" is a letter, and "M" is a letter." He said too: "Let none of you ask (anyone) about himself barring the Qur'an: if he loves the Qur'an and admires it, he indeed loves Allah Almighty and His Messenger "Peace be upon him", and if he hates it, he indeed hates Allah Almighty and His Messenger "Peace be upon him"."

Amr Ibn Al-As said: "Every Holy Verse in the Qur'an (raises its reciter up) a degree (high) in the Garden, and constitutes a (source of) light in your houses." He further said: "He who recites the Qur'an (and acts upon it as it should be) has the characteristics of Prophethood between both his sides, except that he does not receive Divine revelation." Abu Hurairah said: "No doubt, the house wherein the Qur'an is being recited becomes too spacious to embrace its people, has abundance of good, in which the angels are present, and from which devils come out; and the house in which the Book of Allah Almighty is not recited becomes too narrow and constricted upon its people, turns to be short of good, in which the devils are present, and from which the angels come out."

Ahmad Ibn Hanbal said: "I saw Allah in a dream, whereupon I asked him: "O Lord! What is the best thing through which those near unto You become so much closer to You?" he said: "It is through My Speech O Ahmad." I asked: "O Lord! Is it with understanding it or without understanding it?" He said: "With understanding it, as well as without understanding it." according to Muhammad Ibn Ka'b Al-Qurzhi: "When the people will hear the Qur'an (being recited by)

Allah on the Day of Judgement, they will seem as if they have never heard it before that." According to Al-Fudail Ibn Iyad: "The carrier of the Qur'an should not be in need of anyone, and even to the rulers and those inferior to them (in rank); and that's because all of the people should be in need of him." He further said: "The carrier of the Qur'an is also the carrier of the flag of Islam. So, he should not play with him who plays, nor should he become heedless with him who is heedless, nor should he speak with falsity with him who speaks with falsity, in exaltation and adoration of the Qur'an."

According to Sufyan Ath-Thawri: "If one recites the Holy Qur'an, an angel will kiss in between his eyes." According to Amr Ibn Maimun: "He, who spreads out a Mushaf in front of him in the Morning prayer, from which he recites as many as one hundred Holy Verses, Allah Almighty raises to him as (much reward as is equal to the reward of) the deeds of all the inhabitants of this world." It is narrated that Khalid Ibn Uqbah came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him to recite the Holy Qur'an to him. He recited to him: " Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition." (An-Nahl 90)

﴿ ۞ إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآيِٕ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ﴾

He asked him once again, and he repeated it, thereupon he commented: "By Allah! it (the Holy Qur'an) has a sweetness, and it is adorned with charm, (and it is like a tree) whose lower part is full of (green) leaves, and whose upper part is full of fruits; and of a surety, it is not within the reach of the power of any human being to say (the like of) this."

According to Al-Hassan: "By Allah! there is no richness other than that of the Qur'an, and there is no destitution with it." according to Al-Fudail: "He, who recites the concluding portion of the Surah of Al-Hashr in the morning, after which he dies on that day, will be sealed with the stamp of the martyrs; and He, who recites the concluding portion of the Surah of Al-Hashr in the evening, after which he dies on that night, will be sealed with the stamp of the martyrs." Al-Qasim Ibn Abd Ar-Rahman said: "I said to one of the devout men: "There is none here to enjoy of his company." He stretched his hand towards the Mushaf, which he picked and placed on his lap and said: "It is this." According to Ali Ibn Abu Talib "Allah be pleased with him": "Three things increase the power of retaining, and remove the phlegm (sluggishness and apathy): to use toothpick, to observe fast, and to recite the Qur'an."

On Criticizing The Recitation Of The Heedless

According to Anas Ibn Malik: "How many a reciter of the Qur'an, even though the Holy Qur'an curses him!" "Such is the case of the Qur'an when it is in the inside of the wicked" according to Maisarah Al-Gharib. According to Abu Sulaiman Ad-Darani: "Verily, the angels of punishment are swifter to seize the carriers of the Qur'an who disobey Allah Almighty than they are to the idolaters

when they disobeyed Allah Almighty after the (revelation of the) Qur'an." One of the learned men said: "If one recites the Qur'an, during which he is troubled, and then he returns to resume recitation once again, it will be said to him: "You have nothing to do with My Speech."" Ibn Ar-Rammah said: "I've regretted for my keeping of the Qur'an for on the Day of Judgement, the men of the Qur'an will be questioned about the same things about which the Prophets will be questioned."

According to Ibn Mas'ud: "The carrier of the Qur'an should be distinguished (from others) by his (standing for supererogatory prayers with the Qur'an) at night, when the people sleep, by (acting upon the Qur'an during the) day when the people indulge (in doing so), by his sadness when the people rejoice, by his weeping when the people laugh, by his silence when the people are engaged in discourse, by his humility and submission when the people are arrogant and haughty. Furthermore, the carrier of the Holy Qur'an should be submissive and lenient; and it is not befitting for him to be hard, nor adulating, nor loud-voiced, nor noisy, nor bad-tempered."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Most of the hypocrites among this nation are from those who recite the Qur'an." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Keep reciting the Qur'an as long as it desists you (from doing what is shameful); and if it does not desist you, then, recite it no more." the Messenger of Allah "Allah's blessing and peace be upon him" also said: "He has no faith in the Qur'an, who makes lawful what is unlawful in it."

One of the ancient people said: "A servant might inaugurate a Surah (from the Qur'an), thereupon the angels keep invoking Allah's Prayer and Blessing upon him until he finishes form it; and a servant might inaugurate a Surah (from the Qur'an), thereupon the angels keep invoking for Allah's Curse upon him until he finishes from it." it was said to him: "How is that?" he said: "If he makes lawful what is lawful and makes unlawful what is unlawful in it, the angels will invoke Allah's Prayer and Blessing upon him; otherwise, they invoke Allah's Curse upon him." According to a learned man: "One might recite the Qur'an, and curses himself even though he knows not, when he says: "Behold! Let Allah's Curse be upon the wrongdoers" and he is unjust to himself; and: "Behold! Let Allah's Curse be upon those who tell lies" and he is one of them."

Al-Hassan said: "However, you've taken the recitation of Qur'an as journey-portions, and take the night as a riding camel, which you ride in order to cover its journey-parts; but those who were before you considered it as messages from their Lord, which they studied at night, and acted upon by day." Ibn Mas'ud said: "Verily, the Qur'an was revealed to them in order to act upon it, but they taken its study as act; and one of you might read the Qur'an from its commencement to its conclusion, missing no letter of it, even though he has cancelled out the acting upon it."

It is narrated (by Ibn Majah) on the authority of both Ibn Umar and Jundub): We lived for a long time during which one of us might have been given faith

before (his knowledge of) the Qur'an, and once a certain Surah was revealed upon Muhammad "Peace be upon him", he would learn what is lawful and what is unlawful in it, such of commands and admonitions as it contained, and that at which he should stop (to reflect and consider) in it. afterwards, I saw men, one of whom had been given (the knowledge of) the Qur'an before faith, thereupon he recited it from the Opening of the Book to its conclusion, without having knowledge of such of commands and admonitions as it contained, nor that at which he should stop (to consider) in it; and that's because he scattered it in the same way as the grains would be scattered.

According to the Torah: "O My servant! Do you not feel shy of Me? You might receive a letter from anyone of your brothers, while you are walking in the street , whereupon you turn aside and sit in order to read it carefully and consider it letter by letter in order that nothing from it would escape you; whereas this is My Book which I have sent to you: consider how many signs I have explained for you in it, and how many I have repeated (My instructions) in it in order to reflect it entirely, but even you turn your back to it: do you see that I'm more insignificant in your sight than anyone of your brothers? O My servant! One of your brothers might sit with you, whereupon you turn your face to him wholeheartedly and pay attention to his speech: if somebody speaks, or something seems to engage you from his speech, you would soon beckon to him to keep silent; but here I'm, turning to you, speaking with you, whereupon you are turning your back to Me: do you make Me more insignificant in your sight than anyone of your brothers?"

CHAPTER TWO: ON THE OUTWARD PROPRIETIES OF RECITATION

Those are ten, and they go as follows:

The first pertains to the state of reciter: he should be in the state of ablution, having the signs of politeness and tranquility, whether standing or sitting, facing the Qiblah, lowering his head, without crossing his legs, nor reclining nor sitting in the state of arrogance or haughtiness. He should sit in the same way as he sits in front of his teacher. The best of his states is that he should recite in prayer while standing in the mosque, for indeed, this is the best deed.

But even, if he recites while lying on his bed, and not in the state of ablution, it will have its excellence, though lesser than the former. Allah Almighty says: " Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for naught have you created (all) this! Glory to You! Give us salvation from the Penalty of the Fire." (Al Imran 191)

﴿ ٱلَّذِينَ يَذۡكُرُونَ ٱللَّهَ قِيَٰمٗا وَقُعُودٗا وَعَلَىٰ جُنُوبِهِمۡ وَيَتَفَكَّرُونَ فِي خَلۡقِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ رَبَّنَا مَا خَلَقۡتَ هَٰذَا بَٰطِلٗا سُبۡحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ١٩١ ﴾

It is true that He Almighty here praises all, but at the same time, He brings forward those who celebrate while standing, followed by those who do while

sitting, and then those who do while lying down on their sides.

Ali Ibn Abu Talib "Allah be pleased with him" said: "He, who recites the Qur'an while standing in prayer receive for every letter as many as one hundred good deeds; and he who recites it while sitting in prayer receives for each letter as many as fifty good deeds; and he who recites it while being in the state of ablution, but not in prayer, receives for each letter as many as twenty-five good deeds; and he who recites it and he is not in the state of ablution receives for each letter as many as ten good deeds." What is recited during the standing for supererogatory prayer at night is more excellent, for this helps the heart become more devoted (to the religious service). According to Abu Dharr "Allah be pleased with him" said: "The great number of prostrations during the day, and the long standing (for supererogatory prayers) at night are much more excellent."

The second pertains to the amount of the Qur'an (which should be recited). However, the reciters have different ways and customs in making much or little the amount which they recite (each time). Some of them read the Qur'an to its conclusion once every day and night, some twice, and others go as far as to recite it to its conclusion even three times every day and night. But some of them read it to its conclusion once per month. But the best reference of estimation in this respect is the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "He, who recites the Qur'an in less than three days has, indeed, not understood it (as it should be)." That's because to increase the rate of that prevents its being recited perfectly.

On hearing a man reading the Qur'an by way of narrating, A'ishah "Allah be pleased with her" said: "This man has not read the Qur'an (as it should be read), nor has he kept silent." The Messenger of Allah "Allah's blessing and peace be upon him" commanded Abdullah Ibn Amr to read the Qur'an entirely within (no less than) a week. This was the habit of such companions as Uthman, Zaid Ibn Thabit, Abdullah Ibn Mas'ud, and Ubai Ibn Ka'b "Allah be pleased with them", to read the Holy Qur'an entirely every week.

From this point of view, it might be said that reading the Qur'an entirely is of four grades: to read it entirely every day and night, and it is disliked by a group of learned men; to read it entirely every month, on the basis of a daily section. As well as this latter is considered to be an extremely so little, the former is regarded also to be an extremely so much. However, there are two moderate grades between both extremes, one of which is to read it entirely once every week, and the other twice or nearly thrice every week. It is more desirable to make the conclusion of one of them at night of Friday, in the two-rak'ah prayer of Maghrib or after it, and the other on the daylight of Monday, in the two-rak'ah prayer of Fajr or after it, in order that he would receive the first portion of both daylight and night with such conclusion. Indeed, if he concludes it at night, the angels "Peace be upon him" keep invoking Allah's Prayer and Blessing upon him until morning enters upon him, and if he concludes it by daylight, they keep invoking Allah's Prayer and Blessing upon

him until night enters upon him; and in this way, their blessing encompasses night and daylight.

To explain the amount of recitation in detail, let's say that if he belongs to the worshippers, who follow the way of the (practical) work, let his recitation of the Qur'an entirely to its conclusion be no less than twice a week; and if he belongs to the followers of the way of the works of the heart and the methods of thought, or to those who are engaged in spreading knowledge, there is no blame upon him to be satisfied with reciting it entirely once a week; and if he belongs to those of piercing reflections on the meanings of the Qur'an, there is no harm to be satisfied with reciting it entirely once per month, in view of his need for repeating it and reflecting on it so many times.

The third pertains to the point of division. As for him who recites the Holy Qur'an entirely once per week, let him divide the Qur'an into seven divisions. However, the holy companions divided the whole of the Qur'an into many divisions (in facilitation of recitation). In this respect, it is narrated that Uthman "Allah be pleased with him" used to start his recitation of the Qur'an on the night of Friday from the Surah of Al-Baqarah until the end of Al-Ma'idah, on the night of Saturday from Al-An'am to Hud, on the night of Sunday from Yusuf to Maryam, on the night of Monday from Ta Ha to Al-Qasas, on the night of Tuesday from Al-Ankabut to Sad, on the night of Wednesday from As-Sajdah to Ar-Rahman, and on the night of Thursday, he would conclude it. But the way Ibn Mas'ud used to divide it into many parts differed from that.

Furthermore, it is said that the Qur'an is of seven divisions: the first consists of three Surahs, the second of five, the third of seven, the fourth of nine, the fifth of eleven, the sixth of thirteen, and the seventh consists of the (Surahs of) the Mufassal, beginning from Qaf to the conclusion of the Qur'an. This is the way the companions "Allah be pleased with them" divided the Qur'an, and this was the way they recited it. they depend upon a narration handed down from The Messenger of Allah "Allah's blessing and peace be upon him". This was before the development of other kinds of dividing it into fifths, tenths and sections; and what is beyond that belongs to the innovations (which has no reference in the tradition of the Prophet and the companions after him).

The fourth pertains to writing. It is desirable to make good and clear the writing of the Qur'an, and there is no blame to use dots and red signs, which embellish it, and contribute in its exposition, and stand against falling into mistakes and errors on the part of him who recites it. it is said that both Al-Hassan and Ibn Sirin rejected (the division of the Qur'an into) fifths, tenths and sections. It is also narrated that both Ash-Sha'bi and Ibrahim disliked the use of dots and red signs, and the acceptance of charge for that, and they used to call for depriving the Qur'an of all of that. I think they disliked to open such door for fear it would lead to the possibility of additions and they rather favoured to close the door (of differences and disputations), and were more eager to guard the Qur'an from such of changes as might befall it, even though it would not result in what is forbidden.

The people unanimously agreed, in this matter, that there is no harm to use only what contributes to the increase of knowledge, even though it has been renovated, for indeed, how many an innovated matter which is good, such as the establishment of the Tarawih prayer in congregations in the mosques, which is reported to be innovated by Umar Ibn Al-Khattab "Allah be pleased with him", and it is a good innovation, unlike the blameworthy innovation, which contradicts the traditional sunnah, and is about to lead to changing it.

One of the learned men said: "I might read from the dotted Mushaf even though I do not make the dots myself." According to Al-Awza'i who narrates it from Yahya Ibn Abu Kathir: "The Mushaf at first was void of dots, and the first to be innovated was to place the dots on the letters of Ba and Ta, saying that there is no harm in it, since it enlightens its (letters and distinguishes it from each other). Then, they innovated the big dots at the end of the Holy Verses, saying that there is no harm in it, since by which the beginning of the Holy Verses could be distinguished and known. After that, they innovated the beginning and ending signs." Abu Bakr Al-Hudhali said: I asked Al-Hassan about the red dots in the Mushafs and he asked me: "What are those dots (and what is their significance)?" I said: "They distinguish by them the nominal cases of words." On that he said: "There is no harm to distinguish the nominal cases of the words of the Qur'an." Khalid Al-Hadhdha' said: "I visited Ibn Sirin, and found him reciting in a Mushaf whose writing implied dots, even though he disliked the use of dots in writing."

It is said that it was Al-Hajjaj (Ibn Yusuf Ath-Thaqafi) who renovated this (use of dots). He brought the reciters and commanded them to count the words and letters of the Qur'an, and divided it into equal parts, which they made into thirty sections, each containing other subsections (i.e. each section consists of two parts (Hizb), and each part consists of eight quarters).

The fifth pertains to the recitation in slow, measured rhythmic tones; and it is desirable, for we are going to explain that the final purpose of reciting the Qur'an is to reflect its meanings, and such style of recitation in a slow measured rhythmic tones helps achieve such contemplation. For this reason, Umm Salamah described (with appreciation) the manner of recitation of The Messenger of Allah "Allah's blessing and peace be upon him", and behold! She described a manner of articulate recitation, in which each letter is uttered clearly. Ibn Abbas said: "It is dearer to me to recite both Al-Baqarah and Al Imran in a slow measured rhythmic tones and pleasant voice in which I reflect their meanings than to read the whole of the Qur'an quickly (with no consideration of its meanings)." He further said: "It is dearer to me to recite (no more than both Surahs of) Az-Zalzalah and Al-Qari'ah in a slow measured rhythmic tones and pleasant voice, and reflect their meanings than to recite both Al-Baqarah and Al Imran quickly (without considering their meanings)." Mujahid was asked about two men having entered the prayer, in which their standing was equal (in length), but one of them read only the Surah of Al-Baqarah and the other read the Holy Qur'an entirely, thereupon he said: "They are equal in reward."

It should be known to you that the recitation in a slow measured rhythmic

tones and pleasant voice is desirable, not only for the purpose of reflecting and considering its meanings, since it is desirable for the non-Arab who could not understand well the meanings of the Qur'an to recite it in a slow measured rhythmic tones, for this manner is closer to showing veneration and reverence, and more impressive than to recite it quickly and hastily.

The sixth pertains to weeping. Weeping is desirable in recitation. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah on the authority of Sa'd Ibn Abu Waqqas): " you should weep (on reflecting its meanings); and if you fail to weep (naturally), force yourselves to weep." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He does not belong to us who does not recite the Qur'an in a pleasant sweet voice." Salih Al-Murri said: I recited the Holy Qur'an to The Messenger of Allah "Allah's blessing and peace be upon him" while I was in a dream, thereupon he said to me: "O Salih! This is the recitation: where is then the weeping (which should be concomitant to it)?" Ibn Abbas said: "If you recite the (Holy Verse of) prostration in which Allah Almighty is glorified, do not hasten to prostrate yourselves until you weep first; and in case the eye of anyone of you does not shed tears, let him weep with his heart."

The way of forcing oneself to weep is to bring about grief in his heart, for it is from such grief that weeping develops. In this respect, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Qur'an has been sent down for grief: so, if you recite it, you should entertain sadness (in your hearts)." The way of bringing about such sadness (in one's heart) is to consider such of warnings, threats, covenants and pledges as it contains, and then ponder on his indulgence in following such of commands and admonitions as it has, which inevitably leads him to become sad and go on weeping. Therefore, if he does not entertain sadness and weeping like the masters of pure hearts and souls, then, let him weep on his loss of such sadness and weeping, which is, to be sure, the greatest disaster one might have.

The seventh is to observe the rights of such of Holy Verses as he recites. Whenever he comes upon a Holy Verse of prostration, let him soon prostrate himself; and let him do so whenever he hears from someone else a Holy Verse of prostration, in case the reciter himself prostrates himself, on the condition that he should not fall in prostration unless he is in the state of purification and ablution. There are fourteen Holy Verses of prostrations in the Qur'an, two of which are in the Surah of Al-Hajj, but there is none in the Surah of Sad. The least performance of prostration is to place his forehead on the ground, whereas the most perfect is to glorify Allah Almighty and fall in prostration, and supplicate Allah Almighty with such of supplication as is relevant to the Holy Verse which he has recited.

Whenever he recites, for example, Allah's statement: "Only those believe in Our Signs, who, when they are recited to them fall down in adoration, and celebrate the praises of their Lord, nor are they (ever) puffed up with pride" (As-Sajdah 15)

﴿ إِنَّمَا يُؤْمِنُ بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُواْ بِهَا خَرُّواْ سُجَّدًا وَسَبَّحُواْ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ﴿١٥﴾ ﴾

Thereupon he says: "O Allah! make me of those who prostrate themselves for Your Countenance, exalt You with Your Praises; and I seek refuge with You from being of those who are too arrogant to follow Your Command (and of those who are) puffed up with pride before Your devotees"; and whenever he recites Allah's saying: " They fall down on their faces in tears, and it increases their (earnest) humility" (Al-Isra' 109)

﴿ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۩ ﴿١٠٩﴾ ﴾

Let him say: "O Allah! make me of those who weep for Your Sake, and bow to You in humility"; and the same is true of each (Holy Verse of) prostration.

Furthermore, the same conditions of prayer apply to such prostration, such as to cover the private parts, face the Qiblah, purify both garment and body from excrements and impurities. If one is not in the state of purification and ablution by the time he hears (a Holy Verse of prostration), let him offer the prostration once he gets purified and performs ablution. In doing it perfectly, it is said that one should utter Takbir while raising his hands (up to the level of his shoulders) to assume it, and then utter another Takbir in order to fall down in prostration, and then utter a third Takbir to raise (from the posture of prostration) and utter the salutation. Others added to that the recitation of Testification (Tashahhud), and it has no reference more than the analogy to the prostration of prayer, ever though it is unlikely. What has been handed down is the order to fall in prostration, and thus it is this order that should be followed, and the Takbir of falling down is much closer to be the beginning, and what is beyond that is improbable. The one led in prayer should not fall in prostration unless the imam himself does, and thus one should not prostrate for his own recitation in case he is led in prayer.

The eighth is that reciter should say in the beginning of his recitation: "I seek refuge with Allah, All-Hearing, All-Knowing from Satan, the despised. O Lord! I seek refuge with You from the evil suggestions of Satans, and I seek refuge with You O Lord from their presence with me. Let him also recite both Surahs of An-Nas and Al-Fatihah. On finishing from recitation, let him say: "Allah Almighty has told the truth, and the Messenger of Allah has conveyed (the message in full as he was commanded): O Allah! make it a source of benefit to us, and bless us in it; praise be to Allah, Cherisher and Sustainer of the worlds; and I ask for the forgiveness of Allah, the Ever-Living, Self-Subsisting, Eternal." Whenever, during his recitation, he comes upon a Holy Verse of Tasbih, let him exalt (and exalt Allah Almighty), and whenever he comes upon a Holy Verse of supplication and Istighfar (asking for forgiveness), let him supplicate and ask for Allah's forgiveness, and if he comes upon something to be expected, let him ask for it, and if he comes upon something that is frightening, let him seek refuge (with Allah from it), doing all of that with his tongue or with his heart, saying: Exalted be Allah! we seek refuge with

Allah! O Allah! bestow sustenance upon us! O Allah! bestow mercy upon us!"

It is narrated on the authority of Hudhaifah that he said: I performed (supererogatory) prayer behind The Messenger of Allah "Allah's blessing and peace be upon him", in which he began his recitation with the Surah of Al-Baqarah: he did not come upon a Holy Verse of mercy but that he asked (Allah for His Mercy), nor upon a Holy Verse of punishment but that he sought refuge (with Allah), nor upon a Holy Verse of transcendence but that he glorified (Allah Almighty). Whenever he finished, The Messenger of Allah "Allah's blessing and peace be upon him" used to say at the conclusion of the Qur'an: "O Allah! bestow mercy upon me by virtue of the Qur'an, and make it for me a leader (to the truth) a (source of) light, guidance and mercy. O Allah! remind me of that which I forget of it, and teach me that which I do not know of it, and endow me with the blessing of reciting it at the hours of the night and both ends of the daylight, and make it an argument in my favour (on the Day of Judgement) O Cherisher and Sustainer of the worlds."

The ninth pertains to the recitation aloud. There is no doubt that one should recite aloud enough at least to the extent that makes him here himself, since the recitation is to read letters articulately, which requires a voice, in which he could manage, at least to hear himself. But if he is not able to hear himself, his prayer becomes invalid. But as to make his recitation audible to others, it is desirable on one point, and undesirable on another point. The following narration attests the desirability of reading in a low tone, in which The Messenger of Allah "Allah's blessing and peace be upon him" said: "The superiority of the recitation in a low tone to the recitation aloud is like the superiority of the charity to be given in secrecy to that which is given in public."

According to another version: "He who recites the Qur'an aloud is like him who gives in charity publicly, and he who recites the Qur'an in a low tone is like him who gives in charity secretly." According to a common tradition: "The deed which is done in secret is seventy times superior to that which is done in public." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The best of sustenance is that which suffices one's (necessary) requirements; and the best of celebrations is that which is hidden." In another tradition: "Let none of you recite the Qur'an aloud (to the extent of confusing) each other (in the supererogatory prayer) between Maghrib and Isha'."

One night, Sa'id Ibn Al-Musayyab heard Umar Ibn Abd Al-Aziz in the mosque of The Messenger of Allah "Allah's blessing and peace be upon him" reciting the Qur'an aloud in his prayer, and he had a pleasant voice, thereupon he said to his servant: "Go to this praying man, and tell him to lower his voice in recitation." The servant said: "Verily, the mosque is not for us particularly (apart form others), and the visitors should have a portion in it." on that Sa'id raised his voice and said: "O praying man! If you intend Allah Almighty with your prayer, you should then lower your voice, and if you intend the people, (you should know that) they will not avail you without Allah Almighty." Umar Ibn Abd Al-

Aziz kept silent and shortened his prayer. When he finished from his prayer he took his sandals and turned away; and at that time, he was the governor of Medina.

On the other hand, the desirability of reciting aloud is confirmed by the narration in which The Messenger of Allah "Allah's blessing and peace be upon him" heard one day a group of his companions reciting the Qur'an aloud in their night prayer, of which he approved. The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you stands at night (to offer the supererogatory prayer) let him recite aloud, for indeed the angels and the house dwellers listen to his recitation and pray with his prayer."

Once, The Messenger of Allah "Allah's blessing and peace be upon him" came upon three of his companions "Allah be pleased with them" and all were in different states (in their prayer): he came upon Abu Bakr who was reciting Qur'an in a low tone, and when he asked him about that he said: "No doubt, he with Whom I have a private discourse assuredly hears me well." He came upon Umar who was reciting aloud, and when he asked him about that he said: "In order to awaken the sleeping one and avert the devil." He then came upon Bilal and he was reciting a Verse from a certain Surah and a Verse from another Surah, and when he asked him about that he said: "I mix good with good." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "All of you have done well, and right."

The point of combining those different narrations is that reciting in a low tone is farther from showing off and ostentation, and it is better for him who fears that for himself. But if one has no such fear, and, at the same time, his recitation aloud does not confuse other praying men, then, reciting aloud becomes better, for the work exerted therein is much on the one hand, and because its benefit returns to others (who listen to it); and of a surety, the transitive good is better than the intransitive. Furthermore, it awakens the heart of the reciter, and causes his attention to concentrate on reflecting it, and diverts his hearing to it unreservedly. Raising the voice also averts slumber, increases his activity of reciting, and diminishes his laziness. With his recitation aloud, one expects to awaken the sleeping one, which thus makes him a direct cause of giving life to him (by causing him to get up and stand for the night prayer). On the other hand, one who is idle and heedless might see him, and is stimulated by his activity and become eager to do the service. So, once he has any of those intentions, the recitation aloud becomes much better for him; and if he has all of those intentions together, his reward will be multiplied. Verily, the greater the good intentions are in number, the higher the deeds of the righteous rise, and the more their rewards multiplied: if with one deed a person has ten intentions, his reward thereof will be multiplied ten times.

For this reason, we say that to recite the Qur'an in the Mushafs is better, for it adds to the deed the view, reflection and carrying of the Mushaf, because of which the reward increases. It is said that the (reward of the) religious service (of reciting the Qur'an) in a Mushaf is seven (times greater), because looking at the

Mushaf is also a kind of worship. Uthman "Allah be pleased with him" is reported to have torn two Mushafs in view of his reciting in them so much. However, a great number of the holy companions used to recite in Mushafs, and disliked to have a day come upon them without looking at the Mushafs. One day, one of the jurisprudents of Egypt visited Ash-Shafi'i a short time before dawn, and there was a Mushaf in front of him. Ash-Shafi'i said to him: "No doubt, the contemplation has diverted you from the Qur'an. I offer the Isha' prayer and then place the Mushaf in front of me, and does not fold it until morning enters upon me."

The tenth is to make perfect the reading, and reciting the Qur'an in a slow measured rhythmic tones through quivering voice, without exceeding in protracting it to such an extent as to change its structural syntax: of a surety, this is out of the sunnah. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Dawud, An-Nasa'i, Ibn Majah and Ibn Hibban on the authority of Al-Bara' Ibn Azib): "Adorn the (recitation of the) Qur'an through (making pleasant) your voices." (It is further unanimously narrated on the authority of Abu Hurairah that) The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never listens to anything in such a way as He listens to a pleasant voice that is reciting the Qur'an." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He does not belong to us who does not recite the Qur'an in a quivering pleasant voice." (In comment on this narration it is said that he means 'who does not become independent (from others) with the Qur'an'; and it is also said that he means by it to vibrate the voice and follow good tones in recitation; and this is much closer to the right understanding in the sight of the linguists).

(It is narrated by Ibn Majah on the authority of A'ishah that)One night, the Messenger of Allah "Allah's blessing and peace be upon him" was waiting A'ishah who delayed to come to him (after she had prayed Isha), and when she came the Messenger of Allah "Allah's blessing and peace be upon him" asked her where she was, she said: "I was listening to the recitation of one of your companions, the like of whose recitation and (sweet) voice I've never heard from anyone." He stood up and went to listen to him and then he returned and said: "This is Salim, the freed slave of Abu Hudhaifah: Praise be to Allah Who has endowed my nation with one like this (man)."

One night, the Messenger of Allah "Allah's blessing and peace be upon him" listened to the recitation of Ibn Mas'ud, and both Abu Bakr and Umar were with him (the Prophet). They kept standing for a long time, after which he said: "He, who likes to read the Qur'an in its state of freshness and tenderness in the same manner as it was sent down, let him read it according to the way of reading of Ibn Umm Abd (the nickname of Ibn Mas'ud)."

Once, the Messenger of Allah "Allah's blessing and peace be upon him" said to Ibn Mas'ud: "Recite (the Qur'an) to me." He said: "O Messenger of Allah! should I recite the Qur'an to you even though it has been revealed to you?" the

Messenger of Allah "Allah's blessing and peace be upon him" said: "I like to listen to it being recited from others." He recited, while the eyes of the Messenger of Allah "Allah's blessing and peace be upon him" were overflowing with tears.

The Messenger of Allah "Allah's blessing and peace be upon him" listened to the recitation of Abu Musa Al-Ash'ari thereupon he said: "No doubt, this (man) was granted one of the sweet melodious voices of the family of David." When this reached Abu Musa he said: "O Messenger of Allah! Had I known you were listening, I would have adorned its (recitation) for you more perfectly." Once, Haitham the Reciter saw the Messenger of Allah "Allah's blessing and peace be upon him" in his dream, thereupon he said: He then said to me: "Are you Haitham who adorn (the recitation of) the Qur'an through (making pleasant) your voice?" I answered in the affirmative, thereupon he said: "Might Allah make good your reward."

According to a certain narration, whenever the companions of the Messenger of Allah "Allah's blessing and peace be upon him" gathered, they used to order one of them to recite aloud a Surah from the Qur'an before them. Umar used to say to Abu Musa: "Remind us of our Lord." We would then keep reciting in his presence until it would be the middle of the time of prayer, thereupon it would be said to him: "O Commander of Believers! (It is time for) prayer! (It is time for) prayer!" He would say: "Are we not in prayer?"

This is in reference to Allah's statement: "and remembrance of Allah is the greatest (thing in life) without doubt." (Al-Ankabut 45)

﴿ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who listens to a Holy Verse (being recited) from the Book of Allah Almighty, it will be a (source of) light for him on the Day of Judgement (and according to another version "and ten good deeds will be written for him")." If the reward of the listener is great, and it is the reciters who causes it, his (the reciter) becomes a partner in that reward, unless his intention is just to be seen of men and show ostentation.

CHAPTER THREE: ON THE INWARD WORKS OF RECITATION

They are ten: the first is the understanding of the original meaning of words (of the Qur'an); then the exaltation (of the Qur'an); then the heart's presence (and attentiveness in recitation); then the reflection (on the ideas and concepts which implied in the Qur'an); then the comprehension (of its significances); then releasing oneself from the obstructions of understanding; then the giving particularization (to every Holy Verse); then the impression; then the promotion; and then the freedom (from one's strength and ability).

The first is to understand well the great excellence and superiority of the words (of the Qur'an), and the favour and bounty of Allah Almighty, and His Kindness towards His creatures, as shown from His descent from His Throne of Majesty to the degree of having His speech understandable to His creatures.

Consider then How he has been kind to His creatures, through conveying the meanings of His Speech, Which is an Ancient Attribute belonging to His Nature, to the minds of His creatures, and how this Attribute is manifested to them in the form of utterance of letters and sounds, a characteristic belonging to men, since it is beyond the reach of the minds of the human beings to understand well the Attributes of Allah Almighty except by way of describing them. Had it not been for the fact that the essence of the majesty of His Speech is concealed underneath the veil of letters, surely, no throne nor earth would have stood firm on hearing His Speech, and what is between them would have vanished because of His Magnificent Authority and Great Light.

Moreover, had Allah Almighty not made Moses firm, he would not have endured to hear His Speech, just like the mount which did not abide by its place on the commencement of the manifestation of His Glory upon it, whereas it went to dust.

Furthermore, the great excellence of Allah's Speech could not be made understandable except by way of setting forth parables in proportion with the capability of the people's minds. Thus one of the Gnostics expresses this idea by saying that each letter of the Speech of Allah Almighty is in the Preserved Tablet greater and more huge than the mountain of Qaf, and if all of the angels "Peace be upon them" gather together round a single letter to move it, they would not endure it unless Israfil "Peace be upon him", the angel of the Preserved Tablet would come and raise and move it, by permission and mercy of Allah Almighty, and not by his (Israfil's) power or capacity; but it is Allah Almighty Who has given him such power, therewith He uses him.

A wise man expresses elegantly the significance of Allah's Kindness (towards His Creatures) as shown from making the meanings of His Speech constantly understandable to the minds of men, in spite of its high rank and great superiority on the one hand, and man's shortage and inferiority on the other hand. He sets for a parable, in which he does not prove short (of illustration): A sage invited one of the kings to have faith in the law brought about by the Prophets, thereupon eh asked him about many things, and he gave him answers which were beyond the reach of his understanding. On that the king said to him: "Tell me about what the Prophets might bring about: if they pretend it is not a human speech, and it is rather the Divine Speech of Allah Almighty, how should the people have power to carry it?"

The sage said: "In our opinion, when the people wanted to make the various kinds of beasts and birds understand their purposes of moving them forward or backward, their going and returning, and at the same time, observed that the beasts and birds had no mental power to understand their speech, springing from the lights of their intellects, in spite of its elegance and embellishment, and pretty structure, they (were forced to) descend to the rank at which the beasts could be able to understand, and conveyed to their minds their purposes, through sounds which they set depending upon clicking and whistling, and the sounds which nearly resembled theirs, in order that those (beasts) could be able to carry (the significances of) them.

The same is true of the people, who fail to carry the Speech of Allah Almighty in its real essence and perfect attributes. But rather they came to understand it only through such of sounds as widespread among themselves, with which they heard the wisdom, just like the sounds of clicking and whistling with which the beasts (and birds) heard from the people. Nevertheless, this does not prevent the deep significances and meanings of wisdom which are concealed in its real attribute to have the word-sounds (through which it is manifested) decked with honour and exaltation, resulting from the honour and exaltation of this wisdom. In this way, the sound-word has come to act as a body and residence for the wisdom, whereas wisdom as its breath and spirit. As well as the human bodies are honoured and cherished by virtue of the position of the spirits (which inhabit them), the word-sounds are honoured and exalted by virtue of the honour and excellence of the wisdom implied in them.

But even, the speech (of Allah) is of high position, lofty rank, compulsive authority, effective judgement in truth and falsehood. It is the fair judge and the accepted witness, which has the power to enjoin (what is right) and forbid (what is false), and the falsehood has no power to stand against the speech of wisdom, in the same way as the shade has no power to stand against the sun rays; and the human beings have no power to penetrate into the depths of wisdom, as well as their eye-sights have no power to endure the burning light of the sun, but they get of the sun light what is enough for their sights to remain effective, and for them to be guided to their needs.

Thus, the speech (of Allah) is like a king whose face is veiled (from his subjects), even though whose commands and orders are in force among them, or like the great visible sun of abundant light, but whose essence is hidden, or like the flourishing stars by which one who is misled could be guided aright. It is the key of the valuable precious treasures, and the drink of life which, whoever drinks thereof, will never die, or like the medicine of the ailments which, whoever is given some thereof, will never be patient. This, which the sage has mentioned, is a brief explanation of the way of making the meaning of the speech understandable (to men); and what is beyond that is not fitting for the science of practical religion, and thus one should be satisfied only with that.

The second is to exalt the Producer of Speech. The reciter, at the beginning of his recitation, should bring in his heart the great Magnificence and Majesty of the Producer of Speech, putting in mind that what he is reciting does not belong to the human speech, on the one hand, and the fact that in the recitation of the Speech of Allah Almighty the utmost care should be taken, since Allah Almighty says in this respect: " That this is indeed a Qur'an most honourable, In a Book well-guarded, Which none shall touch but those who are clean." (Al-Waqi'ah 77:79)

﴿ إِنَّهُۥ لَقُرۡءَانٞ كَرِيمٞ ۝٧٧ فِي كِتَٰبٖ مَّكۡنُونٖ ۝٧٨ لَّا يَمَسُّهُۥٓ إِلَّا ٱلۡمُطَهَّرُونَ ۝٧٩ ﴾

As well as the visible cover and papers of the Mushaf are well-guarded from the skin and complexion of the toucher unless he is clean, so are the internal

meanings of the Qur'an, because of its power and glory, veiled from the inside of the heart of the reciter unless it gets pure and clean from any kind of abomination, and is enlightened by the light of exaltation and veneration; and as well as it is not befitting for any hand to touch the cover of the Mushaf, it is also not befitting for any tongue to recite the letters of the Qur'an, nor for any heart to attain its meanings.

For such exaltation, it was the habit of Ikrimah Ibn Abu Jahl to fall unconscious whenever he spread out the Mushaf and say: "This is the Speech of my Lord! This is the Speech of my Lord!" to be sure, to exalt the speech is also to exalt the Producer of the Speech; and one could not bring about such great magnificence of the Producer of Speech in his heart unless he thinks of His Attributes, Acts and Majesty and Glory.

If it occurs to his mind the Throne (of Authority), the heavens and the earth, and what is lying between them, such as men and jinns, animals and plants, and is well-aware of the fact that the Creator, the Sustainer, and the Cherisher One, Who has power over all of them is One, and that all of them are in the grip of His Power, wavering between His Bounty and Mercy on the one hand, and His Wrath and Punishment on the other hand, that if He bestows a blessing, it is out of His Bounty and Generosity, and if He punishes, it is by His Justice and Fairness, and that it is He Who says: "Let those be admitted to the Garden, and I have no care; and let those be admitted to the fire (of Hell), and I have no care", and this is the utmost of Magnificence and Loftiness, I say that if one thinks of all of that, he soon brings in his heart the exaltation of the Producer of Speech, and then the exaltation of the Speech itself.

The third pertains to the presence (and attentiveness) of the heart, and freeing oneself from any innermost talks. In comment on Allah's saying: "O Yahya! take hold of the Book with might" (Maryam 12)

﴿ يَـٰيَحْيَىٰ خُذِ ٱلْكِتَـٰبَ بِقُوَّةٍ ﴾

It is said that it means with serious effort and endeavour. To take it with serious effort is to devote oneself wholeheartedly to it on reciting it, with his attention diverted entirely to it from anything else. It was said to one of those (learned men): "do you talk to yourself with anything while you are reciting the Qur'an?" he said: "Is there anything dearer to me than the Holy Qur'an so that I would talk to myself with?" it was one of the ancient righteous men that whenever he recited a Holy Verse in which his heart was not attentively present, he would repeat it.

However, this state is developed from the previous one, i.e. the exaltation (of the Speech as well as of the Producer of the Speech). He who exalts the speech which he is reciting rejoices of it, and feels its companionship, and becomes not heedless of it. The Holy Qur'an has that thing with which the reciter becomes affable, but if the reciter is fitting for it: how then should he seek the companionship with any other thoughts or ideas, seeing that (while he

is reciting the Qur'an) he is in an enjoyment, which has such of landscapes and views as by which he is occupied from looking at anything else?

It is said that the Qur'an is full of squares, gardens, closets, bridals, preludes, meadows and stores: the (Surahs which begin with the letters) Alif Lam Mim are the squares of the Qur'an; the (Surahs which begin with the letters) Alif Lam Ra' are the gardens of the Qur'an; the (Surahs which begin with the letter) Ha are the closets of the Qur'an; the (Surahs which begin with) Tasbih are the bridals of the Qur'an; the (Surahs which begin with the letters) Ha Mim are the heavy brocades of the Qur'an; and the (Surahs of the) Mufassal are the meadows of the Qur'an; and the stores are what is beyond that. If a reciter enters its squares and picks up (the fruits) from its gardens, and then visits its closets, and watches its bridals, and puts on the heavy brocades, and then has a tour in its meadows, and then inhabits in the mansions of the stores, he will be entirely involved in all of that, by which he will be occupied from anything else, with the result that his heart will not flee away from him, nor will his attention be dispersed (among different thoughts and various ideas).

The fourth is to reflect (on the meanings of the Qur'an); and this state stands beyond the presence of the heart. However, one might not think of anything else other then the Qur'an. But at the same time, he might be satisfied with listening to the (recitation of the) Qur'an from himself, without reflecting on its meanings. But of a surety, the purpose of reading is to reflect (on the significances and meanings of what is read); and it is for this reason that the recitation in a slow, measured rhythmic tones was set pertaining to the Qur'an. that's because this manner is outwardly recitation, through which one is able to inwardly reflect on the meanings (of the Qur'an). According to Ali "Allah be pleased with him": "There is no good in a religious service, of which there is no understanding (of its religious ground), nor is there any good in a recitation in which there is no reflection (on the meanings of the Qur'an)."

If one could not manage to reflect (on the meaning of what he is reciting) except through repetition, let him repeat, unless he is (in prayer) behind an imam, for in this case, if he stops to engage himself in the reflection of (the meaning of) a certain Holy Verse and the imam moves to another Holy Verse, he will become sinful, like the one who engages himself in admiring only one word of the speech of him who talks to him, from understanding the rest of the speech. The same is true of him in case he is in the state of Tasbih during bowing (or prostration), while he engages his mind in the reflection of the meaning of a certain Holy Verse his imam has recited (during the posture of standing), for this indeed is out of the whispers (which occurs to one's mind to divert him from the prayer).

In this respect, it is narrated on the authority of Amir Ibn Abd Qais that he said: "The whispered suggestions befall me during the prayer." He was asked: "Are those connected with the affairs of this world?" he said: "To have the lances strike my body one after the other is much dearer to me than that. But my heart is always engaged in my position in front of my Lord Almighty and how could it be fitting for me to turn away?" he then regarded this thought a whispered

suggestions; and it is so as long as it diverts him from understanding what he is reciting in his prayer, and of a surety, Satan could not have power over the like of this man except through causing him to be engaged in the serious matters of his religion (even though other than that by which he is supposed to be occupied), with which he obstructs him from (being engaged in) what is better (i.e. to be well-aware of what he is reciting in his prayer). When this was related to Al-Hassan he said: "If you are truthful (in your narration) from him, no doubt, Allah has not made that with us."

It is narrated that once, the Messenger of Allah "Allah's blessing and peace be upon him" recited "In the Name of Allah, Most Gracious, Most Merciful" twenty times; and he did so for the purpose of reflecting on its meaning and significance. It is narrated on the authority of Abu Dharr that he said: One night, the Messenger of Allah "Allah's blessing and peace be upon him" stood with us (in the supererogatory night prayer) with only one Holy Verse he kept reciting, i.e. "If You do punish them, they are Your servants: if You do forgive them, You are the Exalted in power, the Wise." (Al-Ma'idah 118)

﴿ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾ ﴾

One night, Tamim Ad-Dari stood (for the night supererogatory prayer) only with the following Holy Verse: "What! do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds, that equal will be their life and their death? Ill is the judgment that they make." (Al-Jathiyah 21)

﴿ أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ﴿٢١﴾ ﴾

Sa'id Ibn Jubair stood one night (for supererogatory prayer) with the following Holy Verse which eh kept reciting: "And O you in sin! get you apart this Day!" (Ya Sin 59)

﴿ وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾ ﴾

One of those (learned men) said: "It happens that I inaugurate (the recitation of) a Surah, thereupon some (of its meanings) that I observe in it stops me from finishing from it until dawn rises." According to another one: "I expect no reward (for me) for a Holy Verse which I could not understand its meaning, and in which my heart is not present." It is narrated from Abu Sulaiman Ad-Darani that he said: "I recite a Holy Verse in a slow, measured rhythmic tones, and remain in the state of reflecting on its meanings for four or even five nights, and had I not stopped from thinking of it, I would not have left it to another one."

It is narrated from one of the early men that he remained in the state of reciting the Surah of Hud repeatedly for six months, during which he did not cease to reflect on its (meanings and connotations). One of the Gnostics said: "I have a weekly (reading of the whole Qur'an to its) conclusion, a monthly (reading

of it entirely to its) conclusion, a yearly (reading of it entirely to its) conclusion, and a (reading of the Holy Qur'an from its beginning to its) conclusion, from which I have not finished for thirty years." Those differ in length according to the degree of his reflection and investigation in it. this man also said: "I placed myself in the position of the hirelings, according to which, I have a daily work, a weekly work, a monthly work, and a yearly work."

The fifth is the comprehension. It is to try to grasp, from each Holy Verse, what is relevant to it. however, the Holy Qur'an includes the Attributes and Acts of Allah Almighty, the states of the Prophets and Messengers "Peace be upon them", the states of those who belied them, and how they were ruined, the commands and admonitions of Allah, the Garden and the fire (of Hell).

The Attributes of Allah Almighty are mentioned in such Holy Verses as His Almighty's statement: "there is nothing whatever like unto Him, and He is the One that hears and sees (all things)." (Ash-Shura 11)

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾

And: " Allah is He, than Whom there is no other god; the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him." (Al-Hashr 23)

﴿ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ
سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴾

Let one then consider the meanings of those words and attributes, in order that their mysteries might be revealed to him, for indeed, underneath them there lie buried meanings and concepts which are not disclosed but to those given success (by Allah).

To this idea did Ali Ibn Abu Talib "Allah be pleased with him" referred in his statement: the Messenger of Allah "Allah's blessing and peace be upon him" did not favour me with anything private which he concealed from the people, unless one of Allah's servants is given a special faculty of comprehension in His Book." So, let one be eager to seek this faculty of comprehension. Ibn Mas'ud said: "He, who likes to get the knowledge of the foremost and the last, let him seek it in the Holy Qur'an. The greatest knowledge which is implied in the Qur'an are included under Allah's Names and Attributes, for most of the people do not comprehend of them but what is within the limits of their understanding, without penetrating into their depths.

His Acts are referred to in His mentioning the creation of both the heavens and the earth, and all things created by Allah Almighty. Let the reciter understand from them the Attribute and Majesty of Allah Almighty, since the act always indicates to its doer, in the sense that its greatness attests His greatness. So, let him witness, in his mind, the Doer independent from the act itself, for he who knows the truth should see it in everything round him, since

everything comes from Him, and inevitably should return to Him, and is done by Him, and for Him. He then is assuredly the entirety; and he who does not see Him in all that he sees does not, in fact, know Him (as he should be known); and he who knows Him (as He should be known) should come to perceive that everything, barring Allah Almighty, is nothing, and that "Everything should inevitably perish barring His Own Countenance" (Al-Qasas 88)

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ ﴿٨٨﴾ ﴾

It is not that everything (that exists) will become nothing in the next state (of life), but it is nothing at that time, in case one considers His Own Self as He is , unless he considers his existence as he is really existent, by Virtue and Power of Allah Almighty, and thus, his existence, as viewed from the perspective of its being dependent (upon Him) is constant, whereas it is nothing when it is viewed from the perspective of its being independent from Him; and this is one of the principles of the Science of Revelation.

For this reason, if the reciter reads Allah's saying: "Do you then see? The (human Seed) that you throw out, Is it you who create it, or are We the Creators? See you the seed that you sow in the ground? Is it you that cause it to grow, or are We the Cause?... See you the water which you drink? Do you bring it Down (in rain) from the Cloud, or do We?... See you the Fire which you kindle? Is it you who grow the tree which feeds the fire, or do We grow it?" (Al-Waqi'ah 58:59, 63:64, 68:69, 71:72)

﴿ أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ﴿٥٩﴾ نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾ لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾ ﴾

He should not then restrict his view to the semen, the seeds, the water and the fire. But rather, let him consider the semen which is a drop of similar particles, and think of its division and turning into flesh, bones, veins and nerves, and the way the different organs and parts of the body are formed, from the head, hands, legs, liver, heart, etc, and the noble characteristics which appear in that, like hearing, seeing, and thinking, and to the blameworthy characteristics which appear in it, such as the anger, the lust, the arrogance, the ignorance, the belying, and disputation, as shown from the statement of Allah Almighty: " Does not man see that it is We Who created him from sperm? Yet behold! He (stands forth) as an open disputer!" (Ya Sin 77)

﴿ أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ ﴾

Let man then consider those marvels, in order to promote therefrom to the

most awe-inspiring of all marvels, i.e. this Attribute from which there have sprung those marvels. However, through his vision of the (objects of) making, he sees the Maker.

As far as the states of the Prophets and Messengers "Peace be upon them" are concerned, if man learns from them how those Prophets were belied and punished and how some of them were killed (by their peoples), he will then understand Allah's Attribute of Independence, i.e. how Allah Almighty is free of want, and is not in need for the Messengers on the one hand, and those to whom they were sent on the other hand, in the sense that if all of them were ruined, this would have no effect on aught of His Dominion. Furthermore, if he learns how they were helped to emerge victorious at the end of their journey, he then will understand Allah's Absolute Power and Will to support the truth (to prevail over falsehood).

As for the states of these who gave lie to their Messengers and Prophets, such as the Ad and Thamud (peoples), and how it had turned against them (as reprisal for their wickedness), let one understand from that to entertain the fear of Allah's onslaught and wrath, and let his portion of that be to take it into consideration, in the sense that if he proves heedless, or behaves impolitely, on the basis of being deceived by Allah's respite to him, Allah's wrath then might seize him, and His decision is executed upon him.

Therefore, if he hears (from the Qur'an) the description of both the Garden and the fire (of Hell), in addition to what is implied in the Holy Qur'an, by no means could his understanding from that be surveyed because it is infinite, and every servant understands only in proportion to what he has been provided with: " there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record clear (to those who can read)." (Al-An'am 59)

﴿ وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾ ﴾

“Say: "If the ocean were ink (wherewith to write out) the words of my Lord. Sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."" (Al-Kahf 109)

﴿ قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾ ﴾

For this reason, Ali "Allah be pleased with him" said:" If I willed, I could (write as much papers as is sufficient for the) load of seventy camels in the interpretation of only the Opening of the Book."

The main purpose of what we have mentioned is to draw the attention to the way of making (the meanings of Allah's Speech) understandable (to the people) in order to open the gate to it. But there is no hope to survey the whole entirety of it. He who has not even the least degree of understanding in the Qur'an, will be included under those in connection with whom Allah Almighty says: " And among them are men who listen to you, but in the end, when they go out from you, they say to those who have received knowledge, "What is it he said just

then?" Such are men whose hearts Allah has sealed, and who follow their own lusts." (Muhammad 16)

﴿ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰٓ إِذَا خَرَجُوا۟ مِنْ عِندِكَ قَالُوا۟ لِلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مَاذَا قَالَ ءَانِفًا ۚ أُو۟لَـٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ﴿١٦﴾ ﴾

The seal intended here is that which obstructs the understanding, as we shall mention latter in our talk about the obstructions of understanding. It is said that the follower of the path does not become as such until he finds in the Qur'an all that he seeks after, and learns from it how to distinguish the incomplete from the surplus, and is independent with the Friend and Protector (i.e. Allah Almighty) from the servants.

The sixth is to release oneself from the obstructions of understanding, for indeed, most people are hindered from understanding the meanings of the Holy Qur'an for certain causes, and veils Satan let fall upon their hearts, which made the marvels of the mysteries of the meanings of the Qur'an abstruse to them. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had the devils not been roaming round the hearts of mankind, surely, they would have been able to see the invisible dominion (of Allah Almighty)"; and of a surety, the meanings of the Qur'an constitute a part of this invisible dominion; and also everything that is beyond the limit of the five senses, and becomes imperceptible but through the light of the sharp insight constitute a part of the invisible dominion.

However, the veils which obstructs one from understanding are four:

1- **The first** is to have one's attention wholly diverted to the way of pronunciation and utterance of the letters; and this is caused by a devil who is entrusted to the reciters, in order to divert them from understanding the meanings of the Speech of Allah Almighty. This devil keeps inciting him to repeat every letter, giving him the false impression that he has not pronounced it as it should be. In this way, his (the reciter's) reflection is reduced only to the pronunciation of the letters: how then should the meanings (and mysteries) be disclosed to him? However, he who surrenders to this kind of confusion becomes the greatest laughingstock of the devil.

2- **The second** is to be no more than an imitative of a certain doctrine or opinion which he heard by way of tradition, in which he becomes strictly rigid, and to which he turns to be radically enthusiast, only by way of following the hearsay, and not by way of thought and observation to attain it. this person is bounded by his dogma from going beyond it, and thus nothing could then occur to his mind other than what he believes, for his sight is restricted to his hearsay. If a lightning shines afar enough for one of the meanings to appear, which is different from his hearsay, the devil of imitation then will make assault against him saying: "How should this meaning occur to your mind, seeing that it is different from the dogma of your forefathers?" this leads him to think that this (which occurs to his mind) is but a conceit from Satan, from which he keeps himself far and of which he becomes cautious.

In connection with the like of that, the Sufis say that 'the knowledge is a veil',

meaning with knowledge the dogmas in which most people have persisted, by way of imitation, or because of dialectical arguments revised by the doctrine-fanatics and thrown away to them. But how should the real knowledge, which is the Revelation and Contemplation with the help of the light of the sharp insight, be a veil, seeing that it is the farthest point which one might expect to reach in his seeking?

This imitation might be invalid and thus it is an obstruction (from understanding), just as the one thinks of the concept of 'Istiwa' on the Throne as being the well-establishment; and if it is occurs to his mind, for example, that the Holy One is He, Who should be deemed far beyond all of what is possible for His creatures, his imitation will not enable him to have this concept reside in his mind, even though had it resided in his mind, he would have been drawn to a second and then a third disclosure, and so on. But soon he hastens to avert that from his mind, on the basis of its contradiction with his invalid imitation. On the other hand, the imitation might be valid, but at the same time, it also obstructs him from understanding and disclosure, for the truth which it is incumbent upon the people to believe in is of various degrees and ranks, as well as it has an outward surface and inward depth; and it is known that the disposition's inflexible persistence in the outward surface hinders it from delving into the inward depth, as we have mentioned in the difference between the exoteric and esoteric sciences in the Book of the Principles of the Creeds.

3- The third is that one might be persistent in committing a sin, (importunate in showing arrogance and haughtiness, or is given to the trial of desire for (the material benefits of) this world, to which he submits. Of a surety, this is the direct cause of the darkness and rust which is accumulated on the heart; and it is like the dirt on a mirror, which hinders the pure truth to appear clearly in it. It is the greatest veil of the heart, which prevails over the majority of the people. The more the lusts and desires are accumulated, the more the meanings of the words (of the Qur'an) becomes abstruse; and the lighter the burdens of this world become in the heart, the clearer the meanings of the words in it turn to be. The heart is like the mirror, the desires and lusts are like the rust, and the meanings of the words of the Qur'an are like the pictures which are visible in the mirror, and the heart-discipline to alleviate it of the desires and lusts is like the polishing of the mirror in order to become more transparent.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If my people show high esteem to both Dirham and Dinar (i.e. have great fondness of money on the expense of religion), they will then be deprived of the reverence of Islam; and if they cease to enjoin what is good and forbid what is evil, they will be forbidden the bless of the Divine Revelation." In comment on it, Al-Fudail says that it means they will be forbidden the faculty of understanding the meanings and significances of the Holy Qur'an. Allah Almighty stipulates the condition of turning to Him on understanding and admonishing when He says: "To be observed and commemorated by every devotee turning (to Allah)." (Qaf 8)

﴿ تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ٨ ﴾

He Almighty further says: " He it is Who shows you His Signs, and sends down Sustenance for you from the sky: but only those receive admonition who turn (to Allah)." (Ghafir 13)

﴿ هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ١٣ ﴾

He also says in this respect: "but none will grasp the Message but men of understanding." (Al-Baqarah 269)

﴿ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ٢٦٩ ﴾

To be sure, he who gives preference to the vanities of this world over the blessings and graces of the hereafter does not belong to those endued with the faculty of understanding; and it is for this that the mysteries of the Holy Book will not be disclosed to him.

4- **the fourth** is that one might read an exoteric explanation (of the Qur'an) and have the impression that the words of the Holy Qur'an bear no meanings other than what has been handed down from Ibn Abbas and Mujahid, and others, and that what is beyond this (explanation) is an interpretation which depends upon thought (and intellectual opinion), and he who interprets the Holy Qur'an depending upon his independent reasoning and opinion should occupy his sitting place in the fire (of Hell). This is also one of the great veils (which screens understanding from men), and we shall explain in detail the notion of the interpretation depending upon thought and opinion in the fourth chapter (of this book), and that in no way does it contradicts the statement of Ali "Allah be pleased with him": "Unless a servant is given, by Allah Almighty, the faculty of understanding in the Qur'an"; and had the meaning been limited to the exoteric which is handed down, surely, there would have been no difference among the people in it.

The seventh is the particularization. It is to assume that he is the intended in each discourse in the Qur'an: if he hears a command or a forbiddance, he shall assume that it is he what is commanded or forbidden, and the same if he hears a promise or a threat; and if he hears the narrations about the earlier and the latter generations, he shall know that the purpose is not the amusement but it is to get him take consideration therewith and learn from it that for which he is in need. Of a surety, there is no story in the Qur'an, but that the context (in which it is related) bears a benefit for the Messenger of Allah "Allah's blessing and peace be upon him" and his nation, such as Allah's statement: " All that We relate to you of the stories of the Messengers, with it We make firm your heart: in them there comes to you the Truth, as well as an exhortation and a message of remembrance to those who believe." (Hud 120)

﴿ وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ١٢٠ ﴾

Let the servant further assume that Allah Almighty makes firm his heart with

such of narrations as He relates of the states of the Prophets and Messengers, their patience against such of harm as they received (from their peoples), and their constant firmness in the religion, in expectation for the Help of Allah Almighty. How should he not assume that, seeing that the Qur'an which was revealed unto the Messenger of Allah "Allah's blessing and peace be upon him" was not uniquely particular to the Messenger of Allah "Allah's blessing and peace be upon him", but it is (a source of) healing, guidance, mercy and light to all of the worlds?

For this reason, Allah Almighty commands all the creatures to appreciate the blessing of (sending) this Book as shown from His saying: "but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well-acquainted with all things." (Al-Baqarah 231)

﴿ وَلَا تَتَّخِذُوٓاْ ءَايَٰتِ ٱللَّهِ هُزُوٗاۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ وَمَآ أَنزَلَ عَلَيۡكُم مِّنَ ٱلۡكِتَٰبِ وَٱلۡحِكۡمَةِ يَعِظُكُم بِهِۦۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمٞ ﴾

He further says: "We have revealed for you (O men!) A Book in which is a Message for you: will you not then understand?" (Al-Anbiya 10)

﴿ لَقَدۡ أَنزَلۡنَآ إِلَيۡكُمۡ كِتَٰبٗا فِيهِ ذِكۡرُكُمۡۚ أَفَلَا تَعۡقِلُونَ ﴾

"And We have sent down unto you (also) the Message; that you may explain clearly to men what is sent for them, and that they may give thought." (An-Nahl 44)

﴿ بِٱلۡبَيِّنَٰتِ وَٱلزُّبُرِۗ وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيۡهِمۡ وَلَعَلَّهُمۡ يَتَفَكَّرُونَ ﴾

"Thus does Allah set forth for men their lessons by similitudes." (Muhammad 3)

﴿ كَذَٰلِكَ يَضۡرِبُ ٱللَّهُ لِلنَّاسِ أَمۡثَٰلَهُمۡ ﴾

"And follow the Best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden while you perceive not!" (Az-Zumar 55)

﴿ وَٱتَّبِعُوٓاْ أَحۡسَنَ مَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُم مِّن قَبۡلِ أَن يَأۡتِيَكُمُ ٱلۡعَذَابُ بَغۡتَةٗ وَأَنتُمۡ لَا تَشۡعُرُونَ ﴾

"These are clear evidences to men, and a Guidance and Mercy to those of assured Faith." (Al-Jathiyah 20)

﴿ هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ وَهُدٗى وَرَحۡمَةٞ لِّقَوۡمٖ يُوقِنُونَ ﴾

"Here is a plain statement to men, a guidance and instruction to those who fear Allah!" (Al Imran 138)

﴿ هَٰذَا بَيَانٞ لِّلنَّاسِ وَهُدٗى وَمَوۡعِظَةٞ لِّلۡمُتَّقِينَ ﴾

If all of the men (and also jinns) are addressed by His Speech, then, it is more fitting that everyone should be included. As long as this certain reciter is

intended, let not him be concerned but with himself, and not with the other people, and rather let him assume that it is he that is intended (and addressed). Allah Almighty says: "this Qur'an has been revealed to me by inspiration, that I may warn you and all whom it reaches." (Al-An'am 19)

﴿ وَأُوحِيَ إِلَيَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ ﴿١٩﴾ ﴾

According to Muhammad Ibn Ka'b Al-Qurzhi: "Whomever the Qur'an has reached seems as if Allah Almighty has addressed him." Having assumed that, let the reciter then not take the study of the Qur'an as his main job, but rather, let him recite it in the same way as a servant reads the book of his master and lord who has written it to him in order to consider it, and act upon what it contains.

For this reason, one of the learned men said: "This Qur'an is but messages which have come to us from our Lord Almighty, with His Covenants and Pledges perchance we might consider them during our prayers, reflect on them during our solitary services, and implement in our acts of worship and the ways of tradition which we follow." Malik Ibn Dinar used to say: "What has the Qur'an planted in your hearts o men of Qur'an? No doubt, the Qur'an is the stream of the faithful believer, in the same way as the torrent is the brook of the land." According to Qatadah: "None sits in the company of this Qur'an but that he returns either with increase or decrease." He quoted Allah's saying: " We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss." (Al-Isra' 82)

﴿ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ ﴾

The eighth pertains to the impression. It is that his heart should be influenced by different effects and impressions, in accordance with the different Holy Verses, in such a way as to entertain, according to each kind of understanding, a certain state and attention therewith his heart gets purified such as sadness, sorrow, fear, hope, etc. once his knowledge is full, the (feeling of) fear prevails over his heart in most cases, since restriction is almost common in the Holy Verses of the Qur'an. One could hardly find a Holy verse of mercy or forgiveness but that it is connected with many conditions, of which even a Gnostic might fall short, such as the saying of Allah Almighty: "But, without doubt, I am (also) He that forgives again and again", but He stipulates four conditions in order to attain such forgiveness: "to those who repent, believe, and do right, who, in fine, are ready to receive true guidance." (Ta Ha 82)

﴿ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾ ﴾

He Almighty further says: " By (the Token of) Time (through the Ages), Verily Man is in loss, Except those who have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy." (Al-Asr)

﴿ وَٱلْعَصْرِ ۝ إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْرٍ ۝ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ۝ ﴾

Here also He Almighty connects the exclusion from the loss with four conditions. But on another occasion, he stipulates only one condition to have one thing (i.e. Allah's Mercy) when He says: "for the Mercy of Allah is (always) near to those who do good." (Al-A'raf 56)

﴿ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَـٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ۝ ﴾

Verily, doing good joins all (required conditions).

This is always the case with him who goes through the Holy Qur'an from its beginning to its end. He, who understands this well is fitting for being in the state of sorrow and fear. For this reason, it is not strange from Al-Hassan to say: "By Allah! no servant who is in the habit of reciting the Holy Qur'an, out of true and sincere faith in it, but that he becomes in the state of much sadness and little joy, much weeping and little laughing, much trouble and endeavour and little comfort and idleness." According to Wuhaib Ibn Al-Ward: "We have investigated those narrations and admonitions, and behold! We've found nothing more ready to make hearts smoother and bring about sorrow then the recitation of the Qur'an, understanding its meanings, and reflecting on its significances."

The sign of one's impression by the recitation (of the Holy Qur'an) is to abide by the description implied in each recited Verse: when it is a Holy Verse of threat and forgiveness that is restricted by conditions, he shrinks out of his fear to the extent that he is about to die; and when it is a Holy Verse of liberty, and the promise of forgiveness (which is not restricted by any condition), he rejoices so much as if he is about to fly out of joy; and when it is a Holy Verse of celebrating Allah Almighty with His Attributes, Names and Acts, he lowers his head out of humility and submission to His Glory and Majesty, and feeling of His Greatness and Magnificence; and when it is a Holy Verse in which the unbelievers mention what is not consonant with the Majesty of Allah Almighty, like their ascribing a son and a consort to Allah Almighty, he lowers his voice, and is retired in himself out of shyness of the wickedness of their statement; and when it is a Holy Verse which describes the Garden, he is aroused inwardly out of longing for it; and when it is a Holy Verse which describes the fire (of Hell), he trembles and shivers out of fear of it.

(It is narrated by Al-Bukhari, Abu Dawud and others on the authority of) Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Recite to me the Surah of Women." He said: "Should I recite it to you even though it has been revealed to you?" he said: "I like to listen to it from someone else other than me." He said: I went on reciting, and when I came to Allah's Saying: "How then if We brought from each People a witness, and We brought you as a witness against these People" (An-Nisa 41)

﴿ فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴾

I rose up my head, and behold! The eyes of the Messenger of Allah "Allah's blessing and peace be upon him" were overflowing with tears. He said to him: "Now, stop, this is enough!" this is because the contemplation of this very state absorbed his heart entirely.

From amongst those who feared, there were those who fell unconscious on the Holy Verses of threats, as well as those who died on hearing such Holy Verses. However, such states as one entertains makes him more than a narrator (of the speech). If one, for example, recites (Allah's saying): "if I were to disobey my Lord, I should myself fear the Penalty of a Great Day (to come)" (Yunus 15)

﴿ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴾

And does not entertain the feeling of fear, he will be no more than a speech-narrator; and if he recites (Allah's saying): "Our Lord! In You do we trust, and to You do we turn in repentance: to You is (our) final Goal" (Al-Mumtahanah 4)

﴿ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴾

And is not in the habit of putting his trust in Allah Almighty, or turning to Him (in repentance), he also will be no more than a speech-narrator; and if he recites (Allah's saying): "We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah" (Ibrahim 12)

﴿ وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴾

Let him be in the state of showing patience or at least let him be determined on showing it until he tastes the sweetness of recitation.

But if he does not experience those characteristics, nor does his heart waver between those different states, he will have no portion from his recitation more than the movement of his tongue, accompanied by an evident curse against himself as shown from the statement of Allah Almighty: "The curse of Allah is on the wrong-doers" (Al-A'raf 44)

﴿ أَن لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴾

And: "Grievously odious is it in the sight of Allah that you say that which you do not" (As-Saff 3)

﴿ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ﴾

And: "yet they heed not and they turn away" (Al-Anbiya 1)

﴿ ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ ﴾

And: "Therefore shun those who turn away from Our Message and desire nothing but the life of this world" (An-Najm 29)

﴿ فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴾

And: "and those who do not desist are (indeed) doing wrong" (Al-Hujurat 11)

﴿ وَمَن لَّمْ يَتُبْ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿١١﴾ ﴾

In addition to such Holy Verses, and thus he will be included in those in connection with whom Allah Almighty says: And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture" (Al-Baqarah 78)

﴿ وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَٰبَ إِلَّآ أَمَانِىَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾ ﴾

In reference to the mere recitation (with no impression), and also Allah's saying: "And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!" (Yusuf 105)

﴿ وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ ﴾

That's because the Holy Qur'an is that which makes evident those signs in the heavens and the earth; and if one passes by them without being impressed, he will have indeed turned his face away from them. For this reason it is said that if he who is not characterized by the good manners of the Qur'an recites the Qur'an, Allah Almighty calls him: "What do you have to do with My Speech, since you are turning your face away from me? Keep yourself away from My Speech unless you turn in repentance to Me."

The example of the disobedient who recites the Holy Qur'an repeatedly is like the example of the one who reads the book of the king many times daily, and although it has been written to him for the purpose of the construction of his kingdom, he (the reader) is engaged in destroying it, and limiting himself to the study of this book, and had he left this study in opposition, he might have been far from being scorned and from incurring the wrath upon himself. For this reason, it is not strange to hear Yusuf Ibn Asbat saying: "I sometimes intend to recite the Holy Qur'an, and once I remember what it contains, I entertain fear of (incurring upon myself) wrath, thereupon I turn to (Allah's) Tasbih (exaltation), and Istighfar (asking for Allah's forgiveness), ."

He who turns back from acting upon (what is contained in) the Holy Qur'an is intended by Allah's statement: " but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!" (Al Imran 187)

﴿ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ ﴾

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep reading the Holy Qur'an as long as your hearts agree with it and your skins tremble (in awe of) it, and once you feel you have dissention from it, read it no more (or according to another version, leave reading it)." Allah Almighty further says: "For Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His Signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord." (Al-Anfal 2)

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ

ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said also: "He who has the best and most pleasant voice in (his recitation of) the Qur'an is the one that if you hear him reciting, you come to know that he fears Allah Almighty." the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Qur'an to be heard from anyone more pleasant than that which is recited by him who fears Allah Almighty."

The Holy Qur'an then is intended to produce those different states and conditions in the heart, and lead to the acting upon it, otherwise, it is of no difficulty to move the tongue with its letters. For this reason, one of the reciters said: "I read the Qur'an in front of one of my sheikhs, and when I returned to read it once again, he repulsed me and said: "You have made the Qur'an (an act of) work upon me: go and recite it in front of Allah Almighty, and consider with which He commands you, and from which He forbids you."

It is with this that the companions "Allah be pleased with them" were engaged in all of their states and works. When the Messenger of Allah "Allah's blessing and peace be upon him" died, there were nearly twenty thousand holy companions, of whom only six were reported to have kept the Qur'an entirely by heart, and even of those six, there was different about two; and the majority of the companions were in the habit of keeping many Surahs from the Qur'an. Only those endued with knowledge among them kept by heart (such long Surahs as) Al-Baqarah and Al-An'am. When one of them came to learn the Holy Qur'an, he came to Allah's statement: "And he who does even an atom's weight of good will see it; and he who does even an atom's weight of evil will see it" (Az-Zalzalah 7:8)

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ﴾

He said: "This is enough for me" and then he turned away. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily the man turned away while having religious understanding."

Such state as Allah Almighty bestows upon the heart of the faithful believer following his understanding of a certain Holy Verse is of great benefit, whereas only the movement of the tongue with no understanding is of no significance. Moreover, the reciter who reads only with his tongue, and rather turns back from acting upon what he is reading is intended by Allah's saying: "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment." (Ta Ha 124)

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ﴾

And (in the same Surah): "(Allah) will say: "Thus did you, when Our Signs came unto you, disregard them: so wilt you, this day, be disregarded"" (126)

﴿ قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾ ﴾

I.e. you left them, and heeded them not, and dealt with them slightly. To be sure, he who is neglectful of anything is said to have forgotten it.

To recite the Holy Qur'an as it should be, the tongue, mind and heart should share in it: the portion of the tongue is to utter the letters correctly; the portion of the mind is to interpret the meanings (of what is recited); and the portion of the heart is to receive admonition and be impressed by desisting (from doing what is shameful), and hastening to implement the orders (of Allah Almighty). The tongue recites (in a slow, measured rhythmic tones), the mind interprets (what is read), and the heart receives admonition.

The ninth pertains to promotion. It is to promote to such a degree as to hear the Speech from Allah Almighty, and not from himself. It is well-known that the recitation is of three degrees, the least of which is that in which a servant assumes he is reciting it unto Allah Almighty, as standing in front of Him, whereas He Almighty is looking at him and listening to his reading; and with that assumption, he becomes in the state of begging, flattering, imploring, invoking, supplicating Him. The second is that he witness with his heart as if Allah Almighty sees him, talks to him with His Kindness and has private discourse with Him with His Beneficence and Benevolence, and his station should make him in the state of shyness, exaltation, paying attention and understanding. The third degree is that the reader should see the Producer of speech in the speech, and the attributes in the words; and this requires him not to divert his attention to himself, nor to his recitation, nor to the relation of beneficence to him, as He is his Benefactor: on the contrary, let himself be wholeheartedly devoted to the Producer of Speech, and his though be concentrated on Him, as if he is involved in the contemplation of Him apart from anyone or anything else. That is, however, the degree of the nearest devotees (of Allah Almighty), and that which ranks second to it is the degree of those of the Right Hand; and the degrees of the heedless are other than that.

Of the highest degree, Ja'far Ibn Muhammad As-Sadiq tells: "By Allah! Allah Almighty manifests His Glory to His creatures in His Speech, even though they see not." Being asked about such a state as befell him in prayer and caused him to fall unconscious and then he recovered, he said: "I kept repeating the Holy Verse upon my heart until I heard it from its Producer, thereupon my body did not stand firm for contemplating His Power." It is in such degree that the sweetness and pleasure of the private discourse (one has with Allah Almighty) becomes very great.

For this reason, one of the wise men said: "I read the Qur'an and entertain no sweetness in it until I recited it in the very way as if I was hearing it from the Messenger of Allah "Allah's blessing and peace be upon him" as reciting to his companions. Then, I was raised up to a higher station above it, in which I recited it as if I was hearing it from Gabriel "Peace be upon him" as dictating it to the Messenger of Allah "Allah's blessing and peace be upon him". Then, Allah

Almighty raised me up to a higher station, in which it seems as if I hear it from its Producer (i.e. Allah Almighty), thereupon I come to entertain a sweetness and bliss in it which I could not endure to leave."

Both Uthman and Hudhaifah "Allah be pleased with them" said: "If the hearts get purified, they surely will not get their satiety from reading the Qur'an." They said so because by their purification, the hearts promote to the contemplation of the Producer of Speech in the Speech itself. To this idea Thabit Al-Bunani referred in his statement: "I endeavoured to recite the Qur'an for twenty years, and have been blessed with it for another twenty years." By contemplating the Producer of Speech apart from anyone and anything else, the servant complies with the command of Allah Almighty: " Hasten you then (at once) to Allah" (Adh-Dhariyat 50)

﴿ فَفِرُّوٓاْ إِلَى ٱللَّهِ ﴾

And: "And make not another an object of worship with Allah." (Adh-Dhariyat 51)

﴿ وَلَا تَجْعَلُواْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ﴾

Therefore, he who does not see Him in all things has, indeed, seen anything other than Him; and if a servant diverts his attention to anything other than Him, will have ascribed implicitly partners to Allah (in worship) no matter hidden it might be, for indeed, the pure and mere Allah's Oneness (monotheism) is that one should not see anyone or anything other than Allah Almighty in all things.

The tenth pertains to freedom. I meant by it that one should free himself from his might and power, and turning to himself with contentment and self-justification. If he recites, for example, the Holy Verses which appreciate and give good promise to the good righteous people, he should not see himself therein, but he rather should see therein the true and sincere believers who are certain of faith, and have the expectation that Allah Almighty should join him with them; and if he recites the Holy Verses which tell about (Allah's) Wrath and criticizing the disobedient and neglectful, he should see himself therein, and assume that he is the addressee, in awe and fear. For this reason, Ibn Umar used to say (by way of supplication): "O Allah! I ask for Your Forgiveness for my injustice and ungratefulness." When he was asked about that: "As for the injustice (its reason might be known): what then is the reason for ungratefulness?" he recited Allah's saying: "Verily, man is given up to injustice and ingratitude." (Ibrahim 34)

﴿ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ﴾

It was said to Yusuf Ibn Asbat: "With which supplication do you supplicate Allah when you recite the Qur'an?" he said: "With which should I supplicate? I ask for Allah's Forgiveness for my indulgence seventy times."

When one, during his recitation (of the Qur'an) sees himself in the state of indulgence and negligence, this vision of him will be a means of his nearness.

That's because if one sees how far he is from being close (to the Presence of Allah Almighty), the feeling of fear will gradually enter into him until it drives him to a closer degree of nearness, in contrast to him who sees how close he is, even though he is far (from the Presence of Allah), whereas he might be deceived by feeling of safety which draws him to a farther degree of remoteness. If one is in the habit of seeing himself with the eye of contentment, he will be veiled with himself. But once he transcends the stage of turning to himself to a state in which he sees none but Allah Almighty in his recitation, the mystery of the invisible dominion will be disclosed to him.

It is narrated that Abu Sulaiman Ad-Darani said: Ibn Thawban promised one of his brothers to come to break his fasting with him, but he delayed to come to him until the dawn rose. In the next morning, his brother met him and said to him: "You promised me to come to break fasting with me, and you broke your promise (what is the reason?)" he said: "Had it not been for my appointment with you I would not have told you about what had detained me from you. Anyway, when I offered the Isha' prayer I said (to myself): "Let me offer the Witr prayer before I come to you, for I do not feel safe that the calamity of death might befall me." When I was in the state of supplication during the Witr prayer, I was raised up to a green meadow, full of various kinds of flowers from the Garden. I kept looking at them until the morning came upon me."

To be sure, those revelations are not attained unless one is set free from the restrictions of his own self, and from turning to it and to its desires and passions. Then, those revelations are given particularity in accordance with the particular states of the revealed one: whereas he recites the Holy Verses of hope, and the state of rejoicing prevails over him, the picture of the Garden is disclosed to him in such a way as if he sees it with his own eyes, and whereas the state of fear prevails over him, the fire (of Hell) is disclosed to him in such a way as if he sees the various kinds of its torment. That's because the Speech of Allah Almighty includes the easy lenient as well as the severe difficult, that which gives hope, and that which causes fear, in accordance with His Attributes, which imply mercy, kindness, as well as vengeance and onslaught; and in accordance with what the words and attributes reveal, one turns in different states from one to another, and in proportion to each state, he gets ready for being revealed by a certain thing which is fitting for and close to it. that's because it is impossible for the listener to remain on one state, seeing that what is heard is of different parts, in which there is the speech of the Pleased, that of the Angry, that of the Benefactor, and that of the Revenger, that of the Compeller Exalted in Might and Power Who has no care, and that of a Compassionate Merciful, Who neglects naught.

CHAPTER FOUR:

ON THE UNDERSTANDING AND INTERPRETATION OF THE QUR'AN DEPENDING UPON ONE'S MIND AND NOT BY WAY OF TRANSMISSION

Perhaps, you might say: "In the previous (chapter) you've made seriously critical the matter of understanding the mysteries of the Holy Qur'an, and such of

its abstruse meanings as are disclosed to the masters of pure hearts: how should it be desirable, since the Messenger of Allah "Allah's blessing and peace be upon him" said: 'He, who interprets the Qur'an just depending upon his own opinion, let him occupy his sitting place in the fire (of Hell)'? furthermore, those of knowledge, with their way of explanation of the external meanings, dispraised a group of those who have been ascribed to Sufism, who proved neglectful in interpreting some words in the Qur'an differently from what has been handed down in this respect from Ibn Abbas and the other commentators, and rather went as far as to attribute them to infidelity and disbelief. If this which the exegetes have said is true, then, what is the significance of the understanding of the Holy Qur'an other than to preserve its explanation? On the other hand, if it is not true, what is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "He, who interprets the Qur'an just depending upon his own opinion, let him occupy his sitting place in the fire (of Hell)"?"

It should be known to you that he who claims that the Holy Qur'an has no meaning beyond what is shown from the apparent explanation (of words), indeed, tells about himself, and of a surety, he is true about himself. But he is not true in his judgement of reducing all of the people to his limited degree. That's because it is attested, from the narrations and traditions, that the meanings of the Qur'an are open to those endued with understanding. Ali "Allah be pleased with him" said: "Unless Allah Almighty bestows upon one of His servants a faculty of understanding in the Qur'an." If this is nothing beyond the external meaning that is handed down, what then will this intended understanding be? the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the Holy Qur'an has external as well as internal (meanings), an ending as well as a beginning." This tradition is also narrated on the authority of Ibn Mas'ud, with whom it ends up, and of course, he is one of those endued with the knowledge of interpretation.

What then is the significance of the external and internal (meanings), the ending and the beginning? Ali "Allah be pleased with him" said:" If I willed, I could (write as much papers as is sufficient for the) load of seventy camels in the interpretation of only the Opening of the Book." What is the significance of that, seeing that the explanation of its external meanings is very short? According to Abu Ad-Darda': "One will not have the faculty of understanding in the Qur'an unless he (is able to) interpret it in different ways."

According to a learned man: "Every Holy Verse (in the Qur'an) has as many as sixty thousand (points of) understanding, and what remains beyond that is much more." According to another: "The Qur'an has as many as seventy-seven thousand and two hundred items of knowledge, since every word (in it) stands for an independent (kind of) knowledge." However, this number is multiplied four times, on the basis of the fact that each word has an external as well as internal (meaning), an ending as well as a beginning. Ali "Allah be pleased with him" said:" If I willed, I could (write as much papers as is sufficient for the) load of seventy camels in the interpretation of only the Opening of the Book." the

Messenger of Allah "Allah's blessing and peace be upon him" did not repeat "In the Name of Allah, Most Gracious, Most Merciful" twenty times but to consider its internal meanings, otherwise, the explanation of its external meanings is very clear, and not in need of being repeated as such. according to Ibn Mas'ud "Allah be pleased with him": "He, who likes to obtain the knowledge of the foremost as well as the last generations, let him consider the Qur'an." Of a surety, this could not be attained only depending upon the explanation of the external meanings.

In brief, all branches of knowledge are implied in Allah's Acts and Attributes, and the Qur'an contains an explanation of Allah's Acts and Attributes; and those branches of knowledge are infinite. The Qur'an implies only a reference to their main points. The stations of going deep into their details are different in accordance with the different degrees of understanding the Qur'an, and the explanation of its external meanings only gives reference to that. Moreover, such of theories and intellectual matters as have been too problematic and difficult to understand, in which the people are different, have symbols and significations in the Holy Qur'an, which none but those endued with understanding could perceive. The explanation of its apparent meaning and the analysis of its words then are not sufficient in this matter. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Engage yourselves in reading the Holy Qur'an, and seeking after what is strange in it."

(It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him") said according to Ali "Allah be pleased with him": "By Him, Who has sent me with the truth: the people of my nation will disperse from the origin of their religion into seventy-two factions, all of which will be straying and misleading, calling to the fire (of Hell). When it is time of that, abide by the Book of Allah Almighty, in which there is the news of those who were before you, as well as of those who will come after you, and the decisive judgement between you. Such of the tyrants among you as oppose it have been broken and destroyed by Allah Almighty; and he who seeks knowledge in anything else other than it will be misled by Allah Almighty. It is Allah's strong rope, instructive light, and beneficial healing. It is a protection for him who holds fast by it, and a salvation to such as follows (and acts upon) it. it never waves so that it needs to be set right, nor does it swerve so that it needs to be made upright, nor do its miracles vanish, nor does it become exhausted by being repeated so much."

According to the narration of Hudhaifah, when the Messenger of Allah "Allah's blessing and peace be upon him" told him about the differences and disputes (among the nation) after his death, he said: I asked him: "O Messenger of Allah! What do you command me to do if I join this time?" he said: "Learn the Book of Allah Almighty and act upon what it contains: for indeed, it is the way-out of that." I repeated the same question to him thrice, and he answered me thrice: "Learn the Book of Allah Almighty, and act upon what it contains, for salvation lies in it." according to Ali "Allah be pleased with him": "He, who

understands well the Holy Qur'an, becomes able to interpret therewith all kinds of knowledge." This statement of him reveals that in the Qur'an there is reference to the main points of all kinds of knowledge.

In his comment on the statement of Allah Almighty: " He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding" (Al-Baqarah 269)

﴿وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾﴾

Ibn Abbas "Allah be pleased with both" said: "He refers to the faculty of understanding in the Qur'an." Allah Almighty further says: " To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge" (Al-Anbiya 79)

﴿ فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ﴾

"He names that which both were given 'knowledge and wisdom', whereas he gives the name of 'understanding' in particular to that which was unique to Solomon, to which he made sense, and makes it prior to both wisdom and knowledge.

All those matters give evidence to the fact that in the understanding of the meanings of the Holy Qur'an, there is great immensity and extensive flexibility, and that such of the explanation of its external meanings as has been handed down is not the culminating peak of attainment.

But as for the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "He, who interprets the Qur'an just depending upon his own opinion, let him occupy his sitting place in the fire (of Hell)", and his implicit forbiddance, and the statement of Abu Bakr "Allah be pleased with him": "In which land should I live, and under which sky should I shade myself if I say anything in the Holy Qur'an only depending upon my own opinion" as well as the narrations and traditions that have been handed down which forbid one to interpret the Holy Qur'an only depending upon his own opinion, it is not unlikely that they are intended either to get one restrict himself only to the handed down narrations and heard traditions, leaving thereby the attempt to make deductions and constitute independent opinions and ways of understanding; or to refer to another thing which is assuredly false, i.e. that none should speak in the Holy Qur'an, but depending only upon what he hears; and this is due to many reasons:

One is that it stipulates the condition that such should be heard from the Messenger of Allah "Allah's blessing and peace be upon him", and ascribed to him, and it is well-known that this might not happen in most cases in the Qur'an; and this means that what is said by Ibn Abbas, Ibn Mas'ud, and others should be rejected, and rather considered as interpretations depending upon their opinions, on the ground of the claim that they did not hear it from the Messenger of Allah "Allah's blessing and peace be upon him"; and this applies to all of the holy companions "Allah be pleased with them".

Another reason is that the companions and commentators themselves differed about the interpretation of some Holy Verses, in which they adopted dissimilar opinions, and there is no reasonable point of conjunction to render them adaptable, which means that hearing all of them from the Messenger of Allah "Allah's blessing and peace be upon him" is questionable; and had one of them been heard (with certainty from the Prophet), surely, the others would have been easily rejected. This showed then that each commentator interpreted the meaning with what appeared to him, just depending upon his own and independent deduction, to the extent that they, for instance, adopted seven meanings for the separate letters with which some Surahs begin, too divergent to be adaptable since there is no point of conjunction between them. It was said, for example, that "ALR" are derived from Al-Rahman (Allah, Most Gracious); and it was also said in this respect that "Alif" refers to 'Allah', "Lam" refers to 'Latif' (Allah, the Knower of the finest mysteries of all things), and "Ra" refers to 'Rahim" (Allah, Most Merciful). Many things other than that were said in this issue, to the extent that it is impossible to have a point of conjunction between all of them. How then were all of those heard (from the same source)?

The third is that the Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah for Ibn Abbas "Allah be pleased with both" saying: "O Allah! Endow him with the faculty of religious understanding, and instruct him in the (knowledge of) interpretation (of the Holy Qur'an)." If (the knowledge of) interpretation is acquired and preserved only through hearing, the same as the Divine Revelation, what then is the significance of referring to it in a particular invocation?

The fourth is that Allah Almighty says: "If they had only referred it to the Messenger or to those charged with authority among them, the proper investigators would have tested it from them (direct)." (An-Nisa 83)

﴿ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ﴾

He thus affirms the faculty of investigation to those men endued with knowledge; and it is a well-known fact that such investigation is something beyond the reach of hearing. To be sure, all the narrations which we have transmitted about the faculty of understanding the Holy Qur'an contradict this false imagination, since they make pointless the stipulation of hearing in the process of interpretation, and rather give possibility to everyone to investigate through the Holy Qur'an as much as is within the power of his mind and the limits of his faculty of understanding.

As far as forbiddance is concerned, it refers to two points:

The first point is that one sometimes might have an opinion of a certain thing, to which he inclines by his nature and passion, with the result that he comes to interpret the Qur'an in accordance with his opinion and desire, and take proofs in support of his argument; and had he not had this opinion or passion, surely, this meaning would not have appeared to him from the Holy Qur'an. This

(kind of interpretation) might be done with knowledge, such as the one who confirms his innovation with some Holy Verses from the Qur'an, even though he knows that it is not this meaning which is intended by the Holy Verse, but he confuses his opponent with it; and sometimes, it might be done with ignorance, provided that the meaning (which he derives) is probably implicit in the Holy Verse, and in this case, his understanding inclines to the point of view that agrees with his purpose, which he favours depending upon his own opinion and desire, and thus he will have interpreted (the Qur'an) depending upon his own opinion, i.e. it is his opinion which has led him to give such interpretation, and had it not been for his opinion, this side (of meaning) would not have been favoured in his sight.

At other times, one might have a right purpose, for which he seeks an evidence from the Qur'an, and takes proof in support of his claim from that which he knows to be not so intended, such as the one who calls for asking for (Allah's) forgiveness at Sahar (the last portion of the night, i.e. a short time before dawn), and proves that by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Be eager to have your Suhur (night meal which is taken a short time before dawn), since there is blessing in Suhur", under the allegation that what is intended by it is to celebrate (the Praises of Allah Almighty) at the last portion of the night, even though he knows that it is eating which is intended by it, or he who calls for striving one's utmost against the hardened heart, saying (in support of his claim): Allah Almighty says: "Go you to Pharaoh, for he has indeed transgressed all bounds" (Ta Ha 24)

﴿ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾ ﴾

Beckoning to his heart, hinting that it is that (heart) which is intended by Pharaoh.

This kind (of interpretation) might be used by some preachers for right purposes, to embellish their speech, and exhort the listeners (to pay their attentions); and of a surety, it is forbidden. But sometimes, it might be used by the Batinites (the seekers of the internal and hidden meanings) for false purposes, with the intention to change the people and convince them to adopt their false doctrine. In so doing, they interpret the Qur'an in accordance with their own opinions and doctrines, depending upon matters which they know for certain that they are not so intended.

This way is one of the reasons for which the interpretation (of the Qur'an) depending upon the opinion is forbidden. What is intended by opinion here is that false which agrees with one's passions and desires, apart from the right independent interpretation (based upon one's knowledge with the intention to attain the truth). That's because the opinion includes the right as well as the false, and what agrees with one's desires might also be given the name of opinion.

The second point is that one hastens to interpret the Holy Qur'an depending upon his understanding of the external phenomena of the Arabic language, with

no support from the heard traditions and handed down narrations pertaining to the peculiarities as well as the abstruseness and substitution of words, in addition to such (rhetorical devices as) abridgement, omission, concealment, bringing forward and backward which the Qur'an contains. He who does not base his interpretation, at first, upon the explanation of the external meanings of words (with support from the heard narrations and handed down traditions pertaining to it), and rather hastens to deduce the internal meanings just depending upon his understanding of the external phenomena of the Arabic language, falls into much more mistakes, and comes to belong to those who interpret the Qur'an with their independent reasoning. That's because hearing and transmission (of narrations and traditions) are essential to the explanation of the external meanings (of the Qur'an) at first, in order that therewith he should ward off the places in which one is more likely apt to fall into mistakes, and after that he becomes more ready to extend his faculty of understanding and deduction.

However, the peculiarities which are not understandable but through hearing (such of narrations and traditions as connected with them) are much more in the Qur'an. Let's refer to some of them as representatives of all which are alike, in order that it should be known that it is impossible to deal slightly with the explanation of the external meanings (of words) at first, and that there is no hope to attain the internal (meanings) before being well-versed in the external (meanings). He who claims to have understood the mysteries of the Qur'an without being well-versed in its external meanings is like him, who claims to have reached the front part of the house without coming upon its door, or the one who claims to have understood the purposes of the Turks from their speech even though he does not comprehend their language. To be sure, the explanation of the external meanings (of words) is like the learning of language, which is necessary for understanding.

There are several rhetorical devices whose explanation could not be attained but through hearing, such as the concision through omission and concealment like Allah's statement: " We sent the She-camel to the Thamud to open their eyes, but they proved unjust with it: We only sent the Signs by way of terror (and warning from evil)." (Al-Isra' 59)

﴿ وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُوا۟ بِهَا ﴾

It means (We sent the she-camel to them) as a sign to open their eyes, thereupon they wronged themselves by killing it. however, one whose knowledge does not go beyond the external phenomena of the Arabic language could think, from the first glance, that the she-camel itself was sighted and not blind, and will not know whether they had wronged themselves or others.

Consider also Allah's statement: “and they had been made to drink into their hearts of the Calf because of their Faithlessness." (Al-Baqarah 93)

﴿ وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ ٱلْعِجْلَ بِكُفْرِهِمْ ﴾

It means that they had been made to drink into their hearts the love of the

calf; and it goes without saying that the (word) love here has been omitted (by way of concision). Allah Almighty further says: " In that case We should have made you taste two times the portion in this life, and two times the portion in death: and moreover you would have found none to help you against Us!" (Al-Isra' 75)

﴿ إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ ﴾

Here, he means two times the portion of punishment of the living, and two times the portion of punishment of the dead; and the (word) punishment has been omitted from the sentence, and both words of life and death were substituted for living and dead in the speech, and of a surety, all of this is possible in the classical language.

Allah Almighty says too (on the tongue of the brothers of Yusuf): "'Ask the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth.'" (Yusuf 82)

﴿ وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَٰدِقُونَ ﴾

He means 'Ask the inhabitants of the town in which we were, and the riders of the caravan with which we've returned; and both inhabitants and riders have been omitted here by way of concealment. Allah Almighty also says (about the Doomed Hour of Judgement): "Heavy were its burden through the heavens and the earth." (Al-A'raf 187)

﴿ ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾

It means that (the knowledge of) it was hidden from the inhabitants of both the heavens and the earth, and the more a thing is hidden, the heavier its burden becomes. In this way, the concealment has been substituted for the heaviness of burden and the (word) inhabitants has been omitted.

He Almighty says: "And have you made it your livelihood that you should declare it false?" (Al-Waqi'ah 82)

﴿ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴾

He means that you have made the thankfulness for your livelihood that you give lie (to Allah Almighty), but he has omitted the word thankfulness. Allah Almighty says: "Our Lord! Grant us what You did promise unto us through Your Messengers" (Al Imran 194)

﴿ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ ﴾

I.e. on the tongue of Your Messengers, but the word tongue has been omitted. Allah Almighty further says: "We have indeed revealed this in the Night of Power" (Al-Qadr 1)

﴿ إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ﴾

I.e. the Holy Qur'an, to which He refers with 'this'. He says too: "until it was hidden in the veil (of Night)" (Sad 32)

﴿ حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ﴿٣٢﴾ ﴾

I.e. the sun, to which He refers with 'it'.

Allah Almighty also says: " But those who take for protectors others than Allah: "We only serve them in order that they may bring us nearer to Allah." (Az-Zumar 3)

﴿ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ ﴿٣﴾ ﴾

I.e. those (who take for protectors others than Allah) say: 'We never worship them (but to bring us much nearer to Allah). He further says: "But what has come to these people that they fail to understand a single fact? Whatever good (O man) happens to you, is from Allah; but whatever evil happens to you, is from your (own) soul." (An-Nisa 78:79)

﴿ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ
وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ﴿٧٩﴾ ﴾

He means that those people never understand even a single fact, for they say that whatever good happens to you is from Allah, and whatever evil befalls you is from your own soul; and had it so meant, it would have contradicted the statement of Allah Almighty: " Say: "All things are from Allah."" (An-Nisa 78)

﴿ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ﴿٧٨﴾ ﴾

However, the Qadarites have based their doctrine upon their notion of this holy statement.

Those peculiarities might be linguistic, such as changing the letters from their places; and in this respect, a mention might be made of the phrase: "And the Mount of Sinin" (At-Tin 3)

﴿ وَطُورِ سِينِينَ ﴿٢﴾ ﴾

I.e. 'the Mount of Sinai'; and: "Peace and salutation be upon such as Al Ya Sin!" (As-Saffat 130)

﴿ سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ﴿١٣٠﴾ ﴾

He refers to Elias or Idris (according to the recitation of Ibn Mas'ud).

From amongst those rhetorical devices, a mention might be made of the repetition which interrupts the continuous speech, such as Allah's statement: "These who call partners other than Allah follow nothing but conjecture and what their own souls desire! Even though there has already come to them Guidance from their Lord!" (An-Najm 23)

﴿ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ ۖ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ﴿٢٣﴾ ﴾

Allah says too: "The leaders of the arrogant party among his people said to those who were reckoned powerless, those among them who believed" (Al-A'raf 75)

﴿قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لِلَّذِينَ ٱسْتُضْعِفُوا۟ لِمَنْ ءَامَنَ ﴿٧٥﴾﴾

I.e. those arrogant from amongst his (Salih's) people, said to those who believed, from amongst those whom they regarded as powerless.

They imply also bringing forward and backward, and it is in those that the mistakes are more likely committed (by the people in their attempt to understand them), such as the statement of Allah Almighty: "Had it not been for a Word that went forth before from your Lord, (their punishment) must necessarily have come; but there is a term appointed (for respite)." (Ta Ha 129)

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾﴾

It means: had it not been for the word (of Allah Almighty) and the term appointed, (their punishment) must necessarily have come, and had it not been for that, there would have been necessarily a severe trouble. Allah Also says: "They ask you as if you were eager in search thereof" (Al-A'raf 187)

﴿يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ﴿١٨٧﴾﴾

He further says: " they have grades of dignity with their Lord, and forgiveness, and generous sustenance: Just as your Lord ordered you out of your house in truth, even though a party among the Believers disliked it." (Al-Anfal 4:5)

﴿أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ كَمَآ أَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَٰرِهُونَ ﴿٥﴾﴾

This speech is not continuous, but the last portion of it refers to Allah's statement (in the beginning of the Surah): "They ask you concerning (things taken as) spoils of war. Say: "(Such) spoils are at the disposal of Allah and the Messenger... Just as your Lord ordered you out of your house in truth" (Al-Anfal 1)

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ ﴿١﴾﴾

I.e. the spoils of war have come to be yours since you were driven out of your house and you were satisfied, but they were discontented. But He Almighty parenthesizes with the command to fear Him (and war off evil).

To the same kind, the following belongs: "We are clear of you and of whatever you worship besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred forever, unless you believe in Allah and Him alone": but not when Abraham said to his father: "I will pray for forgiveness for you, though I have no power (to get) aught on your behalf from Allah." (They prayed): "Our Lord! In You do we trust, and to You do we turn in repentance: to You is (our) final Goal." (Al-Mumtahanah 4)

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ

ٱللَّهِ كَفَرۡنَا بِكُمۡ وَبَدَا بَيۡنَنَا وَبَيۡنَكُمُ ٱلۡعَدَٰوَةُ وَٱلۡبَغۡضَآءُ أَبَدًا حَتَّىٰ تُؤۡمِنُواْ بِٱللَّهِ وَحۡدَهُۥٓ إِلَّا قَوۡلَ إِبۡرَٰهِيمَ لِأَبِيهِ
لَأَسۡتَغۡفِرَنَّ لَكَ وَمَآ أَمۡلِكُ لَكَ مِنَ ٱللَّهِ مِن شَيۡءٖۖ رَّبَّنَا عَلَيۡكَ تَوَكَّلۡنَا وَإِلَيۡكَ أَنَبۡنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ﴿٤﴾ ﴾

There is also the abstruse words, i.e. those of multiple meanings, such as the thing, the companion (Qarin), the nation (Ummah) and the spirit (Ruh).

As far as the thing is concerned, Allah Almighty says: " Allah sets forth the Parable (of two men: one) a slave under the dominion of another; he has no power of any sort; and (the other) a man on whom We have bestowed goodly favours from Ourselves. And he spends thereof (freely), privately and publicly: are the two equal? (By no means ;) praise be to Allah. But most of them understand not." (An-Nahl 75)

﴿ ۞ ضَرَبَ ٱللَّهُ مَثَلًا عَبۡدًا مَّمۡلُوكًا لَّا يَقۡدِرُ عَلَىٰ شَيۡءٖ وَمَن رَّزَقۡنَٰهُ مِنَّا رِزۡقًا حَسَنًا فَهُوَ يُنفِقُ مِنۡهُ سِرًّا وَجَهۡرًاۖ
هَلۡ يَسۡتَوُۥنَۚ ٱلۡحَمۡدُ لِلَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ﴿٧٥﴾ ﴾

He refers here to the spending from such of sustenance as is given by Allah to anyone.

Allah Almighty further says: " Allah sets forth (another) Parable of two men: one of them dumb, with no power of any sort: a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands justice, and is on a Straight Way?" (An-Nahl 76)

﴿ وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيۡنِ أَحَدُهُمَآ أَبۡكَمُ لَا يَقۡدِرُ عَلَىٰ شَيۡءٖ وَهُوَ كَلٌّ عَلَىٰ مَوۡلَىٰهُ أَيۡنَمَا يُوَجِّههُّ لَا يَأۡتِ
بِخَيۡرٍ هَلۡ يَسۡتَوِي هُوَ وَمَن يَأۡمُرُ بِٱلۡعَدۡلِ وَهُوَ عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٧٦﴾ ﴾

He refers therewith to enjoin justice and uprightness.

Allah Almighty also says (on the tongue of Al-Khadir to Moses "Peace be upon him"): "If then you would follow me, ask me no questions about anything until I myself speak to you concerning it." (Al-Kahf 70)

﴿ قَالَ فَإِنِ ٱتَّبَعۡتَنِي فَلَا تَسۡـَٔلۡنِي عَن شَيۡءٍ حَتَّىٰٓ أُحۡدِثَ لَكَ مِنۡهُ ذِكۡرٗا ﴿٧٠﴾ ﴾

He refers by it to the attributes of the Lord, the knowledge that about which it is impossible to ask, until the Gnostic himself takes the initiative to expose them at the proper time.

Allah Almighty says too: "Were they created of nothing, or were they themselves the creators?" (At-Tur 35)

﴿ أَمۡ خُلِقُواْ مِنۡ غَيۡرِ شَيۡءٍ أَمۡ هُمُ ٱلۡخَٰلِقُونَ ﴿٣٥﴾ ﴾

He means without a creator, lest one might have the false impression that it signifies that nothing is created but from a thing (and not by the Creator).

As for the companion, a mention might be made of the following examples such as Allah's statement: "And his Companion will say: "Here is (his record) ready with me!" (The sentence will be :) "Throw, throw into Hell every contumacious Rejecter (of Allah)!" (Qaf 23:24)

﴿ وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَيَّ عَتِيدٌ ۝ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ۝ ﴾

I.e. the angel to whom he is entrusted. And also: "His Companion will say: "Our Lord! I did not make him transgress, but he was (himself) far astray"" (Qaf 27) i.e. Satan.

﴿ ۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن كَانَ فِي ضَلَٰلٍۭ بَعِيدٍ ۝ ﴾

As for Ummah, it has eight meanings: the first stands for the group like Allah's statement (relating of Moses): "And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks)." (Al-Qasas 23)

﴿ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ ۝ ﴾

The second stands for the followers of the Prophets and Messengers, i.e. the nation, like your saying about the followers of Muhammad 'the nation of Muhammad'. The third stands for such of men as in whom all kinds of good exist, i.e. a model to be followed, such as Allah's statement: "Abraham was indeed a model, devoutly obedient to Allah, (and) true in faith, and he joined not gods with Allah." (An-Nahl 120)

﴿ إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ۝ ﴾

The fourth stands for religion such as the saying of Allah Almighty (on the tongue of the pagans): "We found our fathers following a certain religion, and we do guide ourselves by their footsteps." (Az-Zukhruf 22)

﴿ بَلْ قَالُوٓاْ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ ۝ ﴾

The fifth stands for the term appointed (for something to happen) such as the statement of Allah Almighty: "If We delay the penalty for them for a definite term…" (Hud 8)

﴿ وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ ۝ ﴾

And: "But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time…" (Yusuf 44)

﴿ وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ بَعْدَ أُمَّةٍ ۝ ﴾

The sixth stands for the stature: it is said: 'So and so is of good stature'. The seventh stands for such of men as is unique in his religion, in which none shares, such as the statement of the Prophet "Peace be upon him": "Zaid Ibn Amr Ibn Nufail will be raised (on the Day of Judgement) unique in his religion distinct from others." The eighth stands for the mother. It is said: 'This is the Ummah (mother) of Zaid'.

The same is true of spirit, which has several meanings in the Holy Qur'an, and we needn't to be lengthy by relating them here.

The abstruseness lies also in the prepositions, such as the saying of Allah Almighty: "And raise therewith the dust in clouds the while, And penetrate therewith into the midst (of the foe) en masse" (Al-Adiyat 4:5)

﴿ فَأَثَرْنَ بِهِۦ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِۦ جَمْعًا ﴿٥﴾ ﴾

The preposition 'therewith' in the first Holy Verse acts as a homonymy for the hoofs of horses, which strike sparks of fire, and raise up the dust with their steps; and in the second Holy Verse it acts as a homonymy for the raid of horses, which push home the charge in the morning, "Truly man is to his lord ungrateful ." (Al-Adiyat 6)

﴿ إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ ﴿٦﴾ ﴾

Another example is found in Allah's saying: "make rain to descend thereon, and produce every kind of harvest therewith" (Al-A'raf 57)

﴿ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ ﴿٥٧﴾ ﴾

'Thereon' in the first part refers to the clouds, and 'therewith' in the second part refers to the water. However, there are numerous examples of the similar kind in the Holy Qur'an.

Those rhetorical devices include also what is known as the gradual exposition, and its example is shown from Allah's saying: "Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also Clear (Signs) for guidance and judgment (between right and wrong)." (Al-Baqarah 185)

﴿ شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ ﴿١٨٥﴾ ﴾

In this statement, it is not known whether this revelation was sent down at night or by day. Then He Almighty says on another occasion: "We sent it down during a blessed night: for We (ever) wish to warn (against Evil)" (Ad-Dukhan 3)

﴿ إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ ﴾

Which shows that the Qur'anic revelation was sent down at night (but on which night was it send down? It is still not clear). Then, it was showed clearly in Allah's saying: "Verily, We sent this (Qur'an) on the Night of Power." (Al-Qadr 1)

﴿ إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ﴿١﴾ ﴾

One might think there are seemingly differences among those Holy Verses (even though they are not so). That's because nothing other than hearing and transmission could avail in understanding and explaining those devices and their like. The Holy Qur'an, as a whole, from its beginning to its end, is not void of such (rhetorical devices), for it was sent down in the language of the Arabs, and thus it had all ways and devices included in their speech, such as concision,

circumlocution, omission, concealment, substitution, bringing forward and backward, and the like of that, in order that it should make them silent, as being inimitable and matchless.

Nevertheless, he who regards it sufficient to understand only the external aspects of the Arabic language, and hastens to interpret the Holy Qur'an only depending upon it, with no support from hearing and transmission, belongs to those who interpret the Qur'an with their independent reasoning, like him, for instance, who understands from the word 'Ummah' only its most famous meaning, to which he inclines by nature, to the extent that whenever he hears it on any occasion (in the Qur'an), he turns with his opinion to understand it with such famous meaning, and thus leave the transmitted narrations and heard traditions pertaining to the other meanings. This (way of interpretation) is forbidden, apart from the understanding of the mysteries of meanings as we've mentioned earlier. Once the hearing and transmission of those (strange and abstruse) things are available, the explanation of the external meanings (of the Qur'an) becomes known, even though it is not sufficient to understand the realities (and mysteries) of the meanings.

The difference between the realities of meanings, and the explanation of the external meanings of words might be illustrated by the following example: Allah Almighty says: " when you threw (a handful of dust), it was not your act, but Allah's." (Al-Anfal 17)

﴿ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ﴾

The external meaning of this statement is clear, even though the reality of its meaning is abstruse. It is to affirm as well as to negate the act of throwing, and of a surety, both are apparently contradictory to each other unless the statement is understood to mean that he threw from one point, and did not throw from another point, and it was the act of Allah Almighty in that point in which he did not throw.

Allah Almighty says also in this respect: "Fight them, and Allah will punish them by your hands." (At-Tawbah 14)

﴿ قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ ﴾

How should Allah Almighty do the act of punishing those (unbelievers) seeing that it is they (Muslims) who do the act of fighting? And if Allah Almighty is the doer of punishment, by causing their (Muslims') hands to move, what is then the significance of His Command to them to fight those (unbelievers and pagans)? The reality of this meaning then should be taken from a great ocean of the sciences of Revelation, and it is not enough to be satisfied with the explanation of the external meanings of words. It is to know the way of relation between both acts and the causing power, and understand the way of relation between the power (of the human being) and the Power (and Will) of Allah Almighty, in order that many abstruse and obscure matters should be disclosed and become clear.

Allah Almighty has told the truth when He said: " when you threw (a handful of dust), it was not your act, but Allah's." (Al-Anfal 17) if one spends his lifetime just to discover the mysteries of this meaning, with its related preceding and subsequent matters, he will consume it even before going through all of its related preceding and subsequent matters. There is no single word in the Holy Qur'an, but investigation into it makes one in need of such (time and effort to discover it). but its mysteries are disclosed to those endued with knowledge as much as is the abundance of their knowledge and the purity of their hearts, and their readiness to understand and consider, and devotion to seek (knowledge). Each of them has a limit of promotion beyond which he could not go to a higher degree.

As for obtaining all facts and mysteries of meanings, there is no hope for it. However, if the ocean is an ink, and the trees are pens, the mysteries of the Words of Allah Almighty are infinite and unlimited, that the oceans (and trees) would be soon exhausted before the Words of Allah Almighty would. From this point of view, the people are different in (their faculties and degrees of) understanding after their equal sharing in the knowledge of the explanation of the external meanings of words. To be sure, the explanation of the external meanings of words could, by no means, avail without it.

In illustration of that, take the following example: from the supplication of the Messenger of Allah "Allah's blessing and peace be upon him" in his prostration "I seek refuge with Your Good Pleasure from Your Displeasure, with Your (providing me with) power and health from Your Punishment, and I seek refuge with (the mercy of) You from (the torment of) You: I could not reckon Your Praises: You are just as You have praised Yourself", the masters of pure heart might understand that it was said to him: " bow down in adoration, and bring yourself the closer (to Allah)!" (Al-Alaq 19) then, he found his closeness (to the Presence of Allah Almighty) in his prostration, and beheld the Attributes (of Allah Almighty), which caused him to seek refuge with some from the others: (he sought refuge with) Allah's Good Pleasure from His Displeasure, and both belong to His Attributes. Then, he came to be much closer, much more than the first state, thereupon he rose up (from the attributes) to the Self (of Allah), which made him say: "I seek refuge with You from You." Then, he became closer so much that he felt shy of seeking refuge (with Allah Almighty) while being still on the carpet of his former closeness, thereupon he took refuge to the praise, and praised Allah saying: "I could not reckon Your Praises." But he knew that by saying so he was short (of appreciating him as it should be), thereupon he said: "You are just as You have praised Yourself."

Verily, those passing thoughts are opened to the master of pure hearts. They have depths beyond that, i.e. to understand the significance of closeness (to the Presence of Allah), and its relevance to the posture of prostration; the meaning of seeking refuge with a certain attribute (of Allah Almighty) from another; and then

seeking refuge with Him from Him. However, the mysteries of that is numerous, and they could not be attested only from the explanation of the external meanings of words. In no way does the interior of a word disagree with its exterior: on the contrary, it is complementary to it, therewith one penetrates the husk to reach the bith. This is what we might say in order to understand the fact that the external meanings do not contradict the external meanings; and Allah Almighty knows best.

Book nine: Celebrations and invocations

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Whose Compassion is all-embracing, Whose Mercy is common, Who rewards His servants for their remembering Him by mentioning them as shown in His statement: "So remember me, so that I should remember you." (Al-Baqarah 152)

﴿ فَٱذۡكُرُونِيٓ أَذۡكُرۡكُمۡ ﴾

And exhorts them to invoke Him by His Command, as attested from His statement: "Call on Me: I will answer your (Prayer)." (Ghafir 60)

﴿ وَقَالَ رَبُّكُمُ ٱدۡعُونِيٓ أَسۡتَجِبۡ لَكُمۡۚ ﴾

In this way, He Almighty makes the obedient as well as the disobedient, the near as well as the alien desirous to offer themselves to the Presence of His Glory, by raising their needs and wishes to Him, as shown from His saying: " I am indeed close (to them): I listen to the prayer of every suppliant when he calls on Me." (Al-Baqarah 186)

﴿ فَإِنِّي قَرِيبٌۖ أُجِيبُ دَعۡوَةَ ٱلدَّاعِ إِذَا دَعَانِۖ ﴾

Allah's blessing and peace, as much as it should be, be upon Muhammad, the best of His Prophets, and the chief of His creatures, as well as upon his family and companions, the best of his select.

To go further: After the recitation of the Book of Allah Almighty (i.e. the Holy Qur'an) there is no religious service to be done with tongue better than the celebration of (the Praises and Glories of) Allah Almighty, and raising the needs through sincere invocations and supplications to Allah Almighty. Thus, it is necessary to explain the excellence of the celebration (of the Praises and Glories of Allah) in short as well as in detail as shown from the different celebrations, then to explain the excellence, conditions and proprieties of invocation, and to transmit the handed down supplications, which join the purposes of both religion and world, and the invocations which are particular to ask for (Allah's) forgiveness, and seek refuge (with Him from evil), and the like of that. All of that is included under five chapters:

The first chapters discusses the excellence and benefit of the celebration (of Allah's Praises) in brief as well as in detail.

The second chapter deals with the excellence and proprieties of the invocation, and the excellence of asking for (Allah's) forgiveness and invoking Allah's blessing and prayer upon the Messenger of Allah "Peace be upon him".

The third chapter raises some handed down invocations and supplications, which are attributed to their sayers, and considers their occasions.

The fourth chapter raises some invocations whose chains of transmission are unknown, and are selected from amongst the handed down supplications.

The fifth chapter raises some handed down invocations which are connected with certain events.

CHAPTER ONE: ON THE EXCELLENCE AND BENEFIT OF CELEBRATION (OF ALLAH) IN BRIEF AND DETAIL FROM THE QUR'AN, THE PROPHETIC NARRATIONS AND TRADITIONS

The Proofs From The Qur'an And Traditions

The proofs that might be quoted from the Holy Qur'an in the excellence of celebration in brief are attested by Allah's statement: "So remember me, so that I should remember you." (Al-Baqarah 152)

﴿ فَاذْكُرُونِي أَذْكُرْكُمْ (١٥٢) ﴾

In this issue, Thabit Al-Bunani said: "I know when my Lord Almighty remembers me." They were scared from him and asked him: "How do you come to know that?" He said: "When I remember Him, He Almighty remembers me." Allah Almighty further says: "celebrate the praises of Allah, and do so often." (Al-Ahzab 41)

﴿ اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (٤١) ﴾

He Almighty also says: "Then when you pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, you went astray." (Al-Baqarah 198)

﴿ فَإِذَا أَفَضْتُم مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ ۖ وَاذْكُرُوهُ كَمَا هَدَاكُمْ (١٩٨) ﴾

He Almighty says too: " So when you have accomplished your holy rites, celebrate the praises of Allah, as you used to celebrate the praises of your fathers, even with far more heart and soul." (Al-Baqarah 200)

﴿ فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا (٢٠٠) ﴾

Allah Almighty also says in this connection: "Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides." (Al Imran 191)

﴿ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ (١٩١) ﴾

He further says: "When you pass (congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides." (An-Nisa 103)

﴿ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ (١٠٣) ﴾

According to Ibn Abbas "Allah be pleased with both": He means during night and day, on the sea and land, on journey and residence, in whichever state of richness and poverty, health and sickness, in secrecy and in public. In criticizing the hypocrites, Allah Almighty says: "but little do they hold Allah in remembrance." (An-Nisa 142)

﴿ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴾

Allah Also says: "And do you (O reader!) bring your Lord to remembrance in your (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not you of those who are unheedful." (Al-A'raf 205)

﴿ وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْءَاصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ ﴾

Allah Almighty says too: "and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that you do." (Al-Ankabut 45)

﴿ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴾

According to Ibn Abbas "Allah be pleased with both": This statement has two points of interpretation: the first that Allah's remembering you is much greater than your remembering Him; and the other is that your celebration of (the Praises of) Allah Almighty is the greatest worship one might do. In addition to those mentioned above, there are several Holy Verses (in support of the excellence of the celebration of Allah Almighty).

From amongst the Prophetic narrations in confirmation to this issue, a mention might be made of the following: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who remembers Allah Almighty among the heedless is like a tree that stands among the dry stubble (scattered by the wind)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who remembers Allah Almighty among the heedless is like a fighter who keeps steadfast among those who flee away (from the battlefield)." the Messenger of Allah "Allah's blessing and peace be upon him" further said: Allah Almighty says: "I'm with My servant as long as he remembers Me, and his lips move with (the celebration of) My praises."

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The son of Adam does no deed, more fitting to save him from the punishment of Allah than the celebration of (the Praises of) Allah Almighty." They said: "O Messenger of Allah! and not even the fight in the Cause of Allah Almighty?" he said: "And not even the fight in the Cause of Allah, unless you strike with your sword until it breaks, and then you strike with it until it breaks, and then you strike with it until it breaks." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who likes to enjoy himself in the meadows of the Garden, let him make so much the celebration of (the Praises of) Allah Almighty." the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best of deeds, thereupon he said: "It is to die while your tongue is fresh with the celebration of (the Praises of) Allah."

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Let every morning and evening come upon you while your tongue is fresh with the celebration of (the Praises of) Allah Almighty, so that every morning and evening will enter upon you with no sin against you." the Messenger of Allah

"Allah's blessing and peace be upon him" said: "Verily, to celebrate (the Praises of) Allah Almighty every morning and evening is much better than to break the swords (during fighting) in the Cause of Allah Almighty, and also to spend the wealth in charity in abundance." the Messenger of Allah "Allah's blessing and peace be upon him" said too: "If My servant remembers Me within himself, I will remember him in Myself; and if he remembers Me in the presence of an assembly (of people), I will remember him in front of an assembly much better than his; and if he comes close to me as much as a span, I will come close to him as long as a cubit; and if he comes close to me as long as a cubit, I will come close to him as long as is the length of two stretched out arms; and if he walks towards me in a normal pace, I will run towards him in a quick pace (i.e. hasten to answer his invocation."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seven will be shaded with the Shade of Allah Almighty on the day (of Judgement) when there will be no shade but His..." one of whom is a man who used to celebrate (the Praises of) Allah Almighty in seclusion so much that his eyes overflowed with tears for his fear of Allah Almighty." (It is narrated on the authority of) Abu Ad-Darda' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you about the best of your deeds, which is the most convenient to purify you in the Sight of your King, and apt to raise you to the highest degrees (in the Garden), and is much better for you than to give gold and silver (in charity) and also much better for you to meet your enemy and strike their necks and they strike your necks (during the fight)?" they asked: "What is that O Messenger of Allah?" he said: "It is to celebrate (the Praises of) Allah so much regularly. Allah Almighty says: 'He, who is occupied by celebrating (the Praises of) Me more than by asking Me (for his needs), I shall give him the best (rewards) which I give to those who ask Me.'"

There are also many sayings in connection with that issue. Al-Fudail said: We were reported that Allah Almighty says: "O My servant! Remember me for an hour after the morning (prayer), and a further hour after Asr (prayer), so that I would suffice you (everything in the period) between them." According to one of the learned men: Allah Almighty says: "If I cast a glance at the heart of any servant (of Me) and find that it most frequently persists in the celebration of My (Praises), I then take on to dispose of all of his affairs, and come to be his sitter, talker, and companion Who removes his loneliness." According to Al-Hassan: "The celebration (of Allah) is of two kinds: the celebration (of the Praises of Allah) that is between yourself and Allah Almighty, and how excellent it is, and how great its reward is; but even what is better than that is the remembrance of Allah at the occurrence of what He Almighty has forbidden."

It is narrated that every soul comes out of this world in the state of thirst, barring that of him who remembers (the Praises of) Allah Almighty. According to Mu'adh Ibn Jabal "Allah be pleased with him": "The inhabitants of the Garden will not grieve at anything (they did in this world) more than they will be at their loss of any moment that passed in which they did not remember Allah Almighty." And Allah Almighty knows best.

The Excellence Of The Gatherings Of Celebration (Of Allah Almighty)

In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no people who sit in a gathering to celebrate (the Praises of) Allah Almighty but that the angels surround them, the mercy (of Allah Almighty) covers them, and Allah Almighty remembers them among those who are in His Presence." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "There is no people who sit in a gathering to celebrate (the Praises of) Allah Almighty, intending by so doing nothing but the Countenance of Allah Almighty, but that a caller from heaven calls them: 'Stand up as being forgiven (by Allah), and your sins have been changed into good deeds to be added to your accounts.'"

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "No people sit in a gathering in which they do not celebrate (the Praises of) Allah Almighty, nor do they invoke for Allah's Prayer and Blessing upon the Messenger of Allah "Allah's blessing and peace be upon him", but that this will turn to be a cause of grief for them on the Day of Judgement." Dawud said: "O my God! If You see me leaving the gatherings of these who celebrate (the Praises of Allah Almighty) to those of the heedless (who remembers Allah naught), then, break my leg before I reach them, for this will be a blessing You will have bestowed upon me."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good gathering (in which one remembers Allah Almighty) plots out from the faithful believer (the sins of) two thousand thousand evil gatherings." According to Abu Hurairah "Allah be pleased with him": "The inhabitants of the heaven see the houses of the inhabitants of the earth in which the Name of Allah Almighty is mentioned in the same way as the stars are seen." According to Sufyan Ibn Uyainah: "If a people gather to celebrate (the Praises of) Allah Almighty, both Satan and world (with its vanities, pleasures and delights) retire, and Satan says to the world: "Do you not see what they are doing?" the world replies: "Leave them, and once they disperse, I will lead them to you."

It is narrated that once Abu Hurairah "Allah be pleased with him" entered the market and said to the people: "Are you there, while the heritage of the Messenger of Allah "Allah's blessing and peace be upon him" is being distributed in the mosque?" they left the market and went direct to the mosque, but found no heritage being distributed. They asked him: "O Abu Hurairah! We've found no heritage being distributed in the mosque." He said: "Then, what have you seen?" they said: "We've found a people celebrating (the Praises of) Allah Almighty and reciting the Qur'an." On that Abu Hurairah said: "This is then the heritage of the Messenger of Allah "Allah's blessing and peace be upon him"."

It is narrated by Al-A'mash from Abu Salih on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah

Almighty has angels who wander in the land, other than the scribes (who record the deeds of) men. Once they find a people celebrating (the Praises of) Allah Almighty, they call each other: 'Come to that which you seek for!' they come and surround them until they rise up to the sky. Allah Almighty then says to them: "Which thing have My servant been doing when you left them?" they say: "We left them and they have been celebrating Your Praises, Glories and Splendors." Allah "Blessed and Exalted be He" says: "Have they seen Me?" the angels answer in the negative, thereupon He says: "Then, how will they do if they see Me?" they say: "If they see You, of a surety, they will be stronger in their celebration of Your Praises, Glories and Splendors." He then says to them: "From which thing do they seek refuge?" they say: "From the fire (of Hell)." He says: "Have they seen it?" they answer in the negative, thereupon He says: "Then, how will they do if they see it?" they say: "No doubt, if they see it, they will be stronger in their flight and escape from it." Allah Almighty says: "Which they do they ask for?" they say: "The Garden." He asks them: "Have they seen it?" they answer in the negative, thereupon He says: "What then shall they do if they see it?" they say: "Verily, they will be more eager to attain it." Allah Almighty says: "I then make you witnesses that I've forgiven for them." They say: "But so and so was among them, and he came not to take part with them (in celebration) but to ask for a certain need." On that He Almighty says: "They are really the people, whose sitter (whatever he might be) should not be wretched."

The Excellence Of Affirming Allah's Oneness

(It is to say: "There is no god (to be worshipped) but Allah."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (celebration) I and the Prophets before me said is: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner.'" the Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who says: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things' one hundred times daily, (the reward of) it is recorded in his account (of good deeds) like (that of the emancipation of) ten slaves, one hundred good deeds are written in his account, one hundred evil deeds are plotted out of his account, and it comes to be a protecting shield against Satan during this days of his until evening comes upon him, and none shall do a deed better than him barring he who says (the same) more than that."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No one performs ablution perfectly, and then raises his sight to the sky and says: 'I bear testimony to the fact that there is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner, and I bear testimony to the fact that Muhammad is His servant and Messenger', but that the gates of the Garden open to him to enter from whichever he wills of them." the Messenger of Allah "Allah's blessing and peace be upon him" also

said: "These (Muslims who bear witness that) there is no god (to be worshipped) but Allah experience no loneliness in their graves, nor in their resurrection, as if I'm looking at them at the time of the sounding (of the trumpet therewith all the beings will rise from dead), shaking their heads off dust and saying: 'Praise be to Allah Who has removed sadness from us: verily, our Lord is Oft-Forgiving, Most ready to appreciate (the deeds of His servants).'"

(It is narrated that) the Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Hurairah: "O Abu Hurairah! Each good deed you do (in this world) will be weighed on the Day of Judgement, barring the testimony that 'there is no god (to be worshipped) but Allah', for indeed, if it is placed in a scale of the balance of him who said it sincerely and truthfully, and all of the seven heavens and the seven earths and what is between them are placed (in the other scale), they will be overweighed by (the testimony that) 'there is no god (to be worshipped) but Allah." the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the sayer of 'There is no god (to be worshipped) but Allah' comes (on the Day of Judgement) with sins as much as is likely to fill the earth, they will be forgiven for him by Allah Almighty."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Hurairah! Dictate to these (on the threshold of) death the testimony tha 'there is no god (to be worshipped) but Allah', for indeed it destroys the sin entirely." I (Abu Hurairah) said: "O Messenger of Allah! this is about the dead: what then is about the living?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is much stronger to destroy (their sins and mistakes)." the Messenger of Allah "Allah's blessing and peace be upon him" said" "He, who says 'There is no god (to be worshipped) but Allah" sincerely and faithfully will enter the Garden."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "All of you will enter the Garden barring he who resists and flees away from Allah Almighty just as a camel flees away from its owners." It was said: "O Messenger of Allah! Who should resist and flee away from Allah Almighty?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the one who does not say 'There is no god (to be worshipped) but Allah'. so, you should make much of saying: 'There is no god (to be worshipped) but Allah' before you are hindered (by death) from saying it, for indeed, it is the word of monotheism, it is the word of sincere faith, it is the word of piety, it is a good word, and it is the claim of truth, and it is the trustworthy handhold, and it is the price of (entering) the Garden."

In comment on the statement of Allah Almighty: "Is there any Reward for Good other than Good" (Ar-Rahman 60)

﴿ هَلْ جَزَآءُ ٱلْإِحْسَـٰنِ إِلَّا ٱلْإِحْسَـٰنُ ﴿٦٠﴾ ﴾

It was said: "The good in this world stands for the testimony that 'There is no god (to be worshipped) but Allah', and in the hereafter it stands for the Garden."

This applies also to the other saying of Allah Almighty: " To those who do right is a goodly (reward) yea, more (than in measure)!" (Yunus 26)

﴿ ۞ لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ ﴾

It is narrated on the authority of Al-Bara' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things' ten times, (the reward he receives) for it is like that of (emancipating) a servant." It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things' two hundred times daily, no one before him would have preceded him, nor will anyone after him attain his rank barring he who does better than his deed (i.e. says this statement more than that)."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says in one of the markets: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things' Allah writes for him one thousand thousand good deeds, and plots out of him one thousand thousand evil deeds, and constructs for him a house in the Garden." It is narrated that if a servant says 'There is no god (to be worshipped) but Allah' it will come to his account, and will not pass by a sin but that it will remove it, until it finds a good deed alike, beside which it will sit."

It is narrated, in an authentic tradition, on the authority of Ayyub that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things' ten times (receives a reward) like him who has emancipated four men belonging to the descendants of Ishmael." It is further narrated, according to an authentic tradition, on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who gets up (from sleep) at night and says: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things; glory be to Allah; Praise be to Allah; There is no god (to be worshipped) but Allah; Allah is Greater; and there is neither might nor power but with Allah, Most High, Most Great' and then he says: 'O Allah! forgive for me' his sins will be forgiven for him, or he then invokes Allah, his invocation will receive answer; and if he performs ablution and offers prayer, his prayer will be accepted."

The Excellence Of Celebrating The Glories And Praises Of Allah Almighty

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

who exalts Allah, following every (obligatory) prayer thirty-three times, praises Allah thirty-three times, glorifies Allah thirty-three times, and concludes one hundred with saying: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things', all of his sins will be forgiven for him, even though as much as the foam of the sea." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who says: 'Glorified be Allah, with Whose Praises (I exalt Him)' one hundred times daily, his sins will be plotted out of him, even though as much as the foam of the sea."

It is narrated that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! (the sources of livelihood in) this world have gone away from me, and I've run short of sustenance." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Then, where are you from the prayer of the angels and the Tasbih of the creatures, therewith they are provided with sustenance?" he said: "What is that O Messenger of Allah?" he said: "Say: "Glory be to Allah with Whose Praises (I exalt Him); Glory be to Allah, Most Great; I ask for Allah's Forgiveness' one hundred times in the period between the rise of the dawn until you offer the Morning prayer, perchance (the sources of livelihood in) this world will come to you with humility and willing submission, and from each word thereof, Allah Almighty creates an angel to exalt Allah Almighty to the Day of Judgement, and the reward of that will be recorded for you."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant says 'Praise be to Allah', it will fill (the space) between the nearest heaven and the earth; and if he says 'Praise be to Allah' for the second time, it will fill (the space) between the seventh (and the highest) heaven and the (seventh and the) lowest earth; and if he says 'Praise be to Allah' for the third time, Allah Almighty will say: "Ask, and you will be given (what you've asked)." It is narrated (by Abu Dawud) on the authority of Rifa'ah Ibn Rafi' Az-Zuraqi that he said: One day, we were offering prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", and when the Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing he said: "Allah hears such as praises Him." A man standing behind the Messenger of Allah "Allah's blessing and peace be upon him" said after him: "O Allah, our Lord: to You be the praises, as much abundant, good and blessed as it could be." When the Messenger of Allah "Allah's blessing and peace be upon him" (finished from the prayer and) turned away he asked: "Who said those words immediately?" the man said: "It is I O Messenger of Allah!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, I've seen over thirty angels hastening to it: who among them will record it first."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to another narration): "Verily, the good (words) to remain (in this world) are: 'There is no god (to be worshipped) but Allah; glory be to Allah; praise be to Allah; Allah is Greater; and there is neither might nor power but with

Allah'." The Messenger of Allah "Allah's blessing and peace be upon him" said according to the narration of Ibn Umar: "No man living on this earth says: 'There is no god (to be worshipped) but Allah; Allah is Greater; glory be to Allah; praise be to Allah; and there is neither might nor power but with Allah' but that all of his sins will be forgiven for him, even though as much as the foam of the sea."

It is narrated on the authority of An-Nu'man Ibn Bashir that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those who exalt, glorify and praise Allah, have their celebrations flitter round the Throne (of Authority), with sounds like the sounds of bees, in order to make reminder of their sawyer: does anyone of you not like to have something in the Presence of Allah with which he is remembered?" according to the narration of Abu Hurairah, The Messenger of Allah "Allah's blessing and peace be upon him" said: "To say: 'Glory be to Allah; praise be to Allah; there is no god (to be worshipped) but Allah; Allah is Greater' is much dearer to me than to have anything (in this world) upon which the sun rises." He added in another version: "and 'There is neither might nor power but with Allah': It is better than this world and all that it contains."

According to the narration of Samurah Ibn Jundub, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best speech (one might say) in the Sight of Allah Almighty is: 'Glory be to Allah; praise be to Allah; there is no god (to be worshipped) but Allah; Allah is Greater' and it is of no harm to you to begin with any of them." It is narrated (by Muslim and others) on the authority of Abu Malik Al-Ash'ari: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The purification (i.e. the performance of ablution) constitutes half the faith, (the phrase) "Praise be to Allah" fills the scale of one's balance, (the phrases) "Glory be to Allah" and "Praise be to Allah" fill what is between the sky and the earth, the prayer is a light (which guides one to goodness and favour, and prevents him from doing evil), the charity is an evidence (of one's good faith), the patience is a luminosity and The Holy Qur'an is a proof, whither for you (in case you kept reciting it and acting upon its principles) or against you (in case you abandoned it and ignored its principles). Everyone of the people goes in the morning (and seeks for deeds), and sells himself in such a way as either to emancipate it (from torture if he sold it to Allah), or to destroy it (if he sold it to Satan)."

It is narrated (by Al-Bukhari) on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two statements, and although they are light and easy upon the tongue (to say), they are so much heavy in the scale of one's balance, and so much dear to (Allah) Most Gracious. Those are: "Glory be to Allah with Whose Praise (I exalt Him); Glory be to Allah, Most Great'." According to another narration on the authority of Abu Dharr: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "Which among the speech is the dearest to Allah Almighty?" he said: "That which Allah Almighty has chosen for His angels: 'Glory be to Allah with Whose Praise (I exalt Him); Glory be to Allah Most Great'."

It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty has chosen from among the speech: 'Glory be to Allah; praise be to Allah; there is no god (to be worshipped) but Allah; and Allah is Greater': If a servant says 'Glory be to Allah' twenty good deeds will be written for him, and twenty evil deeds will be plotted out of him; and if he says 'Allah is Greater' the like of that will happen to him..." and the same applies to the remaining phrases. It is narrated on the authority of Jabir "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant says 'Glory be to Allah with Whose Praise (I exalt Him)' a date-palm tree will be planted for him in the Garden."

It is narrated (by Muslim) on the authority of Abu Dharr "Allah be pleased with him" that he said: The poor among the Companions of The Prophet "Allah's blessing and peace be upon him" said to him: "O Messenger of Allah! The wealthy ones have taken away the reward. They offer prayer as we do, observe fasts as we do, and give in charity out of their surplus wealth." He (The Prophet) said: "Has Allah not prescribed for you (a course) by following which you can give in charity? In every Tasbih (Subhanallah) there is a charity, every *Takbir* (Allahu Akbar) is a charity, every Tahmid (Al-hamdu lillah) is a charity, and every Tahlil (La ilaha illallah) is a charity, and enjoining good is a charity, and forbidding evil is a charity, and in man's sexual Intercourse (with his wife) there is a charity." They (the Companions) said: "O Messenger of Allah! is there a reward for anyone among us who satisfies his sexual desire (with his wife)?" He said: "Tell me if he directs it to what is prohibited, would it not be regarded as a sin committed by him?" they answered in the affirmative, thereupon he said: "Similarly, if he directs it to what is lawful, he would receive a reward (for it)."

It is narrated (by Ibn Majah) on the authority of Abu Dharr that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Those of great wealth and riches have received (the greatest portion of) the reward: they (do and) say as we (do and) say, but they spend (out of their property) and we do not (have that out of which we would) spend." He said to me: "Should I not tell you of a thing, that if you do it, you will catch up those who surpassed you, and none would be able to excel you? It is to exalt Allah following every (obligatory) prayer thirty-three times,, praise Allah thirty-three times, and glorify Allah thirty-four times." It is narrated on the authority of Busrah (daughter of Safwan) that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Stick (O women) to Tasbih, Tahlil (affirming Allah's Oneness) and Takbir (as much as you can) and do not be heedless, and count your Tasbihs with the help of your fingers, for they will be asked to bear witness (to you on the Day of Judgement)."

According to Ibn Umar: I see the Messenger of Allah "Allah's blessing and peace be upon him" counting his Tasbihs with his fingers. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" according to the testimony of both Abu Hurairah and Abu Sa'id Al-Khudri: "If a servant

says: 'There is no god (to be worshipped) but Allah; and Allah is Greater' Allah Almighty then says: 'My servant has told the truth: there is no god (to be worshipped) but I; and I'm Greater'; and if a servant says: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner' Allah Almighty says: 'My servant has told the truth: there is no god (to be worshipped) but I, the One and Only, and there is no partner with Me'; and if a servant says: 'There is no god (to be worshipped) but Allah, and there is neither might nor power but with Allah' Allah Almighty says: 'My servant has told the truth: there is neither might nor power but with Me'. Therefore, he who says those (statements) at death, the fire will touch him naught."

It is narrated on the authority of Mus'ab Ibn Sa'd from his father from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Does anyone of you fail to earn a daily reward of one thousand good deeds?" they asked: "Who does this occur O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is to exalt Allah Almighty one hundred times, perchance one thousand good deeds are written for him, and one thousand evil deeds are plotted out of him." It is narrated (by Al-Bukhari and others) on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Abdullah Ibn Qais (or O Abu Musa)! Should I not guide you to one of the treasures of the Garden?" he answered in the affirmative, thereupon he said to him: "Say: 'There is neither might nor power but with Allah'." according to another version he said to him: "Should I not teach you a word from a treasure which lies underneath the Throne (of Majesty)? It is 'There is neither might nor power but with Allah'."

It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not guide you to a deed from one of the treasures of the Garden, which lies underneath the Throne (of Majesty)? It is to say 'There is neither might nor power but with Allah'. Allah Almighty says: 'My servant has bowed to Me in Islam, and submitted his will to Mine'." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says once morning comes upon him: 'I've accepted Allah as my Lord, Islam as my religion, the Holy Qur'an as my leading guide and Muhammad "Peace be upon him" as my Prophet and Messenger' it is incumbent upon Allah Almighty to please him on the Day of Judgement." And according to another version: "He, who says that, Allah Almighty becomes well-pleased with him."

According to Mujahid: "If a man comes out of his out and says: 'In the Name of Allah' the angel (to whom he is entrusted) says: 'You have been guided aright'; and if he says: 'I've put my trust in Allah Almighty' the angel says: 'You've been sufficed (against any kind of evil)'; and if he says: 'There is neither might nor power but with Allah' the angel says: 'You've been protected (from Satans)'. Then, the devils disperse and leave him saying: 'What do you want from a man who has been guided aright, sufficed (against all kinds of evil) and protected (from Satans)? You have no way to seduce him'."

You might say: "What is the reason which lies behind the fact that the

celebration of (the Praises of) Allah Almighty, even though it is light upon the tongue to say, and easy upon the body to endure, is the best and the most fruitful from amongst all acts of worship, which are difficult and troublesome (and thus more fitting to be higher in reward)?"

It should be known to you that it is not fitting to discuss that but in the science of Revelation. But, as much as is possible to mention within the limits of the science of practical religion, let's say that what is beneficial and fruitful is the regular celebration (of Allah Almighty) in which the heart is fully present; and to celebrate (the Praises of Allah Almighty) with one's tongue, while the heart is absent is of no avail; and the different narrations and traditions affirm this fact. It is also of no avail to have one's heart present only for a moment with the help of the celebration (of Allah), and then it is diverted from Allah Almighty when one is occupied by the vanities of this world. On the contrary, it is to have one's heart present almost all the time which has superiority to all acts of worship, and moreover, it is through it that all acts of worship is given honour, since it is the ultimate fruit of the practical worship.

On the other hand, the celebration (of the Praises of Allah) has a beginning and an ending. Its beginning enjoins both companionship and love for Allah Almighty, whereas its ending results in both joviality (with) and adoration (for the Object of celebration); and of a surety, it is such companions and love which are required. The follower of the path in the beginning might force himself to divert his tongue and heart from all kinds of whispers and evil suggestions (cast intc him by Satan) to the celebration of (the Praises of) Allah Almighty; and if he is helped to do so regularly, he then will come to like to be in its company, and the love of the celebrated One will be planted in his heart. One should not be amazed by that. It is the habit to talk about an absent and unseen one in front of a certain man, and make a mention of his good characteristics and merits so many times, until he comes to love him. It is well-known that one might adore another (whom he has not seen earlier) only from describing him , and mentioning of his good merits so much repeatedly.

If a man adores the celebrated one only from forcing himself to remember him so much in the beginning, he then will turn to be forced to remember him so much that he could not keep patient of leaving it even for a short time. To be sure, he who loves a thing remembers it so much, and he who forces himself to remember a thing so much comes to love it at last. Thus, the remembrance begins by force, until it gradually has its fruit of the feeling of company with and love for the remembered thing, which deprives man of the ability to keep patient on leaving it in the end. In this way, that which enjoins the remembrance of Allah) turns to be the same which enjoins (the love for Him), and the fruit (of remembrance) turns to be fruitful (of companionship).

This is, however, the significance of the statement of one of those (Gnostics): "I've toiled myself while proceeding through the Holy Qur'an for twenty years, and then I've been blessed in it for further twenty years." To be sure, in no way could blessing be produced but from the affability with and love for that in which

one should be blessed, and in no way could such affability be produced unless one continues to proceed through it, and force himself to be accustomed to it for a long time until what is done by such compulsion turns to be done by nature and disposition.

How should this be improbable since one might have any kind of food which he regards as bitter in taste at first, and while toiling himself to eat it regularly, it turns to be agreeable to his disposition to the extent that he could not endure to leave it? that's because the soul is always accustomed to endure that which it forces itself to do at first. (According to a poetic verse): "Verily, it is the (nature of the) soul to be accustomed to that to which you habituate it." This means that what is done by force from the part of the soul at first turns to be done by nature at last.

Furthermore, if one becomes affable to the celebration of (the Praises of) Allah Almighty, he will turn to cease to remember anything else other than Allah Almighty. That's because anything else other than Allah Almighty departs from him at death, and no property, nor family, nor offspring nor office and nothing barring the celebration of Allah Almighty remains with him in the grave. If one becomes affable to it, he will enjoy of its pleasure, and will be happy with breaking off the relations with any obstructions that might divert him from it, since the necessities of life in this world keeps one off the celebration of Allah Almighty, whereas no obstruction remains after death. Thus, death seems as if it draws him alone with his beloved, which makes him more pleased, after he will have set himself free from the prison (of this world) in which he has been hindered from that to which he should be affable.

For this reason, the Messenger of Allah “Allah's blessing and peace be upon him” said: "The Holy Spirit (i.e. Gabriel) inspired to me that 'you might love whomever you like to love, for you are going to leave it'." he refers here to what is connected with this world, which is to perish in relation to him by death: " All that is on earth will perish: But will abide (forever) the Face of your Lord, Full of Majesty, Bounty and Honour." (Ar-Rahman 25:26)

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝ ﴾

The world then perishes in relation to him by death, (and so on in relation to everyone) until it perishes by itself when the decree (of Allah Almighty) comes to its term appointed.

Of a surety, the servant continues to feel the good pleasure of this affability after his death until he comes to live in the Presence of Allah Almighty (on the Day of Judgement). He promotes from the state of remembrance up to the meeting (with Allah Almighty), after all which the graves contains will have been scattered abroad, and all which are locked up in the breasts (of men) will have been made manifest. Thus the survival of the celebration (of the Praises of) Allah Almighty with one after his death should not be rejected on the ground of the allegation that one then becomes nothing: how then should the celebration of Allah Almighty remain with him while he is in such state of nonexistence? That's

because such (dead) becomes nothing in such a way as to prevent the celebration of Allah Almighty to remain with him: he just becomes nonexistent from this life, as well as from the world of the visible world and not from the world of the unseen dominion.

In reference to what we've mentioned, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The grave is either one of the ditches of the fire (of Hell) or one of the meadows of the Garden." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "The spirits of the martyrs live inside green birds." the Messenger of Allah "Allah's blessing and peace be upon him" also said to those from the pagans who were killed in the holy battle of Badr: "O so and so! O so and so! (the Messenger of Allah "Allah's blessing and peace be upon him" called them by their names) have you found true the Promise of your Lord? Indeed, I've found true the Promise of my Lord." When Umar "Allah be pleased with him" heard the statement of the Prophet he said to him: "O Messenger of Allah! how do they hear and how do they answer seeing that they have become to be no more than dead bodies?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my life! You do not hear my speech better than they, but they have no power to answer." This Prophetic tradition is narrated in (Al-Bukhari's) Sahih.

This is his talk about the pagans. As to his talk about the faithful believers and martyrs, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The spirits of the martyrs live inside green birds underneath the Throne (of Majesty)." By no means do this state and what is referred to by different words stand against the survival of the celebration of Allah. Allah says: "Think not of those who are slain in Allah's Way as dead. Nay, they live, finding their sustenance in the Presence of their Lord; They rejoice in the Bounty provided by Allah: and with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve." (Al Imran 169:170)

﴿ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ ﴾

In view of the honour of the celebration of (the Praises of) Allah Almighty, the martyrdom has been given a high and great rank, for indeed, what is required is the good end (of one's deeds). What we mean by the end is to bid farewell to this world (by death) and come to Allah with wholehearted devotion, having no relation with anything other than Him. If one is able to devote his attention entirely to Allah Almighty during his life, he could hardly be able to die in the same state except (as a martyr) in the row of the fighters (in Allah's Cause). That's because (by going to fight in Allah's Way) one cuts off any desire for his life, property, family and offspring, or in other words, for this world (with its pleasures, delights and vanities), which he likes just for his life, and it is this life which he regards as slight for the sake of his love for Allah Almighty, and seeking

His Good Pleasure. Thus, one could not devote himself wholeheartedly to Allah Almighty better than that.

For this reason, the martyrdom has been given a great superiority, and its good merits are beyond calculation according to many narrations. It is narrated that when Abdullah Ibn Amr (Ibn Haram) Al-Ansari was killed as martyr on the day of (the holy battle of) Uhud, the Messenger of Allah "Allah's blessing and peace be upon him" said to Jabir (his son): "Should I not give you glad tidings O Jabir (pertaining to your father's destiny)?" he said: "Yes, might Allah give you good news (O Messenger of Allah)!" he said: "Allah Almighty brought your father to life and made him sit in front of Him, with no curtain between them and said to him: "Ask Me O My servant for any hope that you like (to be fulfilled) so that I shall give it to you." He said: "O my Lord! It is just to bring me once again back to this world, so that I might be killed in the Cause of You and Your Prophet." On that Allah Almighty said: "I've already preordained that to this (world) those (who died) should not return once again."

On the other hand, it is to be killed (as martyr) which causes one to conclude (his journey of deeds) in such a state, for were he not to be killed, and were he to remain alive for some time, perhaps the desires for this world might return to him and prevail over his heart on the exclusion of the celebration of Allah Almighty to which he has devoted himself. For this reason, those of knowledge fear so much of the evil end (of their deeds). Whatever the heart might adhere to the celebration of Allah Almighty, it is in the habit of turning from one state to another, and it might deviate to the desires and lusts of this world, as being not far from falling victim of weakness from one time to another. If anything belonging to (the pleasures and delights of) this world is present in his heart at the conclusion of his life so much that it prevails over himself, and he leaves the world (by death) in such a state, it is about to keep prevailing over his heart to the extent that even after death he will have liking for it, which develops within himself the desire to return to it once again; and this is, however, due to one's little portion of the hereafter. To be sure, one should die on the same habits on which he lives, and will be resurrected on the same habits on which he dies.

Thus, the safest state to avoid such danger is to conclude one's deeds with martyrdom, particularly if the purpose of a martyr is not to attain property, nor is it to be ascribed to bravery or anything like that according to the authentic narration: on the contrary, one's purpose from martyrdom should be diverted only to the love of Allah Almighty, and make superior His Word (of Islam). It is this state which Allah Almighty expresses in His saying: "Allah has purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise)." (At-Tawbah 111)

﴿ ۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ﴾

Such a person is him, who sells this world (with its perishable delights and pleasures) for the hereafter (with its never-ending bliss).

From this point of view, the state of martyr then agrees with the significance of your testimony that 'there is no god (to be worshipped) but Allah', for nothing is intended by it other than Allah Almighty, and He Who is intended by it should be worshipped, and he who is worshipped should be the God (of the worlds). This martyr then professes, with his state (of being killed in Allah's Cause) that 'there is no god (to be worshipped) but Allah', for there is nothing intended (by his martyrdom) other than He. But he who professes this only with his tongue, even though his state does not help him attain it, his matter is with Allah Almighty, and there is no fear of danger for him.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" gave preference to the testimony 'there is no god (to be worshipped) but Allah' over all other celebrations and supplications, and he made a mention of that on many occasions with no restrictions by way of exhortation, and on some he made a mention of exhortation, and on others he referred to the restriction of truthfulness and sincerity, as shown from his statement: "He, who says 'there is no god (to be worshipped) but Allah with sincerity (will enter the Garden)." The significance of sincerity here is to make the states affirm the words

We then ask Allah Almighty to make us, at the conclusion of our journey (of life and deeds) from those who profess that 'there is no god (to be worshipped) but Allah' in deeds and words, in outward and inward, in order that we would bid farewell to this world, without turning (desirously) to it, but rather with aversion towards it, and loving for the meeting of Allah Almighty, for indeed, he who likes to meet Allah Almighty, Allah likes to meet him, and he who dislikes to meet Allah Almighty, Allah dislikes to meet him.

Those are some references to the significances (and concepts) of celebration (of the Praises of Allah Almighty) to which nothing could be added within the limits of the science of the practical religion.

CHAPTER TWO: ON THE PROPRIETIES AND EXCELLENCE OF SUPPLICATION; THE EXCELLENCE OF SOME HANDED DOWN SUPPLICATIONS; THE EXCELLENCE OF ASKING FOR ALLAH'S FORGIVENESS, AND INVOKING FOR ALLAH'S PRAYER AND BLESSING UPON THE MESSENGER OF ALLAH

The Excellence Of Supplication

Allah Almighty says: "When My servants ask you concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calls on Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way." (Al-Baqarah 186)

﴿ وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ ﴾

He Almighty further says: "Call on your Lord with humility and in private: for

Allah loves not those who trespass beyond bounds." (Al-A'raf 55)

﴿ ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعٗا وَخُفۡيَةًۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ﴾

Allah says too: "And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!"" (Ghafir 60)

﴿ وَقَالَ رَبُّكُمُ ٱدۡعُونِيٓ أَسۡتَجِبۡ لَكُمۡۚ إِنَّ ٱلَّذِينَ يَسۡتَكۡبِرُونَ عَنۡ عِبَادَتِي سَيَدۡخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

Allah Almighty also says: "Say: "Call upon Allah, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the Most Beautiful Names." (Al-Isra' 110)

﴿ قُلِ ٱدۡعُواْ ٱللَّهَ أَوِ ٱدۡعُواْ ٱلرَّحۡمَٰنَۖ أَيّٗا مَّا تَدۡعُواْ فَلَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ ﴾

It is narrated on the authority of An-Nu'man Ibn Bashir from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Verily, supplication is (a kind of) worship." Then, he recited: "Call on Me; I will answer your (Prayer)." (Ghafir 60)

﴿ وَقَالَ رَبُّكُمُ ٱدۡعُونِيٓ أَسۡتَجِبۡ لَكُمۡۚ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Supplication (of Allah) is the marrow of worship." It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing is much dearer to Allah Almighty than the supplication." According to another narration The Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant (of Allah) never fails to receive the answer of anyone of the following three things: a sin which might be forgiven for him, a good which might be hastened on for him, or a good which might be kept for him."

According to Abu Dharr "Allah be pleased with him": "It is sufficient (for man) from supplication with righteousness as much as is sufficient from salt for food." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ask Allah Almighty of His Bounty, for Allah Almighty likes to be asked (by His servants); and the best act of worship is to expect for the relief."

The Proprieties Of Supplication

Those are ten, and they go as follows:

The first is to seek, for his invocations and supplications, such noble times as the day of Arafah (ninth of Dhul-Hijjah) from amongst all the days of the year, and the month of Ramadan from amongst all of the months, Friday from amongst all the days of the weeks, and the last portion of the night, a short time before dawn from amongst all the hours of the night in accordance with the statement of Allah Almighty: " And in the hours of early dawn, they (were found) praying for Forgiveness." (Adh-Dhariyat 18)

﴿ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "When only one-third the night remains every night, Allah Almighty brings His Glory to the nearest heaven and say: 'Who does invoke Me, so that I would answer his invocation? Who does ask Me, so that I would give him (what he asks for)? Who does ask for My Forgiveness, so that I would forgive for him?'" It was said that Jacob "Peace be upon him" said (according to the Holy Qur'an): "Soon will I ask my Lord for forgiveness for you: for He is indeed Oft-Forgiving, Most Merciful" (Yusuf 98)

﴿ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيٓ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴾

He invoked Allah Almighty at the last portion of the night, a short time before dawn. It was said that in the early dawn, he stood and went on invoking Allah Almighty, and his sons stood and went on saying 'Amen' behind him in confirmation to his invocation. Then, Allah Almighty revealed to him that 'I've forgiven for them, and made them Prophets'.

The second is that one should avail himself of the honoured occasions and states (to invoke Allah Almighty therein): according to Abu Hurairah "Allah be pleased with him": "Verily, the gates of the heaven are opened at the time of the marsh of the rows (of fighters) in Allah's Cause, at the time of rainfall, and at the time of establishing the written (obligatory) prayers: so, you should avail yourselves of those occasions to invoke Allah therein." According to Mujahid "Verily, the (written obligatory) prayers have been made at the best times of the day: so, stick to invoking Allah Almighty following them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The invocation (of Allah in the period) between both Adhan (Call to Prayer) and Iqamah (Call to Prayer Establishment) could hardly be rejected." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The invocation of a fasting person could hardly be rejected."

As a matter of fact, the honour of the time refers to the honour of the state itself: the last portion of the night a short time before dawn, for example, is the due time of the purity and sincerity of the heart, in which it becomes entirely free from muddles; and both the day of Arafah and Friday are times for the assembly of attentions in which the hearts co-operate together to draw forth Allah's Mercy upon them…and so on. This is one of the reasons for the honour of the times, in addition to many mysteries which they have, and which no human being could easily know.

The posture of prostration also is one of the honoured states in which invocation is more fitting to receive answer. In this connection it is narrated that Abu Hurairah said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The servant becomes the closest to his Lord Almighty when he is prostrating: so, you should make much of your invocations therein." It is further narrated on the authority of Ibn Abbas "Allah be pleased with both" that The

Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been forbidden to recite the Qur'an while being in the posture of bowing or prostration: as for bowing, you should celebrate the Greatness of the Lord Almighty; and as for prostration, endeavour to invoke (Allah Almighty) as much as you can, for it is more fitting to receive answer."

The third is that one should invoke while facing the Qiblah, and raising his hand so high that the whiteness of his armpits would be visible. In this context, it is narrated on the authority of Jabir Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" came the standing place of Arafah, and faced the Qiblah, and kept invoking Allah Almighty until the sun set. It is further narrated on the authority of Salman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, your Lord Almighty is so much Kind and Generous that He feels shy of returning the hands of His servants with failure once they raise them to Him (with their invocations)."

It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" used to raise his hands in his invocation so high that the whiteness of his armpits would be visible, and he never beckoned with his fingers." It is narrated on the authority of Abu Hurairah that once The Messenger of Allah "Allah's blessing and peace be upon him" passed by a man who was invoking, and beckoning with both his index fingers, thereupon he said to him: "Make it only with the help of one (finger)! Make it only with the help of one (finger)!" he meant that he should beckon with only the index finger (of his right hand, in reference to the Allah's Oneness). According to Abu Ad-Darda' "Allah be pleased with him": "You should raise those hands (of yours in your invocations) before they are bound in fetters."

Furthermore, one should pass his hand over his face at the conclusion of his invocation. In this issue, it is narrated on the authority of Umar that he said: "It was the habit of The Messenger of Allah "Allah's blessing and peace be upon him", whenever he stretched his hands to invoke (Allah Almighty), not to withdraw them until he would pass them over his face." It is narrated on the authority of Ibn Abbas: "Whenever The Messenger of Allah "Allah's blessing and peace be upon him" invoked (Allah Almighty), he would hold his hands together, making their insides opposite to his face." Those are different states pertaining to the hand during the invocation. On the other hand, one should not raise his sight up to the sky during his supplication. It is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let some people desist from raising their sights up to the sky during their supplication, otherwise, their sights would be snatched away."

The fourth is that the invoker should make his voice a middle course in such a way as to be not aloud, nor in a low tone. This is, however, due to the narration (of Al-Bukhari and others) on the authority of Abu Musa Al-Ash'ari in which he said: We came (back from journey) in the company of The Messenger of Allah "Allah's blessing and peace be upon him" and when we approached Medina, The Messenger of Allah "Allah's blessing and peace be upon him" went on glorifying

Allah and the people did the same with him, but they raised their voices so high that The Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! Verily, (Allah Almighty) the One Whom you invoke is neither deaf nor absent: undoubtedly, the One Whom you invoke is (so close to you that He) lies between you and the necks of your riding mounts."

In comment on the statement of Allah Almighty: "Speak not your prayer aloud, nor speak it in a low tone: but seek a middle course between" (Al-Isra' 110)

﴿ قُلِ ٱدۡعُواْ ٱللَّهَ أَوِ ٱدۡعُواْ ٱلرَّحۡمَٰنَۖ أَيًّا مَّا تَدۡعُواْ فَلَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ ﴾

A'ishah "Allah be pleased with her" said: "He refers to supplication and invocation." Allah Almighty praised His Prophet Zakariyya "Peace be upon him" in His saying: "Behold! he cried to his Lord in secret." (Maryam 3)

﴿ إِذۡ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ٣ ﴾

Allah Almighty says in this connection: "Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds." (Al-A'raf 55)

﴿ ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعًا وَخُفۡيَةًۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ٥٥ ﴾

The fifth is that one should not be ostentatious in using rhyme in his supplications and invocations. That's because the invoker becomes in the same state of him who shows humility (towards his Lord) for whom ostentation is not fitting. In this connection, it is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be a people, whose habit is to trespass beyond due bounds in supplication." In confirmation to that, Allah Almighty says: " Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds." (Al-A'raf 55)

﴿ ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعًا وَخُفۡيَةًۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ٥٥ ﴾

In comment on it, it was said that it meant to be ostentatious in the use of rhymes.

It is more fitting for one not to go beyond the handed down invocations and supplications, for he might trespass beyond due bounds in his invocation and ask what is not in his interest; and this is due to the fact that not everyone is perfect in expressing supplication. For this reason, it is narrated on the authority of Mu'adh that the learned people will be needed in the Garden, when it will be said to the inhabitants of the Garden: "Show your hopes!" but they will not know how to express their hopes until they will learn that from those endued with knowledge.

It is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of sticking to the use of rhyme in your supplications! It suffices anyone of you to say: "O Allah! I ask You (to admit me to) the Garden, and (to bestow upon me) such of words and deeds as draws me close to it, and I seek refuge with You from the fire (of Hell) and from such of words and deeds

as draws me close to it!" it is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be a people, whose habit is to trespass beyond due bounds in supplication and ablution." It is narrated that one of the early good men passed by a storyteller who was invoking Allah and he was using rhymes ostentatiously, thereupon he said to him: "Do you try to be showy in front of Allah Almighty? I bear witness that I saw Habib the non-Arab invoking Allah in which he said nothing more than the following: "O Allah! make us good! O Allah! disgrace us naught on the Day of Judgement! O Allah! help us with success to attain good!" and the people were invoking from every direction behind him.

According to a learned man: "You should invoke (Allah Almighty) with the tongue of humility and not with the tongue of eloquence and fluency." It is said that the learned among the Substitutes (Abdal) invoke (Allah Almighty) with no more than seven words if not less; and this is attested clearly from the conclusion of the Surah of Al-Baqarah, for Allah Almighty never tells His servants about invocations and supplications in any location (of the Qur'an) more than that.

It should be known to you that what is intended by using rhyme is to be ostentatious in speech; and this is not fitting for showing humility and submission (to the Lord), otherwise, there are, in the supplications handed down from The Messenger of Allah "Allah's blessing and peace be upon him" some consonant words, but not flamboyantly. A mention might be made of the following: "(O Allah) I ask You to grand me safety from the Day of the threat and to admit me to the Garden on the Day of Eternity, in the company of Your nearest devotees and martyrs, and those who used to offer bowings and prostrations so much (in their prayers), who fulfill their covenants: Verily, You are Oft-Merciful, Full of Loving-Kindness, Who always do what You will." (As'aluka al-amn min yawm al-wa'id, wal-jannah yawm al-khulud, ma' al-muqarrabin ash-shuhud, ar-rukka' as-sujud, al-muwfin bil-uhud: innaka Rahim wadud, wa'innaka taf'alu ma turid). There are other examples like that.

Let one then limit himself to such of supplications and invocations as is handed down (from the Prophet and his companions), otherwise, let him supplicate with the tongue of humility and submission, and keep himself from ostentation and using rhyme pretentiously, since showing humility is the dearest in the Sight of Allah Almighty.

The sixth is that one should show humility, submission, desire (for Allah's reward) and fear (of Allah's punishment). Allah Almighty says: "These (three) were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us." (Al-Anbiya 90)

﴿ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَٰشِعِينَ ﴿٩٠﴾ ﴾

He Almighty further says: " Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds." (Al-A'raf 55)

﴿ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعٗا وَخُفۡيَةًۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ٥٥﴾

According to a certain narration The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah Almighty loves one of His servants, He puts him to trial until He hears his (invocation and supplication with) humility (and submission)."

The seventh is that one should affirm his invocation, with certainty that it will receive answer (from Allah Almighty), and trust in his hope in Him. In confirmation to that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you say, whenever he invokes (Allah Almighty): 'O Allah! forgive for me if You so will! O Allah! bestow mercy upon me if You so will!' but rather, let him affirm his invocation since there is none to compel Him Almighty (to do what He wills not)." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "When anyone of you invokes (Allah Almighty), let him make great his desire, for nothing is greater than Allah Almighty." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Invoke Allah with certainty that (your invocation) will receive answer (from Him), for indeed, Allah Almighty never responds to the invocation of him whose heart is heedless."

Sufyan Ibn Uyainah said: "Let nothing of such (of evil) as anyone of you knows about himself prevent him from invoking (Allah Almighty), for verily, Allah Almighty responded to the invocation of the worst of His creatures, Iblis "Allah's Curse be upon him" when he said: "O my Lord! give me then respite till the Day the (dead) are raised." He (Allah) said: "Respite then is granted you." (Sad 79:80)

﴿ قَالَ رَبِّ فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ٧٩ قَالَ فَإِنَّكَ مِنَ ٱلۡمُنظَرِينَ ٨٠ ﴾

The eighth is that one should be persistent in his invocation, which he should repeat thrice, in accordance with the narration on the authority of Ibn Mas'ud, in which he said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" invoked (Allah Almighty) he would invoke thrice, and whenever he asked (Him for anything) he would ask (Him) thrice." On the other hand, one should not regard the answer (to his invocation) too slow to come in accordance with the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "(The invocation of) anyone of you receives answer as long as he is not hasty as shown from his saying: 'I've invoked (Allah) but my invocation has received no answer'; and if you invoke, ask Allah so much, for indeed you invoke One Who is Most Generous."

One of the learned men said: "I've been asking Allah Almighty to fulfill a certain need to me for twenty years, and He has given me no answer, even though I still expect for an response to my invocation: I've asked Allah Almighty to help me leave what concerns me not." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you invokes for a certain thing and he comes to know that his invocation has received answer, let him say:

'Praise be to Allah with Whose Favour all good things are accomplished'; and if the answer slows to come to him let him say: 'Praise be to Allah for every state (in which I should be)'."

The ninth is that one should commence his invocation by mentioning the Name of Allah Almighty, for it is not proper to him to begin with asking directly. In this connection, it is narrated on the authority of Salamah Ibn Al-Akwa' that he said: "I've never heard The Messenger of Allah "Allah's blessing and peace be upon him" having commenced his invocation but that he began with the statement: 'Glorified be my Lord, Most High, Most Supreme, Grantor (of favours) without measure'." According to Abu Sulaiman Ad-Darani: "Whoever likes to ask Allah for anything, let him begin with invoking Allah's Prayer and Blessing upon the Messenger of Allah, then ask Him for his need, and then conclude with invoking Allah's Prayer and Blessing upon the Prophet of Allah; and that's because Allah Almighty accepts both prayers and He is too generous to reject what is between them." It is narrated on the authority of Abu Talib Al-Makki that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you ask Allah for anything, you should begin with invoking Allah's Prayer and Blessing upon me, for it is not befitting for the generosity of Allah Almighty, when He is asked for two needs, to fulfill one and reject the other."

The tenth pertains to the internal proprieties: the original reason for which an invocation receives answer is that one should, first of all, turn to Allah in repentance (with sincerity), cancel out injustices, and to turn to Allah with true attention: this is the near cause which underlies the answer of any invocation.

In this respect, it is narrated on the authority of Ka'b Al-Ahbar that during the lifetime of Moses, the Messenger of Allah "Peace be upon him" the people were given to severe draught. Moses came out with the children of Israel to invoke Allah for rain, but they were not provided with rain. He came out with them with the same intention, but they received no rain. Allah Almighty inspired to Moses "Peace be upon him" that "I am not to respond to you and to those who are with you as long as there is among you the one who goes about with calumnies (to sow the seeds of hatred among the people)." Moses "Peace be upon him" said: "O Lord! Who is he so that we should drive him out from among us?" Allah Almighty revealed to Moses: "O Moses! I forbid you to adhere to talebearing, and that anyone of you should go about with calumnies." Moses said to the children of Israel: "Turn to your Lord all together in repentance from being given to talebearing." When they repented, Allah Almighty sent rainfall upon them.

It is narrated on the authority of Sa'id Ibn Jubair that he said: During the lifetime of one of the kings of the children of Israel, the people were given to severe famine. They invoked Allah for rain, and their king said: "Let Allah send down the rain upon us from the sky, otherwise, we shall cause harm to Him." It was said: "How could you be able to cause harm to Him seeing that He is in the heaven?" he said: "I could kill His devotees and those who do good in His obedience, and this would be a source of harm to Him." Then, Allah Almighty

sent down rain from the sky upon them.

According to Sufyan Ath-Thawri: I was reported that the children of Israel were befallen by a seven-year famine and it was so much severe that they were forced to eat the dead bodies from the dumps and they also ate the children. During this famine, they used to come out to the mountains, weeping and invoking Allah with humility. Allah Almighty inspired to their Prophets "Peace be upon them" that "Even if you walk to Me on foot until your knees become bare and your hands rise up to reach the sky, and your tongues weary and cease to invoke more, I will not answer the invocation of anyone of you, nor will I bestow mercy upon the weeping among you until you cancel out the injustices of those who have been wronged." They did accordingly, thereupon they were provided with rain as of the very day they did.

According to Malik Ibn Dinar: The children of Israel fell victims of a severe draught, thereupon they came out so many times (to invoke Allah for rain), thereupon Allah Almighty revealed to their Prophet to tell them that "You come out to Me with impure bodies, and raise to Me hands which shed the blood (of each other), and you have filled your abdomens from what is unlawful: now, My Wrath has become strong upon you, and you will not become but more far removed from (the mercy of) Me."

According to Abu As-Siddiq An-Naji: Once, Solomon "Peace be upon him" came out to invoke Allah for rain and on the way he came upon an ant thrown on its back and it was raising its sides up to the sky and saying: "O Allah! we are a sect from among Your creatures, and we could not be independent from Your sustenance: ruin us not with the sins of anyone else other than us." On that Solomon "Peace be upon him" said (to those who were with him): "Return, for you have been provided with water with the help of the invocation of some other than you."

According to Al-Awza'i: The people came out to invoke Allah for rain thereupon Bilal Ibn Sa'd stood among them and addressed them saying: "O assembly of those who are present here! Do you not state that you're sinful?" they said: "Yes, O by Allah." on that he said: "O Allah! we heard You having said (in Your Book): " no ground (of complaint) can there be against those who do right: and Allah is Oft-Forgiving, Most Merciful." (At-Tawbah 91)

﴿ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴾

Verily, we've stated that we are sinful: should Your Forgiveness not be but for such people as we? O Allah! forgive us and bestow mercy upon us, and provide us with water!" He raised both his hands, and they raised theirs, and they were provided with rain.

It was said to Malik Ibn Dinar: "Invoke your Lord for us (to provide us with rain)." He said: "Verily, you regard the rain too slow to come even though I regard the stones too slow to come." It is narrated that Jesus "Peace be upon him" came out to invoke for rain, and when those (who were with him) were bored Jesus "Peace be upon him" said to them: "Let such of you as has

committed a sin return." All of them returned barring one who remained with him in the desert. Jesus "Peace be upon him" asked him: "Have you not committed any sin?" he said: "By Allah! I do not know that I've committed a sin, except that one day I was offering prayer when a woman passed by me and I cast a glance at her with this eye of mine, and when she went far from me, I entered my finger into my eye which I removed and followed the woman with it." Jesus "Peace be upon him" said to him: "Invoke Allah so that I would say 'Amen' in confirmation to your invocation." He invoked (Allah) and then the sky turned to be filled with clouds and it rained and thus they were provided with water.

According to Yahya Al-Ghassani: During the lifetime of (the Prophet) David "Peace be upon him" the people were befallen by a severe draught, and they chose three of their learned men and came out to invoke for rain with the help of their (invocation). One of them said: "O Allah! Verily, You have revealed in the Torah that we should excuse him who wrongs us: O Allah! we've wronged ourselves, so, please, excuse us!" the second said: "O Allah! You have revealed in the Torah that we should emancipate our slaves: O Allah! we are Your slaves, so, please, emancipate us!" the third said: "O Allah! You have revealed in the Torah that we should not discard such of indigent and needy as stand at the gates of our houses: O Allah! we are indigent and needy, standing at Your Gate, so, please, reject not our invocation!" then, they were provided with rain.

According to Ata' As-Sulami: We received no rain (for a long time) thereupon we came out to invoke (Allah) for rain, and behold! Sa'dun the Mad was in the graveyard. He cast a glance at me and said: "O Ata'! is this the day of resurrection? Has what the graves contain been scattered abroad?" I said: "No, but we did receive no rainfall (for a long time) thereupon we came out to invoke (Allah) for rain." He said: "O Ata'! (have you come out to invoke for rain) with earthly hearts or with heavenly hearts?" I said: "No, with heavenly hearts." He said: "Let it be far (from the truth) O Ata'! tell those who make dazzling display not to display their adornment so much for indeed the One Who watches them is All-Seeing." Then, he stared at the sky with his eye and said: "O my God, my Lord and my Master! Destroy not Your country with the sins of Your servants! But by virtue of the well-guarded mystery of Your Names, and such of Your Favours as hidden behind the veil, provide us with sweet and fresh water in abundance therewith to give life to the servants and water the (different parts of the) countries: O (Allah) Who has power over all things." Ata' said: He had no sooner completed his speech than there appeared in the sky lightning and thunder, which caused a great quantity of rain to fall, as much as the mouths of water-skins. Then, he turned away while saying (in the form of poetic verses):

"Verily, both the ascetics and worshippers have been prosperous when they made themselves hungry for the Sake of Allah. they kept wakeful during the night with their sick eyes open, in love (for Allah Almighty), thereupon their night

passed while they were sleepless. They were occupied by the worship of Allah so much that the people came to think madness befell them."

According to Ibn Al-Mubarak: I came to Medina in a year, in which there was a severe draught. The people came out to invoke (Allah) for rain, and I came out with them, and behold! There came a black boy with two pieces of sackcloth, one of which he took as his lower garment, and threw the other upon his shoulder. He sat by my side, and I heard him saying: "O my God! The abundance of sins and the evil deeds have worn out the faces in Your Sight; and You have detained the rain of the sky from us in order to penalize Your servants because of that: I ask You, Most Forbearing, Most Tolerant, from Whom His servants know but what is good, to provide them with water just at that time, just at that time." He kept saying 'At that time, at that time' until the sky came to be dressed in clouds, and the rain fell from every side. I came to Al-Fudail who asked me: "Why do I see you grief-stricken?" he said: "There is an important matter, to which somebody other than us has preceded, and thus he undertook it apart from us." I related to him the story, thereupon Al-Fudail cried and fell unconscious.

It is narrated that Umar (Ibn Al-Khattab) "Allah be pleased with him" invoked (Allah Almighty) for rain with the help of Al-Abbas (the Prophet's paternal uncle) "Allah be pleased with him", and when Umar finished from his invocation, Al-Abbas said: "O Allah! no distress descends from the sky but because of a great sin, and it is not removed but by virtue of repentance; and the people have turned to You with the help of me, in view of my position from Your Prophet "Peace be upon him"; and those are our hands, (which we raise) to You with our sins, and those are our forelocks turning to You in repentance; and You are the Guardian Who do not neglect the straying ones (among Your wards), nor do You leave the old one in an abode of loss: verily, the young one has showed humility to You, and the old one has submitted with leniency to You, and the voices have risen high with complaints; and You know the deepest secrets and what is hidden: O Allah! relieve them with your relief (of water) before they despair and perish, since none despairs from the Spirit and satisfaction of Allah Almighty but these who reject faith." However, he had no sooner completed his speech than the clouds in the sky became as high as mountains.

The Excellence Of Invoking For Allah's Prayer And Blessing Upon The Messenger Of Allah

Allah Almighty says: " Allah and His Angels send prayers and blessings on the Prophet: O you that believe! send you prayers and blessings on him, and salute him with all respect." (Al-Ahzab 56)

﴿ إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ ۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا ﴿٥٦﴾ ﴾

It is narrated that one day The Messenger of Allah "Allah's blessing and peace be upon him" appeared and (the signs of) happiness were visible on his face and

he said: "Gabriel "Peace be upon him" came to me and said: 'Are you not pleased, O Muhammad that none from amongst your nation invokes for Allah's Prayer and Blessing upon you once but that I invoke Allah's Prayer and Blessing upon him ten times, and none from amongst your nation salutes you once but that I salute him ten times?'" The Messenger of Allah "Allah's blessing and peace be upon him" further said: "None invokes Allah's Prayer and Blessing upon me but that the angels invoke for Allah's Prayer and Blessing upon him as much as he does upon me: let him then make little or much of it if he so likes."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such of people as are closer to me are those who invoke Allah's Prayer and Blessing upon me more among them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It suffices a believer for a niggard not to invoke Allah's Prayer and Blessing upon me when a mention is made of me in his presence." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Invoke Allah's Prayer and Blessing upon me so much on Friday." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Whoever among my nation invokes Allah's Prayer and Blessing upon me (even once), ten good deeds are written for him, and ten evil deeds are plotted out of him."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever says, on hearing the Call to prayer and the call to prayer establishment: 'O Allah, Lord of this perfect call and the established prayer: send Your Prayer and Blessing upon Muhammad, Your servant and Messenger, and give him the access (to intercession), superiority (over the people) and high rank, and the intercession on the Day of Judgement, my intercession then is assured to him." The Messenger of Allah "Allah's blessing and peace be upon him" said too: "He, who invokes Allah's Prayer and Blessing upon me in a book, the angels keep asking for Allah's Forgiveness as long as my name is in this book." The Messenger of Allah "Allah's blessing and peace be upon him" said: "On earth, there are traveling angels, who convey to me the salutations of those of my nation." The Messenger of Allah "Allah's blessing and peace be upon him" said: "None (of my nation) salutes me with peace but that Allah Almighty brings my spirit back to me in order to return the salutation to him."

It is narrated that it was said to the Messenger of Allah: "O Messenger of Allah! How would we invoke for Allah's Prayer and Blessing upon you?" The Messenger of Allah "Allah's blessing and peace be upon him" said: Say: "O Allah! send Your Prayer upon Muhammad, Your servant, upon his family, wives and offspring in the same way as You sent Your Prayer upon Abraham and upon the family of Abraham; and send Your Blessing upon Muhammad, his wives and offspring in the same way as You sent Your Blessing upon Abraham and the family of Abraham (in the worlds): You are Praiseworthy, Most Glorious."

It is narrated that after the death of The Messenger of Allah "Allah's blessing and peace be upon him", Umar Ibn Al-Khattab was heard while he was weeping and saying: "Let my father and mother sacrifice their lives for you O Messenger of Allah! There was (at first) a trunk (of a date-palm) to which you used to address the people, and when the people increased in number, you took a pulpit, in order to cause them to hear you, thereupon the trunk moaned for your leaving him, and it did not become silent until you placed your hand over it: of a surety, your nation is more fitting to moan for you when you left them (by death). Let my father and mother sacrifice their lives for you O Messenger of Allah! Your superiority (over all of the people) in the Sight of Allah Almighty has attained such a degree as He made the obedience of you a part of the obedience of Him when He Almighty said: "He who obeys the Messenger, obeys Allah; but if any turn away, We have not sent you to watch over their (evil deeds)." (An-Nisa' 80)

﴿ مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ ﴾

Let my father and mother sacrifice their lives for you O Messenger of Allah! Your superiority (over all of the people) in the Sight of Allah Almighty has attained such a degree as He informed you of His forgiving you before He told you of the sin when He said: "Allah give you grace! why did you grant them exemption until those who told the truth were seen by you in a clear light, and you had proved the liars?." (At-Tawbah 43)

﴿ عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ ٱلْكَٰذِبِينَ ﴿٤٣﴾ ﴾

Let my father and mother sacrifice their lives for you O Messenger of Allah! Your superiority (over all of the people) in the Sight of Allah Almighty has attained such a degree as He Almighty sent you as the last of the Prophets, even though He made you the first of them to be mentioned when He said: " And remember We took from the Prophets their Covenant: as (We did) from you: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn Covenant." (Al-Ahzab 7)

﴿ وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ۖ
وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ﴿٧﴾ ﴾

Let my father and mother sacrifice their lives for you O Messenger of Allah! Your superiority (over all of the people) in the Sight of Allah Almighty has attained such a degree as the denizens of the fire, while being punished in between its layers, would hope that they should have obeyed you, as shown from their saying (in the Holy Book on the Day that their faces will be turned upside down in the Fire: "Woe to us! would that we had obeyed Allah and obeyed the Messenger!" (Al-Ahzab 66)

﴿ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا۠ ﴿٦٦﴾ ﴾

Let my father and mother sacrifice their lives for you O Messenger of Allah! If Moses "Peace be upon him" was given (as a miracle) the rock therefrom the springs of water gushed forth, what should be more marvelous than your fingers when the water sprang from them? "Allah's blessing and peace be upon you". Let my father and mother sacrifice their lives for you O Messenger of Allah! If Solomon, son of David was given by Allah Almighty the (miracle of the) wind with its early morning (stride) was a month's (journey), and its evening (stride) was a month's (journey), what should be more marvelous than the Buraq on which you ascended to the seventh seven, and then (you returned) on the same night and offered the Morning prayer at Abtah? "Allah's blessing and peace be upon you". Let my father and mother sacrifice their lives for you O Messenger of Allah! If Jesus "Peace be upon him" was given by Allah Almighty the (faculty to) give life to the dead (by Allah's Will), what should be more marvelous than the poisoned sheep when it talked to you while it was roasted, and its shoulder said to you: "Eat me not for I'm poisoned"? Let my father and mother sacrifice their lives for you O Messenger of Allah! Noah "Peace be upon him" invoked evil against his people saying: "O my Lord! Leave not of the Unbelievers, a single one on earth! "For, if You do leave (any of) them, they will but mislead Your devotees, and they will breed none but wicked ungrateful ones." (Noah 26:27)

﴿ وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾ ﴾

Verily, had you invoked such evil against us, surely, we would have been ruined: your back was trodden (by the pagans and unbelievers of the Quraish), your face was wounded and your canine tooth was broken, and in spite of that, you refused to say but good when you said: "O Allah! Forgive for my people for they know not." Let my father and mother sacrifice their lives for you O Messenger of Allah! there followed you, in spite of your short life and few years (no more than sixty-three which you lived among us) such (a great number of people) as did not follow Noah in spite of his long life and numerous years (nine hundred and fifty which he lived among his people): verily, a great number of people (nearly one hundred and twenty thousand) believed with you, but it was only a few who believed with him. Let my father and mother sacrifice their lives for you O Messenger of Allah! had you not sat but with those rival unto you (in status and position), surely, you would have sat with none of us; and had you not married but from those rival unto you (in status and position) you would have married from none of us; and had you not had food but with those rival unto you (in status and position), you would have had food with none of us: but by Allah, you sat with us, married from us, and had food with us, as well as you put on (garments of) wool, rode (such mounts as) the donkey, and made others ride behind you, and you also placed your (leather of) food on the ground, and licked your fingers (after finishing from eating) out of showing humbleness."

According to one of the learned men: "I used to write the Prophetic traditions in which I invoked Allah's Prayer and Blessing upon the Prophet "Peace be upon him" but I did not mind to pay salutation to him. While I was sleeping, I saw the Prophet "Peace be upon him" in a dream, and he said to me: "Should you not complete your invoking prayer upon me in your book?" after that, I've never written anything but that in which I invoked Allah's Prayer and Blessing upon him, and paid salutation to him." It is narrated on the authority of Abu Al-Hassan that he said: I saw the Prophet "Peace be upon him" in a dream while I was sleeping, and I asked him: "O Messenger of Allah! What is the reward of Ash-Shafi'i on behalf of you for his statement in his book 'the Message' (Ar-Risalah): "Allah's blessing and peace be upon Muhammad whenever he is mentioned by those who remember him, and whenever the heedless neglect to remember him"?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "His reward, on behalf of me, is that he would not be made to stand for reckoning."

The Excellence Of Asking For Allah's Forgiveness

Allah Almighty says: "And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins." (Al Imran 135)

﴿ وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ ﴿١٣٥﴾ ﴾

According to both Alqamah and Al-Aswad, Abdullah Ibn Mas'ud "Allah be pleased with him" said: "In Allah's Book, there are two Holy Verses, and no servant commits a sin and then recites them and asks for Allah's Forgiveness, but that Allah Almighty forgives for him. Those are: " And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins" (Al Imran 135)

﴿ وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ ﴿١٣٥﴾ ﴾

And: "If anyone does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful." (An-Nisa 110)

﴿ وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾ ﴾

Allah Almighty further says: "Celebrate the Praises of your Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy)." (An-Nasr 3)

﴿ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا ﴿٣﴾ ﴾

He Almighty also says: "and who pray for forgiveness in the early hours of the morning." (Al Imran 17)

﴿ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ﴿١٧﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" most frequently said: Exalted be You O Allah with Your Praises (I exalt You): O Allah! Forgive for me: You are Oft-Returning (in repentance and grace), Most

Merciful." It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays for Allah's Forgiveness most frequently, Allah Almighty makes for him a relief from every distress, and a way out of every difficulty, and gives him sustenance from sources which he expects not." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily, I pray for Allah's Forgiveness, and turn to Him in repentance seventy times per day" in spite of the fact that Allah Almighty forgave for him all of his (the Prophet's) earlier and later sins.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I feel as if the stain of the (ill) which I might do is on my heart so much that I pray for Allah's Forgiveness one hundred times per day." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says thrice when he goes to bed: 'I pray for the Forgiveness of Allah Almighty, other than Whom there is no god, Ever-Living, Self-Subsisting, Eternal, and I turn in repentance to Him' all of his sins are forgiven for him by Allah Almighty even though as much as is the foam of the sea, as numerous as is equal to the number of the sands of the mountain, as countless as the number of the leaves of the trees, and as inestimable as is the number of the days of (the lifetime of) this world" and the Messenger of Allah "Allah's blessing and peace be upon him" said according to another version: "He, who says so, all of his sins will be forgiven for him, even though (they included the major sin that) he fled away from the battlefield."

It is narrated on the authority of Hudhaifah that he said: I used to speak harshly to my family, thereupon I said: "O Messenger of Allah! I fear lest my harsh tongue would lead me to the fire (of Hell)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, where are you from praying for Allah's Forgiveness? No doubt, I pray for Allah's Forgiveness one hundred times per day." A'ishah "Allah be pleased with her" said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "If you commit a minor sin, pray for Allah's Forgiveness, and turn to Him in repentance, for indeed, to repent from a sin is to show regret and pray for forgiveness."

The Messenger of Allah "Allah's blessing and peace be upon him" used to say in his prayer for forgiveness: "O Allah! forgive for me my faults and ignorance, my indulgence in the matter of my (religion), and (forgive for me) what you know of me better than me. O Allah, forgive for me (my sins which I committed) seriously or otherwise (and which I committed) inadvertently and deliberately. All these (faults) are in me. O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public and which You know better than me. You are the First and the Last, Who put forward and bring backward (whomever You please), and over all things You are Omnipotent."

It is narrated (by Abu Dawud in his Sunan) on the authority of Ali Ibn Abu Talib that he said: Whenever I heard a Hadith from the Messenger of Allah "Allah's blessing and peace be upon him", I would benefit from whatever Allah

willed of it, and whenever I heard a narration from someone else which he attributed to him, I should ask him to take oath (that it is really said by the Messenger of Allah "Allah's blessing and peace be upon him"), and whenever he took oath to that, I would believe him. Abu Bakr narrated to me, and of course, Abu Bakr has told the truth, that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no man who commits a sin, then offers ablution perfectly, performs a two-rak'ah prayer, (Mis'ar said: offers prayer) and then asks for Allah's forgiveness, but that Allah Almighty will forgive him." Then, he recited Allah's saying: "And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins; and who can forgive sins except Allah? And are never obstinate in persisting knowingly (in the wrong) they have done." (Al Imran 135)

﴿ وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ
وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ ﴾

It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant commits a sin, a black mark emerges in his heart: if he turns (to Allah) in repentance, gives up (that sin) and prays for Allah's Forgiveness, his heart will be polished (and thus it will be removed), and if he increases (in his sin) it will grow so much until it covers his heart. This is, however, the stain (of the evil) which accumulates on his heart in accordance with the statement of Allah Almighty: "By no means! But on their hearts is the stain of the (ill) which they do!"" (Al-Mutaffifin 14)

﴿ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ ﴾

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty raises a servant to a higher degree in the Garden, which prompts him to ask: "O Lord! From which has this come?" Allah then says: "From your offspring's prayer for forgiveness for you." It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! make me of those whose habit is to rejoice whenever they do good, and pray for forgiveness whenever they do evil."

It is further narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant commits a sin and then he says: "O Allah! forgive for me", Allah Almighty says: "My servant committed a sin, and then he came to know that he has a Lord Who punishes with because of sins (if He so likes), as well as He forgives the sins (if He so likes): O My servant! Do what you will, for I've forgiven for you." According to another narration the Messenger of Allah "Allah's blessing and peace be upon him" said: "By no means does he who prays for forgiveness (belong to those who) persist (in committing sins), even though he returns to it (as much as) seventy times per day."

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man who has never done good cast a glance at the sky and said: 'Verily, I have a Lord (Who forgives sins): O Lord! Forgive for me (my sins)!' on that Allah Almighty said: "I've forgiven for you'." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to another narration): "He, who commits a sin and then comes to know that Allah Almighty has seen him (for He is All-Seeing, All-Knowing), his sin will be then forgiven for him (by Allah) even though he asks naught for forgiveness."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to a certain narration): "Allah Almighty says: 'O My servants! All of you are sinful barring whomever I have exempted: so, pray for My Forgiveness, perchance I shall forgive for you; and he, who comes to know that I have the power to forgive for him, surely, I shall forgive for him, and I do not care (whatever his sins might be)'." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says: 'Glorified be You (O Allah)! I've wronged myself: so, forgive for me, since none barring You could forgive the sins (for whomever You please)', his sins will be forgiven for him even though as much as is the footsteps of the ants."

It is narrated that the best prayer of forgiveness goes as follows: " O Allah! You are my lord other than Whom there is no God. You have created me; and I'm your slave. I am keeping on your treaty and expecting for your promise as possible as it could be. I am seeking refuge with you from the evil of what I have made. I am confessing of your blessings your have bestowed upon me. I am also confessing of my sin. Indeed, I've wronged myself and confessed of my sin: So, forgive for me such of my sins as I committed earlier and later! None but you could forgive all of the sins."

As far as the sayings and traditions, a mention might be made of the following:

According to Khalid Ibn Ma'dan: Allah Almighty says: "Such of My servants as are the dearest to Me are those who love each other with My Love, whose hearts are attached to the mosques, who always pray for forgiveness at the early dawn: it is those whom (I love so much that) if I like to punish the inhabitants of the earth, I remember them, and thus I leave them and keep the punishment far away from them". According to Qatadah: "Verily, the Holy Qur'an leads you to both your ailment as well as your medicine (to get cured): as for your ailment, it is such of sins (as you commit); and as for your medicine, it is your prayer for forgiveness." According to Ali "Allah be pleased with him": "I wonder at him who is ruined (because of his sins) in spite of the fact that he has salvation." It was said to him: "What is it?" he said: "The prayer for forgiveness." He used to say: "Allah Almighty has not inspired anyone of His servants (the power) to pray for forgiveness (from his sins) and His Plan is to punish him."

According to Al-Fudail: "The interpretation of the servant's statement 'I pray for Allah's Forgiveness' is 'O Allah! rescue me (from my sins)'." According to one

of the learned men: "The servant is between (committing) a sin and (receiving) a blessing, and nothing is fitting for both but to prayer for forgiveness (from the sin), and praise (Allah Almighty for His blessing)." According to Ar-Rabie Ibn Khaithamah: "None of you should say 'I pray for Allah's Forgiveness and turn to Him in repentance' lest this (which he says) might turn to be a sin and a lie if he does not prove true to it; but rather let anyone say: 'O Allah! forgive for me, and turn to me in repentance'."

According to Al-Fudail: "The prayer for forgiveness without giving up the sin is the repentance of the liars." According to Rabi'ah Al-Adawiyyah: "Our prayer of forgiveness is in need to be performed so much." According to a wise man: "He, who makes his prayer for forgiveness prior to his showing regret (for his sins), does, indeed, scoff at Allah Almighty whereas he knows not." A desert Arab who was hanging in the curtains of the Ka'bah was heard as saying: "O Allah! my prayer for Your Forgiveness, with my persistence (in committing sins) is surely out of vileness, and leaving prayer for Your Forgiveness, with my knowledge of the liberty of Your Pardon is out of my failure. How much do You (O Allah) become lovable to me with Your blessings upon me even though You are not in need of me, and how much do I become hateful to You because of my sins even though I'm in need of You. O (Allah) Who fulfills His Promise whenever He makes Promise, and Who forgives whenever He threatens: include the major crime of me under the umbrella of Your Great Pardon: O (Allah) Most Merciful of those who show mercy."

According to Abu Abdullah Al-Warraq: "If you have as much sins as is the number of the drops (of rain) and the foam of the sea, they will be erased from you once you supplicate Allah Almighty with the following supplication, Allah Willing: 'O Allah! I pray for Your Forgiveness from each sin from which I repented to You and then to which I've returned once again; and I pray for Your Forgiveness from each promise I made to you of myself but I've not fulfilled to You; and I pray for Your Forgiveness from each deed by which I intended only Your Countenance, but in which others than You have been mixed; and I pray for Your Forgiveness from each blessing You bestowed upon me, and with the help of which I've disobeyed You; and I pray for Your Forgiveness O (Allah) Who has knowledge of both the unseen and of what is visible from each sin I've committed during the light of the day or the darkness of the night, in the presence of an assembly or in seclusion, in secrecy or in public: O (Allah) Most Forbearing." It is said that this supplication was Adam's and Al-Khadir's prayer of forgiveness "Peace be upon both".

CHAPTER THREE: ON SOME HANDED DOWN SUPPLICATIONS WHOSE TRANSMITTERS ARE KNOWN

Such Of Supplications As With Which It Is Desirable For One To Supplicate Every Morning And Evening, And Following Every (Obligatory) Prayer

A mention might be made here of the following supplications:

The Supplication Of The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him" Following The Two-Rak'ah Prayer Prior To Fajr:

In this connection, it is narrated on the authority of Ibn Abbas "Allah be pleased with both" that he said: Once, Al-Abbas sent me to the Messenger of Allah "Allah's blessing and peace be upon him" and I came to him in the evening, and he was in the house of my maternal aunt Maimunah (who was his wife). At night, he got up to offer (supererogatory) prayers, and when he offered the two-rak'ah prayer prior to Fajr he said: "O Allah! I ask You to provide me with mercy from You therewith to guide my (mind and) heart, unite my good merits, and gather my scattered things, avert afflictions from me, set right my religion, secure my absence, raise up my presence, purify my deed, make bright my face, lead me to the right path, protect me from every kind of evil. O Allah! give me true faith and certainty after which there will be no infidelity, and (provide me with) mercy, therewith I attain the honour of Your Glory and Majesty in this world and in the hereafter. O Allah! I ask you to help me attain success at the time of judgement, (to raise me up to) the ranks of the martyrs, and the living of the happy ones, to emerge victory over the enemies, and get the company of the Prophets. O Allah! I offer my needs to You, in spite of the weakness of my mind, the lack of my resourcefulness, and the shortage of my deeds, and my neediness to Your Mercy: I ask You O (Allah) Who suffices for all matters, and cures the breasts (of all diseases), to save me, as well as You save (Your servants from the dangers of) the different oceans, from the torment of the blazing fire and from the call of destruction, and from the affliction of the graves. O Allah! I desire to You and ask You O Allah, Lord of the worlds, to give me that of which my mind runs short, that which my deed proves too weak to acquire, and that which my intention and ambition fail to attain, of such of good as You have promised to give anyone of Your servants, or of such of good as You are going to give anyone of Your Creatures. O Allah! make us guides and rightly-guided, and not straying nor misleading, who wage war against Your enemies, and make peace with Your devotees, who love, with Your Love, such of Your creatures as obeys You, and become enemies, with Your enmity, such of Your creatures as opposes You. O Allah! this is our supplication, and it is up to You to answer it, and this is our effort, and on you we put our trust; and we all are to Allah, to Whom we shall return; and there is neither might nor power but with Allah, Most High, Most Great, Lord of strong rope (of faith) and well-directed matter (of religion): I ask You to give me security on the Day of the Threat (i.e. the Day of Judgement), and to admit me to the Garden on the Day of Eternity, in the company of Your nearest devotees and martyrs, and those who used to perform bowings and prostrations again and again (in their prayers), who always fulfill their pledges: You are Oft-Merciful, Full of loving

kindness, Who always do what You will. Glorified be He, Who is dressed in and speaks with power and honour! Glorified be He, Who shows kindness and generosity (towards His servants) with His Glory! Glorified be He, to Whom only glory is fitting! Glorified be He, Lord of Bounty and Grace! Glorified be He, Lord of Power, Honour and Majesty! Glorified be He, Who takes account of all things with His Knowledge! O Allah! make light in my heart, light in my grave, light in my hearing, light in my seeing, light in my hair, light in my complexion, light in my flesh, light in my blood, light in my bone, light in front of me, light on my back, light on my right side, light on my left side, light over me, light underneath me! O Allah! Increase me in light, grant me light, and make light for me!"

The Supplication Of A'ishah "Allah Be Pleased With Her"

The Messenger of Allah "Allah's blessing and peace be upon him" said to A'ishah "Allah be pleased with her": "Adhere to such of the shortest statements as have the widest and complete and comprehensive meanings (of supplication): "O Allah! I ask You of all of the good, whatever sooner or later it might be, whatever known or unknown it might be; and I seek refuge with You from all evil, whatever sooner or later it might be, whatever known or unknown it might be; and I ask You to admit me to the Garden and to help me with such of statements and deeds as draws me close to it; and I seek refuge with You from the fire (of Hell), and from such of statements and deeds as draws me close to it; and I ask You (to give me) from the good that which Your servant and Messenger Muhammad "Peace be upon him" has asked You; and I seek refuge with You from such (of evil) as Your servant and Messenger Muhammad has sought refuge with You; and I ask You to make me on the right way in the end of such of Your Judgements as You decree pertaining to me: with Your Mercy, O (Allah), Most Merciful of those who show mercy."

The Supplication Of Fatimah "Allah Be Pleased With Her"

The Messenger of Allah "Allah's blessing and peace be upon him" said to Fatimah (his daughter): "O Fatimah! What does prevent you from paying attention to that which I'm going to advise you to do? Say: "O (Allah) Ever-Living, Self-Subsisting, Eternal! With Your Mercy do I seek relief: trust me naught to myself for (as short as) the twinkling of the eye, and set right all of my affairs."

The Supplication Of Abu Bakr As-Siddiq "Allah Be Pleased With Him"

The Messenger of Allah "Allah's blessing and peace be upon him" taught Abu Bakr As-Siddiq "Allah be pleased with him" to say (by way of supplication): "O Allah! I ask You by virtue of Muhammad, Your Prophet, Abraham, Your Bosom Friend, Moses, whom You saved (from Pharaoh), Jesus, Your Word and Spirit, by virtue of the Torah (which You sent down upon) Moses, the Gospel (which You sent down upon) Jesus, the Psalms (which You sent down upon) David, and

the Criterion (i.e. the Holy Qur'an which You revealed to) Muhammad "Allah's blessing and peace be upon him, and upon all of them", and by virtue of each (item of) Divine Revelation You revealed, and by virtue of each judgement You decree, with each beggar whom You give, by virtue of each wealthy one You make poor, and each needy whom You make independent, and each straying one whom You guide to the right way; and I ask You by Your Name which You revealed to Moses "Peace be upon him"; and I ask You by Your Name therewith You spread the livelihood of Your servants; and I ask You by Your Name which You've placed on the earth therewith it has become firmly constant; and I ask You by Your Name which You've placed on the heavens therewith they have been raised high independently; and I ask You by Your Name which You've placed on the mountains therewith they have become firm; and I ask You by Your Name therewith Your Throne (of Majesty) has been raised independently; and I ask You by Your Name, the Purity and Pure, the One (and Only), the Eternal, Absolute, the Odd (which is one) which is revealed in Your Book, from Your Presence of the evident light; and I ask You by Your Name which You've placed on the day therewith it has become light, and (which You've placed) on the night therewith it has become dark; (I ask You) by Your Greatness, Your Magnificence, and by the Light of Your Bounteous Countenance: to bestow upon me the sustenance of the Qur'an and the knowledge thereof, and to mix it with my flesh, with my blood, with my hearing, with my seeing, and to use my body therewith, by Your Might and Power, for indeed, there is neither might nor power but with You O (Allah) Most Merciful of those who show mercy."

The Supplication Of Buraidah Al-Aslami "Allah Be Pleased With Him"

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said to Buraidah: "O Buraidah! Should I not teach you some words, that by which if one intends good he should learn them, and he shall never forget them?" he said: "Yes O Messenger of Allah." he said: "Then say: "O Allah! I'm very weak: so, please, bestow upon me power by Your Good Pleasure, and lead me to the good, and make (my faith in) Islam the furthest point of my pleasure. O Allah! I'm week: so, please, provide me with strength; and I'm humble: so, please, bestow power and honour upon me; and I'm poor and needy: so, please, make me independent and free of want O (Allah) Most Merciful of those who show mercy."

The Supplication Of Qabisah Ibn Al-Mukhariq

It is narrated that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "Teach me some words therewith Allah Almighty might benefit me, seeing that I've grown very old and too powerless to do many things which I used to do (when I was still youthful and strong)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "As far as your world is concerned, after you offer the Morning prayer, you might say thrice: 'Glorified be Allah, with Whose Praise (I exalt Him); Glorified be Allah, Most Great; there is neither might nor power but with Allah, Most High, Most Great'. If you say

them, you will become safe from all kinds of anxiety, leprosy, and paralysis. And as far as your hereafter is concerned, you might say: 'O Allah! bestow upon me guidance from Your Presence, and pour over me out of Your Bounty, spread over me out of Your Mercy, and send down upon me out of Your Blessings." Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! If a servant comes with them on the Day of Judgement and he did not leave them (in the world), four gates of the Garden will be opened to him, to enter from whichever of them he likes."

The Supplication Of Abu Ad-Darda' "Allah Be Pleased With Him"

There was flaming fire in the residence where Abu Ad-Darda' was living thereupon it was said to him: "Your house has been in flames." He said: "Allah is not to do so (with my house)." This was said to him thrice, and in every time, he gave the same answer: "Allah is not to do so (with my house)." Then, a comer visited him and said: "O Abu Ad-Darda'! when the fire became close to your house, it was extinguished (what is the reason?)" He said: "I came to know that." They said: "However, we do not know, which of your two statements is more amazing!" On that he said: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who says the following words whether at night or during the daylight, nothing will harm him; and of a surety, I've said them." Those are: "O Allah! You are my Sustainer and Cherisher: there is no god (to be worshipped) but You: I've put my trust in You, and You are the Lord of the Throne (of Majesty), Most Great. There is neither might nor power but with Allah, Most High, Most Great. What Allah wills is, and what Allah wills naught is not. I know, with certainty, that Allah has power over all things, and that Allah encompasses all things with His Knowledge, and that He takes account of all things. O Allah! I seek refuge with You from the evil of myself, and from the evil of every moving creature over whose forelock You have grasp: verily, it is my Lord that is on a straight path."

The Supplication Of Abraham, The Bosom Friend "Allah's Blessing And Peace Be Upon Him"

He used to say whenever morning entered upon him: "O Allah! this is a new creature: open it to me with my obedience to You, and conclude it for me with Your forgiveness for me, and Your Good Pleasure with me; and sustain me therein with a good deed to be accepted, purified, multiplied by You; and forgive for me such of evil deeds as I do therein: verily, You are Oft-Forgiving, Most Merciful, Full of Loving-Kindness, Most Generous." Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who supplicates with this supplication whenever morning comes upon him, has, indeed, fulfilled such of thanks as due upon him during his day (to Allah)."

The Supplication Of Jesus "Peace Be Upon Him"

He used to say: "O Allah! I've become in a state in which I could hardly avert what I dislike from me, or even get benefit from what I like and hope, seeing that

the (disposal of the) matter has turned to be in the hand of someone else other than me, and I've become in pledge of my deed, in such a way that there is no poorer than me. O Allah! make You not my enemy rejoice over my misfortune, nor You pain my friend because of my distress, and make not my disaster in my religion, and make not the (vanities and delights of) this world my greatest concern, and direct not over me him who is merciless towards me: O (Allah) Ever-Living, Self-Subsisting, Eternal."

The Supplication Of Al-Khadir "Peace Be Upon Him"

It is said that whenever Al-Khadir and Elias "Peace be upon them" met every year, they will not leave each other but after saying the following words: "In the Name of Allah; Allah's will (be done); there is no power but with Allah; Allah's will (be done); every blessing is from Allah; Allah's will (be done); all good is in the hand of Allah; Allah's will (be done); none could avert evil but Allah." He, who says it thrice whenever morning comes upon him, will be safe from falling a victim of burning, sinking and theft, As Allah Almighty wills.

The Supplication Of Ma'ruf Al-Karkhi "Allah Be Pleased With Him"

According to Muhammad Ibn Hassan: Ma'ruf Al-Karkhi said to me: "Should I not teach you ten words: five for this world and five for the hereafter? He, who supplicates Allah Almighty with them, will find Allah Almighty therein." I said to him: "Then, write them down to me." He said: "No, but let me recite to you repeatedly in the same way as Bakr Ibn Khamis recited them to me repeatedly: Allah suffices me for (protector of) my religion; Allah suffices me for (protector of) my world; Allah, Most Honoured and Generous suffices me for (disposer of) what concerns me; Allah, Most Forbearing, Exalted in Power and Might suffices me for (my protector against) him who wrongs me; Allah, Exalted in Strength suffices me for (my protector from) him who makes evil plots against me; Allah, Most Merciful suffices me (for establishing me in faith) at the moment of death; Allah, Most Compassionate suffices me (for establishing me in strength) at the time of asking me in the grave; Allah, Most Honoured and Generous suffices me (for my helper) at the time of reckoning; Allah, the Knower of the finest mysteries suffices me (for making heavy my good deeds) at the time of (putting one's deeds in the) scales of balance; Allah, Who has power over all things suffices me (for my guide) at the (time of crossing the) path; Allah suffices me: there is no god (to be worshipped) but He, on Whom do I put my trust, and it is He that is the Lord of the Throne (of Majesty), Most Great."

It is narrated on the authority of Abu Ad-Darda' "Allah be pleased with him" that he said: "He, who recites seven times everyday: " But if they turn away, say: 'Allah suffices me; there is no god but He: on Him is my trust: He is the Lord of the Throne (of Glory), Supreme"" (At-Tawbah 129)

﴿فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ١٢٩﴾

Allah Almighty suffices him (for disposer of) all of his affairs of the hereafter, no matter true or false he might be."

The Supplication Of Utbah Al-Ghulam

After his death, he was seen in a dream in which he said: I entered the Garden by virtue of the following words: "O Allah, Who guides the straying, bestows Mercy upon the sinful, and removes the difficulties of those who are in difficulty: bestow mercy upon Your servant who is under a great risk (of punishment) as well as upon all of the Muslims, and make us in the company of the good virtuous, upon whom You bestow sustenance and blessing, from amongst the Prophets, the truly faithful believers, the martyrs and the righteous: Amen O (Allah) Sustainer and Cherisher of the worlds."

The Supplication Of Adam "Peace Be Upon Him"

It is narrated on the authority of A'ishah that she said: When Allah Almighty intended to turn in repentance to Adam "Peace be upon him" He caused him to perform a seven-round circumambulation round the House, and at that time it had not been constructed yet, and rather it was no more than a red hill, after which he stood and offered a two-rak'ah prayer and said: "O Allah! You know (what I do in) secrecy and (what I do in) public: so, please, accept my apology; and You know my need: so, please, give me what I ask for; and You know what lurks in myself: so, please, forgive for me my sins. O Allah! I ask you to grant me an assured belief which penetrates my heart, and a true certainty (of faith) which causes me to know that nothing shall befall me but that which You've decreed upon me, and (I also ask You to endow me with) pleasure with what You've assigned to me: O (Allah) Lord of Majesty, Glory and Honour." The result was that Allah Almighty revealed to him that "I've forgiven for you (your sins); and none of your offspring comes to invoke me with the same invocation with which you invoked me but that I shall forgive for him, remove his anxieties and distresses from him, deprive him of poverty and neediness, cause him to profit from behind each trader, and the world to come to him in willing submission even if he has no desire for it."

The Supplication Of Ali Ibn Abu Talib "Allah Be Pleased With Him"

It is narrated on the authority of Ali from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Verily, Allah Almighty glorifies Himself everyday saying: 'Verily, I'm Allah, the Sustainer and Cherisher of the worlds. Verily, I'm Allah, and there is no god (to be worshipped) other than I, Ever-Living, Self-Subsisting, Eternal. I'm Allah, and there is no god (to be worshipped) but I, Most High, Most Great. Verily, I'm Allah, and there is no god (to be worshipped) but I, Who begets not, nor is He begotten. Verily, I'm Allah, and there is no god (to be worshipped) but I, who plots out (sins) and forgives (again and again). Verily, I'm Allah, and there is no god (to be worshipped) but I, Who begins everything, and to Me everything shall return, Exalted in Power, Full of Wisdom, Most Gracious, Most Merciful, the Lord and Master of the Day of Judgement, the Creator of both good and evil, Creator of both Garden and Hell, the One and Only, the Unique, eternal, Absolute, Who has no consort, nor son, the Unique, the Odd (which is one), Who has knowledge of the unseen and that

which is visible, The Sovereign, The Holy One, The Source Of Peace And Perfection, The Guardian Of Faith And Security, The Preserver Of Safety, The Exalted In Might, The Compeller, The Supreme, The Creator, The Evolver, The Bestower Of Forms, The Most Magnificent, Most Splendid, The Omnipotent, the Irresistible, Most Forbearing, Most Honoured and Generous, Who is most fitting to receive gratitude and Glory, Who has best knowledge of the deepest secrets and what is more hidden, Who has power (over all things), Who bestows sustenance (upon His servants), Who is beyond creation and creatures." He mentioned before each word of those (the statement) 'Verily, I'm Allah, and there is no god (to be worshipped) than I' as we related in the first portion: He, who supplicates with those Names, let him say: "Verily, it is You that is Allah, other than Whom there is no god (to be worshipped) Such and Such. He, who supplicate with those (Names) will be enlisted among the devout performers of prostrations (in their prayers) again and again, who will be (in the hereafter) the neighbours of Muhammad, Abraham, Moses, Jesus, and all of the Prophets "Allah's blessing and peace be upon him" in the abode of Majesty and Glory, and he will further receive, in this world, the reward of the worshippers in both the heavens and the earths: and Allah's blessing and peace be upon Muhammad and upon every well-chosen servant.

The Supplications And Celebrations Of Sulaiman Ibn Al-Mu'tamir At-Taimi "Allah Be Pleased With Him"

It is narrated that Yunus Ibn Ubaid saw in a dream a man of those who had been killed as martyrs in the land of the Romans, whom he asked: "What is the best deed you've seen?" he said: "I've seen the position of the celebrations of Sulaiman Ibn Al-Mu'tamir they occupy close to the Presence of Allah Almighty." They go as follows: "Glory be to Allah; Praise be to Allah; there is no god (to be worshipped) but Allah; Allah is Greater; and there is neither might nor power but with Allah, Most High, Most Great as abundant as is the number of what He has created and what He is going to create, as heavy as is the weight of what He has created and what He is going to create, as large as to fill what He has created and what He is going to create, as much as to fill His heavens and earths, and the like of all of that and manifold the like of all of that besides, as plentiful as is the number of His creatures, as heavy as is the weight of His Throne (of Majesty), as great as is the furthest point of His Mercy, as endless as is the ink of His Speech, as far-reaching as to attain His Good Pleasure until He becomes well-pleased, and even if He is pleased, as numerous as is the number of the celebrations therewith all of His creatures have remembered Him across the past time, and therewith they are going to remember Him in the remaining time (until the Day of Judgement), every year, month, week, day, night, hour among the hours, every gulp of air and breath among the breaths, every generation, from generation to generation of those of this world and those of the hereafter, and much more than that, whose beginning never ceases, and whose end is never exhaustible."

The Supplication Of Ibrahim Ibn Adham "Allah Be Pleased With Him"

It is narrated on the authority of his servant, Ibrahim Ibn Bashshar that he said: This supplication is to be said in the morning and evening of every Friday, and it goes as follows: "Welcome to the day of more (rewards), the new morning, the scribe and the witness: this day of ours is a day of festival. Write down for us what we are to say: In the Name of Allah, Praiseworthy, Full of Majesty, Most Lofty, Full of Loving-Kindness, Who always does with His creatures what He wills. The morning has come upon me while I'm believing in Allah Almighty, having trust in His Meeting, confessing of His reasoning (about Himself), praying for forgiving of my sins, submitting to the Lordship of Allah, rejecting any god (to be worshipped) other than Allah Almighty, dependent upon Allah Almighty, putting my trust on Allah Almighty, turning to Allah (in service). I make Allah, His angels, Prophets, Messengers, the carriers of His Throne (of Majesty), those He has created, and those He is going to create, witnesses that (I bear testimony that) He is Allah, other than Whom there is no god (to be worshipped), the One and Only, with Whom there is no partner; and that Muhammad is His servant and Messenger; that the Garden is a fact, that the fire (of Hell) is a fact, that the Fount-Lake (of the Prophet on the Day of Judgement) is a fact, that the intercession (of Muhammad) is a fact, both Munkar and Nakir are a fact, Your Promise (of the Garden) is a fact and Your Threat (of the fire of Hell) is a fact, and Meeting You is a fact; and that the Hour (of Judgement) will inevitably come in which there is no doubt, in which Allah Almighty will raise such of dead as the graves contain: (I bear testimony that) I live on that (faith) on which I die, and on which I shall be resurrected, Allah Willing. O Allah! Verily, You are my Lord, other than Whom there is no God. You have created me; and I'm your slave. I am keeping on your treaty and expecting for your promise as possible as it could be. I am seeking refuge with you O Allah from the evil of what I have made, and from the evil of such of things as has evil. O Allah! Indeed, I've wronged myself: So, forgive for me my sins! None but you could forgive all of the sins, and guide me to the best of manners, for none barring You could guide to the best of manners, and avert from me the worst of them, for none barring You could avert the best of manners. I'm responding to Your Call; all happiness be in Your hand; and all good be in Your Hand. I'm to You, and I shall return to You. I pray for Your Forgiveness, and turn to You in repentance. I have faith, O Allah, in the Messenger whom You have sent, and I have faith, O Allah, in the Book which You have revealed (upon Your Messenger); and Allah's blessing and peace be upon Muhammad, the unlettered Prophet, and upon his family, as much as it could be, at the conclusion and in the commencement of my speech, and (Allah's blessing and peace be) upon all of His Prophets and Messengers: Amen, O (Allah) Sustainer and Cherisher of the worlds. O Allah! let's come upon the Fount-Lake of Muhammad, and cause us to have a blessed fresh satisfying drink

from his cup, after which we will never become thirsty, and gather us in his company, without being disgraced, nor breaking our covenant, nor doubting, nor being afflicted, nor of those upon whom (Allah's) Wrath falls, nor of those who go astray. O Allah! protect me from the afflictions of this world, and help me do that which You like with which You are well-pleased, and set right all of my affairs, and establish me in strength with the firm statement in this world of life and in the hereafter, and cause me not to stray, even though I'm unjust. Glorified be You! Glorified be You O (Allah) Most High, Most Great, O Evolver, O Most Merciful, O Exalted in Power and Might, O Compeller! Glorified be He, Whose Glories the heavens with its shades celebrate, and Glorified be He, Whose Glories the oceans with their waves celebrate, and Glorified be He, Whose Glories the mountains with their echoes celebrate, and Glorified be He, Whose Glories the whales with their language celebrate, and Glorified be He, Whose Glories the stars in the sky with tier constellations celebrate, and Glorified be He, Whose Glories the trees with their roots and fruits celebrate, and Glorified be He, Whose Glories the seven heavens and the seven earths, with all of that which is in and on them, and Glorified be He, Whose Glories everything of His creatures celebrates. Blessed and Exalted be You (O Allah)! glorified be You! Glorified be You O (Allah) Ever-Living, Self-Subsisting, Eternal, O (Allah) All-Knowing, Most Forbearing! Glorified be You! There is no god (to be worshipped) but You, the One and Only, and with You there is no partner: it is You Who give life, and bring to death, and You are Ever-Living, Who never die; in Your Hand is good, and You have power over all things."

CHAPTER FOUR: ON SOME INVOCATIONS HANDED DOWN FROM THE PROPHET AND HIS COMPANIONS

Whose narrators are unknown, and they are selected from the anthologies compiled by Abu Talib Al-Makki, Ibn Khuzaimah, and Ibn Mundhir

When morning comes upon a follower of the path, it is desirable for him to have supplication, the dearest of his regular divisions in his sight, as we shall mention later in the book of Regular Divisions. If you are of the seekers of the tilth of the hereafter, and the followers of the Messenger of Allah "Allah's blessing and peace be upon him" in his supplications, you should say in the commencement of your supplications, after your (obligatory) prayers: Exalted be my Lord, Most High, Most Supreme, Grantor (of favours) without measure. There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: His is the dominion, and to him be praise, and He has power over all things."

Say also thrice: "I've accepted Allah as my Lord, Islam as my religion, and Muhammad "Peace be upon him" as (the last) Prophet." Say too: "O Allah! the Creator of both the heavens and the earth, the Knower of the unseen and what is visible, the Lord and King of all things: I bear testimony to the fact that there

is no god (to be worshipped) but You. I seek refuge with You from the evil of myself and from the evil of Satan and his ascribing others to Allah (in worship)." Say too: "O Allah! I ask You to endow me with forgiveness and power in my religion and world, my family and property. O Allah! screen my private parts and remove the causes of my fear, and eliminate my difficulties, and protect me from my front, from my back, from my right side, from my left side, and from above me, and I seek refuge with You from being assassinated from underneath me. O Allah! do not make me feel secure against Your Plan, nor let me have friends and protectors other than You, nor deprive me of Your Screen, nor cause me to forget your remembrance, nor make me one of the heedless."

You should further say thrice: "O Allah! You are my lord other than Whom there is no God. You have created me; and I'm your slave. I am keeping on your treaty and expecting for your promise as possible as it could be. I am seeking refuge with you from the evil of what I have made. I am confessing of your blessings your have bestowed upon me. I am also confessing of my sin. Indeed, I've wronged myself and confessed of my sin: So, forgive for me such of my sins as I committed earlier and later! None but you could forgive all of the sins." Say thrice: "O Allah! endow me with health and power in my body; endow me with health and power in my hearing; endow me with health and power in my seeing: there is no god (to be worshipped) but You."

You should say too: "O Allah! I ask You (to bestow upon me) the satisfaction after Your Judgement, the coolness of living after death, and the pleasure of looking at Your Bounteous Countenance, longing for Your Meeting, with no harmful adversity nor misleading affliction; and I seek refuge with You from wronging or being wronged, from transgressing against others or being a victim of transgression, or committing a sin or mistake which is unpardonable by You. O Allah! I ask You to establish me in strength in the matter (of religion), and provide me with firmness in guidance, and I ask You to help me be thankful of Your Blessing and perfectly good in Your Service; and I ask You (to grant me) a sound and submissive heart, a straight figure, a true speech, an accepted deed; and I ask You (to give me) of the good which You know, and I seek refuge with You from the evil of what You know; and I pray for Your Forgiveness for such (of sins) as You know well: Verily, You know (all things) and I know not, and You have full knowledge of all that is hidden.

O Allah! forgive for me what I've done earlier and later, what I've done in secrecy and what I've done in public, and what You know better than me: it is You who bring forward and it is You who bring backward (what You will), and You have power over all things, and You are witness to what is hidden. O Allah! I ask You (to grant me) faith which never wavers, blessing which is never exhaustible, the pleasure of the eye which is permanent, and the company of Your Prophet Muhammad "Peace be upon him" in the highest portion of the Garden of Eternity. O Allah! I ask You (to provide me with) good things and (help me) do what is good, and leave what is shameful, love the indigent. I ask

You (to help me) love You and love him who loves You, and love such of deeds as draws near unto Your Love; and (I ask You) to turn to me in repentance, to forgive for me, and to bestow mercy upon me, and to take me unto You (by death), if You intend to put my people to affliction, without being afflicted.

O Allah! By virtue of Your knowledge of that which is hidden and unseen, and Your Power of creation, make me live as long as life is good for me, and cause me to die as long as death is good for me. I ask You (to help me) fear You in what is unseen and what is visible, say the word of justice in both states of pleasure and anger, stick to moderation in both states of richness and poverty, enjoy of the pleasure of looking at Your Bounteous Countenance, longing for Your Meeting; and I seek refuge with You from a harmful adversity or misleading affliction. O Allah! adorn us with the adornment of faith, and make us well-directed guides. O Allah! assign to us of fearing You that therewith You prevent us from disobeying You, of Your obedience that therewith You cause us to attain Your Garden, of the certainty (of faith) that therewith You make easy upon us the disasters and adversities of this world and the hereafter.

O Allah! fill our faces with shyness of You, our hearts with fear of You, and place in ourselves such of Your Greatness as therewith You subjugate our organs in Your service. O Allah! Make Yourself the dearest to us of anything else, and cause us to fear You most apart from anyone else. O Allah! Cause the first portion of this day of ours to be good, its middle portion to be prosperity, and its last portion to be success. O Allah! cause its first portion to be a (source of) mercy, its middle portion to be a (source of) blessing, and its last portion to be a (cause of) honouring and forgiveness. Praise be to Allah that everything becomes humble before His Greatness, everything becomes submissive to His Honour, and everything becomes subject to His Dominion, and everything surrenders to His Power; and Praise be to Allah that everything becomes passive to His Glory, that He demonstrates everything with His Wisdom, and everything becomes little before His Magnificence.

O Allah! send Your Prayer upon Muhammad, upon the family of Muhammad, upon the wives and offspring of Muhammad, and send Your Blessing upon Muhammad, upon the family of Muhammad, the wives and offspring of Muhammad, in the same way as You sent Your Blessing upon Abraham and the family of Abraham in the worlds: You are Praiseworthy, Most Glorious. O Allah! send Your Prayer upon Muhammad, Your servant and Prophet and Messenger, the unlettered Prophet, Your honest Messenger, and grant him the praiseworthy station which You promised him on the Day of Judgement. O Allah! make us of Your pious devotees, Your prosperous party, and Your good servants, and use us in what makes You well-pleased with us, and help us do what causes You to love us, and dispose of our affairs in accordance with the best of choice You favour for us. (O Allah) we ask You (to grant us) the totalities, beginnings and endings

of good, and we seek refuge with You from the totalities, beginnings and endings of evil.

O Allah! by Your Power over me, turn in repentance to me for verily You are Oft-Returning, Most Merciful, and by Your Forbearing (and long-patience) on me, forgive me, for verily, You are Oft-Forgiving, Most Forbearing; and by Your Knowledge of me, be kind to me, for indeed You are Most Merciful of those who show mercy; and by Your Control over my self, let me have control over my own self, and direct it not with evil against me, for verily You are the Sovereign, Compeller. Glorified be You O Allah, and with Your Praise (I exalt You): there is no god (to be worshipped) but You. I've done evil and wronged myself: forgive for me my sin, for You are my Lord and none barring You could forgive the sins.

O Allah! inspire to me my guidance, and protect me against the evil of my own self. O Allah! bestow upon me sustenance from what is lawful, for which you punish me naught, and satisfy me with such of sustenance as You bestow upon me, and use me therewith in what is good which You accept from me. O Allah! I ask You (to provide me with) forgiveness, health and power, and to (endow me with) the perfect certainty of faith, and to confer health and power upon me in this world and the hereafter: O (Allah) Whom the sins could harm naught, and forgiveness decreases nothing from His (Dominion): grant to me what harms You naught, and give to me what decreases nothing from Your (Dominion). O (Allah) our Lord! pour out on us patience and constancy, and take our souls unto You as Muslims (who bow to Your Will)! You are my Friend and Protector in this world and the hereafter: take my soul onto You as a Muslim (who bow to Your Will) and join me with the good righteous (among Your servants). You are our Friend and Protector: forgive for us, and bestow mercy upon us, for verily, You are the best of those who Forgive, And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto You.

O Our Lord! In You do we trust, and to You do we turn in repentance: to You is (our) final Goal. O Our Lord! Make us not a (test and) trial for the wrongdoers! O Our Lord! Make us not a (test and) trial for the Unbelievers, but forgive us, our Lord! For You are the Exalted in Might, the Wise. O Our Lord! forgive us our sins and anything we may have done that transgressed our duty: establish our feet firmly, and help us against those that resist Faith. O Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful. O Our Lord! bestow on us mercy from Yourself, and dispose of our affair for us in the right way!

O Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire! O Our Lord! we have heard the call of one calling (us) to Faith, 'Believe you in the Lord', and we have believed. Our

Lord! forgive us our sins, blot out from us our iniquities, and take to Yourself our souls in the company of the righteous. O Our Lord! Grant us what You did promise unto us through Your Messengers, and save us from shame on the Day of Judgment; for You never break Your promise. O Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which You did lay on those before us; our Lord! lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. You are our Protector; help us against those who stand against Faith.

O My Lord! bestow on them your Mercy even as they cherished me in childhood. (O my Lord) forgive for the faithful believing men and women, the Muslims from amongst males and females, those who are living and those who are dead among them. O my Lord! Forgive (for us our sins) and bestow mercy (upon us), and excuse us for what You know (about us): Verily, You are Most Exalted in Power and Honour, Most Generous, and You are the best Merciful of those who show mercy, and You are the best of those who forgive; and we all are to Allah, to Whom shall we return; and there is neither might nor power but with Allah, Most High, Most Great; and Allah suffices us for the best disposer (of our affairs); and Allah's blessing and peace be upon Muhammad, the Seal of the Prophet, and upon his family and companions as much, numerous and abundant as it could be.

The Kinds Of Seeking Refuge (With Allah) Handed Down From The Prophet "Peace Be Upon Him"

O Allah! I seek refuge with You from being given to niggardliness, and I seek refuge with You from falling a victim of cowardice, and I seek refuge with You from being sent back to the geriatric age, and I seek refuge with You from the affliction of this world, and I seek refuge with You from the punishment of the grave. O Allah! I seek refuge with You from having a disposition which leads me to greediness, and from being greedy of that which is not fitting for one to covet, and from being covetous whereas there is nothing to covet. O Allah! I seek refuge with You from having knowledge which is of no benefit, from having heart which is not submissive (to You in service), from supplicating with invocation which receives no answer, and from a soul which is never satisfied.

O Allah! I seek refuge with You from (being given to) hunger: how evil it is to lie with! And I seek refuge with You from (being vulnerable to) treachery: how evil intent it is! O Allah! I seek refuge with You from being given to disability, laziness, niggardliness, and decrepitude, and from being sent back to the geriatric age, and from the affliction of the Dajjal and from the punishment of the grave and the affliction of both life and death. O Allah! we ask You (to endow us with) compassionate hearts, which are given to look to Allah, devout and returning (to Allah) in Your Cause. O Allah! I ask You (to bestow upon me) these which affirm Your Forgiveness (for me), and these which assure Your Mercy (upon me), the safety and peace from every sin, and the

benefit from every good, the attainment of the Garden, and the salvation from the fire (of Hell).

O Allah! I seek refuge with You from falling, and I seek refuge with You from being given to anxiety, and I seek refuge with You from sinking, burning, and (falling under) ruins, and I seek refuge with You from dying as fleeing away (while fighting) in Your Cause, and I seek refuge from dying while seeking after (the vanities and delights of) this world. O Allah! I seek refuge with You from the evil of what I know and from the evil of what I know not. O Allah! keep me away from what is shameful of manners, deeds, diseases and inclinations. O Allah! I seek refuge with You from the difficulty of distress, and the attainment of wretchedness, the evil judgement and the schadenfreude of the enemies (because of my misfortunes).

O Allah! I seek refuge with You from being given to infidelity, from falling in debt and poverty, and I seek refuge with You from the torment of the (fire of) Hell, and I seek refuge with You from the affliction of the Dajjal. O Allah! I seek refuge with You from the evil of my hearing and from the evil of my seeing, from the evil of my tongue and from the evil of my heart, from the evil of my semen. O Allah! I seek refuge with You from the evil neighbour in the residence, for indeed, it is possible for the desert neighbour to move. O Allah! I seek refuge with You from (the evil of) cruelty, heedlessness, dependence, humiliation and humbleness, and I seek refuge with You from being given to infidelity, destitution, wickedness, schism, hypocrisy, bad manners and the constriction of sustenance, and showing off to be heard or seen of men, and I seek refuge with You from being vulnerable to deafness, muteness, blindness, madness, leprosy, the worst of ailments.

O Allah! I seek refuge with You from the loss of Your Blessing, from the turning of Your Power, from Your Sudden Wrath, and from all kinds of Your Anger and Displeasure. O Allah! I seek refuge with You from the torment of the fire (of Hell) and from the affliction of the fire, and from the punishment of the grave and from the evil of the affliction of richness, and from the evil of the affliction of poverty, and from the evil affliction of Al-Masih (Antichrist) Ad-Dajjal, and I seek refuge with You from falling in debt and from committing sins. O Allah! I seek refuge with You from a soul which is never satisfied (with what is given to it), from a heart which is not submissive, from a prayer which is of no benefit, and from an invocation which receives no answer, and I seek refuge with You from the evil of anxiety and from the affliction of the breast. O Allah! I seek refuge with You from being overpowered by debt, from being overpowered by the enemy, and from the schadenfreude of the enemies (because of my misfortune): and Allah's blessing and peace be upon Muhammad and upon each chosen servant from all of the worlds.

CHAPTER FIVE: ON SUPPLICATIONS HANDED DOWN ON DIFFERENT OCCASIONS

When the morning comes upon you, and you hear the Call to Prayer, it is desirable that you should repeat the words of Adhan; and we have mentioned that earlier, as well as the supplications of coming in and out of the privy, and the supplications of performing ablution in the Book of Purification. When you come out to the mosque, you might say: "O Allah! make light in my heart, light in my tongue; and make light in my hearing and light in my seeing, and make light on my back and light in front of me, and make light from above me. O Allah! endow me with light." You might further say: "O Allah! I ask You, by the right the askers have upon you, and by the right of my walk to You (to offer prayer in the mosque), for indeed, I've not come out of arrogance or haughtiness, nor by way of showing off to be seen or heard of men: on the contrary, I've come out to safeguard myself from Your Displeasure, and seek Your Good Pleasure: I ask You to deliver me from the fire (of Hell) and to forgive for me my sins, for none barring You could forgive sins."

When you come out of the house for a certain need, you might say: "In the Name of Allah, my Lord: I seek refuge with You from wronging or being wronged (by others), from behaving ignorantly (towards others) or falling a victim of the ignorance (of others). In the Name of Allah, Most Gracious, Most Merciful. There is neither might nor power but with Allah, Most High, Most Great. In the Name of Allah: I put my trust in Allah."

When you reach the mosque and intend to enter it, you might say: "O Allah! send Your Prayer and Peace upon Muhammad "Peace be upon him" and upon the family of Muhammad. O Allah! forgive for me all of my sins, and open to me the gates of Your Mercy." Move forward your right foot first to enter. When you see in the mosque him who practices or is engaged in transaction you might say: "Might Allah deprive your trade of profit!" if you see him who beseeches people for a lost thing in the mosque you might say: "Might Allah not restore it to you!" this is in compliance with the command of the Messenger of Allah "Allah's blessing and peace be upon him".

If you offer the Morning two-rak'ah prayer, you might say (according to the narration on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him"): "In the Name of Allah! O Allah! I ask You (to endow me with) mercy from You therewith to guide my (mind and) heart, unite my good merits, and gather my scattered things, avert afflictions from me, set right my religion, secure my absence, raise up my presence, purify my deed, make bright my face, lead me to the right path, protect me from every kind of evil. O Allah! give me true faith and certainty after which there will be no infidelity, and (provide me with) mercy, therewith I attain the honour of Your Glory and Majesty in this world and in the hereafter. O Allah! I ask you to help me attain success at the time of judgement, (to raise me up to) the ranks of the martyrs, and

the living of the happy ones, to emerge victory over the enemies, and get the company of the Prophets. O Allah! I offer my needs to You, in spite of the weakness of my mind, the lack of my resourcefulness, and the shortage of my deeds, and my neediness to Your Mercy: I ask You O (Allah) Who suffices for all matters, and cures the breasts (of all diseases), to save me, as well as You save (Your servants from the dangers of) the different oceans, from the torment of the blazing fire and from the call of destruction, and from the affliction of the graves. O Allah! I desire to You and ask You O Allah, Lord of the worlds, to give me that of which my mind runs short, that which my deed proves too weak to acquire, and that which my intention and ambition fail to attain, of such of good as You have promised to give anyone of Your servants, or of such of good as You are going to give anyone of Your Creatures. O Allah! make us guides and rightly-guided, and not straying nor misleading, who wage war against Your enemies, and make peace with Your devotees, who love, with Your Love, such of Your creatures as obeys You, and become enemies, with Your enmity, such of Your creatures as opposes You. O Allah! this is our supplication, and it is up to You to answer it, and this is our effort, and on you we put our trust; and we all are to Allah, to Whom we shall return; and there is neither might nor power but with Allah, Most High, Most Great, Lord of strong rope (of faith) and well-directed matter (of religion): I ask You to give me security on the Day of the Threat (i.e. the Day of Judgement), and to admit me to the Garden on the Day of Eternity, in the company of Your nearest devotees and martyrs, and those who used to perform bowings and prostrations again and again (in their prayers), who always fulfill their pledges: You are Oft-Merciful, Full of loving kindness, Who always do what You will. Glorified be He, Who is dressed in and speaks with power and honour! Glorified be He, Who shows kindness and generosity (towards His servants) with His Glory! Glorified be He, to Whom only glory is fitting! Glorified be He, Lord of Bounty and Grace! Glorified be He, Lord of Power, Honour and Majesty! Glorified be He, Who takes account of all things with His Knowledge! O Allah! make light in my heart, light in my grave, light in my hearing, light in my seeing, light in my hair, light in my complexion, light in my flesh, light in my blood, light in my bone, light in front of me, light on my back, light on my right side, light on my left side, light over me, light underneath me! O Allah! increase me in light, grant me light, and make light for me!"

When you bow, say in your bowing: "O Allah! to You I have bowed, to You I've submitted, and to You I've surrendered, and in You I've put my trust: You are my Lord. There have submitted to You my hearing and seeing, my brain, my bone, my sinew, and all that is carried by my feet, (all have submitted) to Allah, the Sustainer and Cherisher of the worlds." You could further say thrice, if you so like: Exalted be my Lord, Most Great" or Exalted and hallowed be (Allah) Lord of angels and spirits." When you raise your head from bowing, you might say:

"Allah hears such as praises Him: O our Lord! To You be the praise, as much as to fill the heavens and the earth, and such of things afterwards as You will, (O Allah) the worthiest of praise and glory, as most fitting for a servant to say (in appreciation of his Lord); and we all are but servants to You: there is nothing to withhold what You give, and there is none to give what You withhold; and the good fortune of the luckiest one could not avail him from You (or without Your Help)."

When you fall in prostration, you might say: "O Allah! to You I've prostrated myself, and in You I've believed, and to You I've surrendered. My face has fallen in prostration to Him, Who has created it and given it the best of shapes, and created both its hearing and sight out of it: Blessed be Allah, the Best of Creators. O Allah! my body and image have prostrated themselves to You, and my heart has believed in You: I confess of Your Blessing upon me, and I confess of my sins, and this is what I've drawn upon myself: forgive for me, for none barring You could forgive sins." But you might also say thrice (instead): Exalted be my Lord, Most High."

When you finish from the prayer you might say: "O Allah! You are (the source of) Peace, and from You peace (is expected): Blessed and Exalted be You (O Allah) Lord of Majesty, Glory and Honour", and supplicate with the other supplications which we have mentioned earlier.

When you stand to leave the gathering, and want to supplicate with a supplication therewith to plot out the falsity of such gathering, you might say: Exalted be You O Allah, and with Your Praise (I exalt You): I bear testimony to the fact that there is no god (to be worshipped) but You. I pray for Your Forgiveness and turn to You in repentance. I've done evil and wronged myself: so, please, forgive for me, for none barring You could forgive sins."

When you enter the market you might say: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner; His is the dominion, and to Him is the praise, and it is He Who gives life, and it is He Who brings to death, and He is Ever-Living, Who never dies; in His Hand is good, and He has power over all things. In the Name of Allah! O Allah! I ask You the good of this market, and the good of what it contains. O Allah! I seek refuge with You from the evil of this market and from the evil of what it contains. O Allah! I seek refuge with You from taking therein a deceptive oath or having a losing transaction."

If you are in debt, you might say: "O Allah! suffice me with Your lawful things from Your unlawful things, and make me independent, by Your Bounty, from anyone else other than You." When you put on a new dress you might say: "O Allah! You've dressed me in this new dress: Praise be to You. I ask You (to bestow upon me) of its good, and of the good of that for which it has been made, and I seek refuge with You from its evil, and from the evil of that for which it has been made." If you a bad omen which you dislike, you might say: "O Allah! none

barring You brings good, and none barring You removes evil; and there is neither might nor power but with Allah." when you see the new moon, you might say: "O Allah! make it emerge upon us with safety, faith, righteousness, peace and Islam, and help us do what You like and is well-pleased with, and keep away from what You dislike and displeased with: your and my Lord is Allah." You might further say: "You are a new moon of guidance and good: I've believed in Your Creator: O Allah! I ask You (to make me enjoy of) the good of this month, the good of the Divine Fate, and I seek refuge with You from the evil of the Day of Mustering." But before that, you should say Takbir thrice.

When the wind blows you might say: "O Allah! I ask You (to endow me with) the good of this wind, the good of what it carries, and the good of that with which it has been sent, and I ask You from its evil, from the evil of what it carries, and from the evil of that with which it has been sent." When the news of the death of anyone reaches you, you might say: "We all are to Allah to Whom we shall return, and we all are going to turn to our Lord. O Allah! enlist him among the doers of good, and make his book in the highest place (of the Garden), and be his successor over his offspring among the remaining ones. O Allah! forbid not us his reward, and put not us to affliction and trial after him, and forgive for him and for us."

When you give in charity, you might say: "O our Lord! Accept it from us, for indeed, You are All-Hearing, All-Knowing." When you lose something, you might say: " It may be that our Lord will give us in exchange one better than this: for we do turn to Him (in repentance)!" At the beginning of anything, you might say: "O our Lord! Bestow upon us mercy from Yourself and dispose of our affair for us in the right way! O my Lord! Expand me my breast, and ease my task for me."

When you cast a glance at the sky, you might say: "O Our Lord! not for naught have you created (all) this! Glory to You! Give us salvation from the Penalty of the Fire. Blessed is He Who made constellations in the skies, and placed therein a Lamp and a Moon giving light." When you hear the sound of the thunder, you might say: Exalted be He, Whose Praises the thunder and the angels celebrate, for fear of Him." When you see both thunder and lightning, you might say, according to the narration of Ka'b: "O Allah! ruin not us with Your Anger, nor destroy us with Your Punishment, and provide us with health and power before that." When it rains, you might say: "O Allah! let it be a blessed (source of) water and beneficial precipitation! O Allah! make it a rain-laden cloud of mercy and not a rain-laden cloud of torment."

If you grow anger, you might say: "O Allah! forgive for me my sin, and remove the rage of my heart, and save me from Satan, the despised." If you fear a people you might say: "O Allah! Verily, we make You (our protecting shield) in their front, and we seek refuge with You from their evil." If you fight a people you might say: "O Allah! You are my supporting forearm and helper, and it is

with (the help of) You that I fight (my enemies)." When there is a whir in your ear, you might invoke Allah's Prayer and Blessing upon Muhammad "Peace be upon him", and say: "Might Allah remember him who remembers me with good!" if you see the answer of your invocation, you might say: "Praise be to Allah with Whose Honour, Power and Glory the good things are fulfilled." And if it slows you might say: "Praise be to Allah for every state."

If you hear the Call to Maghrib prayer, you might say: "O Allah! this is the beginning of Your night, which is, at the same time, the ending of Your daylight, and (those are) the voice of the people who invoke You and attend Your prayers: I ask You to forgive for me." If you are befallen by a distress, you might say: "O Allah! I'm Your servant, son of Your servant, and of Your servant-girl, and my forelock is in Your Hand, and Your Judgement (pertaining to me) is to be accomplished, and such of decrees as You ordain in relation to me is fully just: I ask You, by virtue of all of Your Names therewith You've named Yourself, or You've sent in Your Book, or You've taught anyone of Your creatures, or You've kept it in the knowledge of the unseen with You, to make the Qur'an the spring of my heart, the light of my breast, the (cause of) removing my anxiety, and eliminating my sadness and distress." the Messenger of Allah "Allah's blessing and peace be upon him" said: "None is befallen by sadness thereupon he supplicates with that supplication, but that Allah Almighty removes his anxiety, and makes him joyful instead." It was said: "O Messenger of Allah! should we not learn it?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, it is incumbent upon him who hears it to learn it."

If you experience pain in your body, or you find it in the body of someone, recite then the incantation of the Messenger of Allah "Allah's blessing and peace be upon him": whenever anyone complained of a harm or injury, he would place his index finger on the ground and raise it saying: "In the Name of Allah! (with the help of) the earth of our land, the saliva of ourselves, our patient will be cured by the Leave of (Allah) our Lord." If you experience pain in your body, put your hand on the very place of pain in your body and say thrice: "In the Name of Allah" and then say seven times: "I seek refuge with the Power and Honour of Allah Almighty from the evil of anything I fear." If you are befallen by distress, you might say: "There is no god (to be worshipped) but Allah, Most High, Most Forbearing. There is no god (to be worshipped) but Allah, Lord of the Throne (of Majesty), Most Great. There is no god (to be worshipped) but Allah, the Lord of the seven heavens and the Lord of the Throne (of Majesty), Most Generous."

If you want to go to bed, perform ablution at first, then lie on your right side facing the Qiblah, and then glorify Allah "Allahu Akbar" (Allah is Greater) thirty-four times, exalt Him "Subhanallah" (Exalted be Allah) thirty-three times, and praise Him "Al-hamdu lillah" (Praise be to Allah) thirty-three times. Then you might say: "O Allah! I seek refuge with Your Good Pleasure from Your

Displeasure, with Your forgiveness from Your punishment, and I seek refuge with (the mercy of) You from (the anger of) You. O Allah! By no means could I reckon Your Praises, even though I do my best, for indeed, You are just as You have praised Yourself. O Allah! in Your Name I live and die. O Allah, Lord of the heavens and the earth, and the Lord and King of Everything, Splitter of seed and kernel, Revealer of the Torah, the Gospel and the Qur'an: I seek refuge with You from the evil of him who has evil, and from the evil of every moving creature over whose forelock You have grasp: verily, You are the First, and there is nothing before You, and You will be the Last, and there will be nothing after You; You are the Evident, and there is nothing above You, and You are the Hidden, and there is nothing beyond You: fulfill my debt on my behalf, and make me independent from poverty.

O Allah! It is You Who created myself, and It is You who will cause it to die: it is up to You to cause it to die, and it is up to You to bring it to life (once again on the Day of Judgement). O Allah! if you cause it to die, then forgive for it, and if You bring it to life, then keep it (from evil). O Allah! I ask you to endow me with power and health in both the world and the hereafter. In the Name of You O my Lord I've laid my side: forgive for me my sin. O Allah! save me from Your Punishment on the Day You will gather Your servants. O Allah! I submit myself to You, turn my face towards You, entrust all my affairs to you, and depend upon you for Your Blessings both with hope and fear of you. There is no way to flee from you, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qur'an) which you have revealed and in Your Prophet (Mohammad) whom you have sent."

Let it be the last of your supplications (before sleeping), in accordance with the command of the Messenger of Allah "Allah's blessing and peace be upon him". But, let one say before that: "O Allah! cause me to get up (from sleep) in the dearest our to You, and use me to do the dearest of deeds to You, to draw me near unto You, and take me far away from Your Displeasure. O Allah! I ask You and You give me, and I pray for Your Forgiveness, and You forgive me, and I invoke You and You respond to my invocation." When you get up from your sleep in the morning, you might say: "Praise be to Allah Who has brought us to life after He had caused us to die (the minor death of sleep), and to Him be the resurrection. The morning has come upon us, and the Dominion belongs to Allah, and both Greatness and Sovereignty belong to Allah, and both Power and Honour belong to Allah Almighty. We've come to be on the true nature of Islam (on which all of the people are created), and word of sincerity, and the religion of our Prophet Muhammad "Peace be upon him", and the cult of our father Abraham, who was of true faith, and he was not one of the pagans.

O Allah! it is with Your (Power) that morning and evening has come upon us, and it is with Your (Power over all things) that we live and die, and to You be the destiny (the end of the journey of all of the people). O Allah! we ask You to raise

us up, on this day, to every kind of good, and we seek refuge with You from committing or incurring any evil upon a Muslim, for it is You Who say: " It is He Who does take your souls by night, and has knowledge of all that you have done by day; by day does He raise you up again; that a term appointed be fulfilled; in the end unto Him will be your return; then will He show you the truth of all that you did." (Al-An'am 60)

﴿ وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ ﴾

O Allah, that cleave the daybreak (from the dark), make the night for rest and tranquillity, and the sun and moon for the reckoning (of time): I ask You (to endow me with) the good of this day, and the good of what it contains, and I seek refuge with You from the evil of that day, and from the evil of what it contains. In the Name of Allah! Allah's Will (be done)! there is no power but with Allah; Allah's will (be done); every blessing is from Allah; Allah's will (be done); all good is in the hand of Allah; Allah's will (be done); none could avert evil but Allah: I've accepted Allah as my Lord, Islam as my religion and Muhammad "Peace be upon him" as my Prophet. O (Allah) our Lord! In You do we put our trust, and to You we turn (in repentance), and to You be the end of the journey."

When the evening comes upon one, let him say the same with the substitution of "the evening has come upon us" for "morning has come upon us", and the following addition: "I seek refuge with Allah's Perfect speech and all of His Names from the evil of what He has created, evolved, from the evil of him who has evil, and from the evil of every moving creature over whose forelock You have grasp: verily, it is my Lord that is on a straight path."

If you look at yourself in the mirror, you might say: "Praise be to Allah Who created me, fashioned me in due proportion, and gave me a just bias, made honoured and good the image of my face, and made me one of those who bow (to Allah in Islam)." If you buys a servant, a slave or a new animal, take hold of its forelock and say: "O Allah! I ask You (to make me enjoy of) its good, and the good on which it has been created, and I seek refuge with You from its evil, and from the evil on which it has been created." If you like to congratulate somebody on his marriage, you might say: "Allah might bless you and send His Blessing upon you and gather you both in what is good." If you fulfill your debt, you might say to the receiver of his right: "Might Allah bless you in your family and property, in accordance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him" who said: "Verily, the reward of borrowing is to praise and give back (what is borrowed to the lender)."

Those are some invocations and supplication which are necessary for the follower of the path to keep; and we've mentioned the other invocations such as those of journey, prayer and ablution in the Books of Hajj, prayer and purification. But you might say: "What is the significance of invocation seeing

that the preordained fate could not be averted?" it then should be known to you that it is out of the fate to avert the calamity by virtue of invocation, since the invocation acts as a cause of averting the adversity, and bringing about mercy, in the same way as the shield acts as a cause of averting the arrow, and the water acts as a cause of bringing the plant out of the earth. As well as the shield averts the arrow thereupon both force each other, both invocation and adversity force each other.

It is not a necessary prerequisite for one to admit the preordained fate of Allah Almighty not to carry the weapons, since Allah Almighty says: O you who believe! take your precautions, and either go forth in parties or go forth all together" (An-Nisa' 71)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ خُذُواْ حِذۡرَكُمۡ فَٱنفِرُواْ ثُبَاتٍ أَوِ ٱنفِرُواْ جَمِيعٗا ٧١ ﴾

Nor is it not to water the land after sowing the seeds on the ground of the saying: "If it has been preordained for the plant to grow, the seeds then will grow, and if it has not been, they will not grow." On the contrary, to make association between the causes and the causers is the primary decision of judgement, which is like the twinkling of the eye, if even not quicker, and giving priority to the causers over the causes according to promotion and due proportion is the preordained fate: the One Who preordained good has doomed it to be for a certain cause, and the One Who preordained evil has doomed a certain cause of averting it. in this way, there is no contradiction between those matters in the sight of the open-minded.

On the other hand, the invocation has such of benefits as we've mentioned in the chapter of celebration (of Allah Almighty). It gives rise to the full presence of the heart with Allah Almighty, which is the highest act of worship. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The invocation constitutes the marrow of religious service." The creatures at most do not divert their hearts to the celebration of Allah Almighty unless they are befallen by a certain need or fall victims of a certain distress. To be sure, " When evil seizes man, (he comes) full of prolonged prayer!" (Fussilat 51)

﴿ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٖ ٥١ ﴾

The need then requires man to take refuge to invocation, and the invocation, in turn, brings the heart back to Allah Almighty, by way of supplication and assent, which constitutes the celebration (of the Praises of Allah Almighty), which is the most honourable acts of worship.

For this reason, the trial was entrusted to the Prophets and Messengers "Peace be upon them" from amongst all the people, followed by the saints, and then those nearer (to Allah), for, by virtue of supplication and reliance (on Allah Almighty), it brings the heart back to Allah Almighty, and prevents them from forgetting (the celebration of Allah). But richness, in most cases, is a direct cause of arrogance and haughtiness, for indeed " man does transgress all due bounds, In that he looks upon himself as self-sufficient." (Al-Alaq 6:7)

﴿ كَلَّآ إِنَّ ٱلْإِنسَـٰنَ لَيَطْغَىٰٓ ۝ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ۝ ﴾

This is, however, what we like to bring from the entire literature of celebrations and invocations; and Allah Almighty helps us do well. As for the remaining supplications of journey, eating and visiting the patient (to enquire about his health), they will be brought later, Allah Willing, in their different locations; and in Allah Almighty do we put our trust.

and the details of giving life to the night (by standing for supererogatory prayer)

In the Name of Allah, Most Gracious, Most Merciful.

We send so much praises to Allah Almighty for all of His Blessings and Favours, and celebrate His (Praises and Glories) in such a way as to leave no atom of arrogance or flight (from Allah) in the heart, and give thanks to Him in view of the fact that He has made both night and day come in succession for those who like to celebrate (His Praises) or give thanks (to Him). We invoke Allah's Prayer and Blessing upon His Prophet "Peace be upon him", whom He sent with truth as a bearer of glad tidings (of Allah's reward for the faithful believers) and a warner (of His Punishment for the infidels), and also upon his pure family, and honoured companions, who strove themselves in service of Allah Almighty every morning and night, every forenoon and evening so much that each one of them came to be (as high as) a guiding star and a lamp spreading light in the religion.

To go further: Allah Almighty made the earth subject to all of His servants, not only to reside in its different parts and sides, but also to take it as a halting place therefrom to get provisions for their journey towards their final homeland, and save masterpieces of deeds and good merits for their own selves, and avoid its entanglements and traps, with the assurance that the life proceeds forward with them in the same way as a ship sails with its riders. To be sure, the people are travellers in this world, and the cradle constitutes the first of their resting places while the grave the last of them, and their final homeland will be either the Garden (for the faithful believers) or the fire (of Hell for the infidels), and their lifetime is the distance of the journey, whose stages are the years, Farsakhs are the months, miles are the days; and one's breaths constitute his steps, his obedience (to Allah and His Messenger) is his merchandise, and his time is his capital, while his desires and lusts constitute the highwaymen who stand on his road; and his profit will be to win the meeting of Allah Almighty in the home of peace, in the great dominion and the permanent blessing, and his loss will be to be far removed from (the Mercy and Kindness of) Allah Almighty, in the fetters, chains and painful chastisement in the lowest bottoms of the (fire of) Hell. The heedless even in one of his breaths which he spends naught in doing such of deeds as draw him closer to (the Presence of) Allah Almighty will endanger himself to the infinite loss and sigh on the Day of Mutual loss and gain.

In view of this great danger and momentous risk, those who were granted

success have rolled up their sleeves and given up the pleasures of their souls, and utilized the remaining of their lifetimes, to arrange the functions of regular divisions in accordance with the recurrence of time, in eagerness to give life to both night and day, to draw themselves much closer to (the Presence of Allah) the Sovereign, the Compeller, and seek after the abode of eternity. In this way, it becomes important, for the science of the way to the hereafter, to explain in detail how to partition the regular divisions and distribute the acts of worship which we have expounded earlier to cover the different times (during night and day); and this is shown in two chapters:

Chapter one: the excellence and constitution of regular divisions during night and day.

Chapter two: the way of giving life to the night; its excellence; and its appurtenances.

CHAPTER ONE: ON THE EXCELLENCE, CONSTITUTION AND RULES OF REGULAR DIVISIONS

The Excellence Of regular divisions, And The Exposition Of The Fact That To Do Them Regularly Leads To The Right Way Of Allah Almighty

It should be known that those who have deep insights come to know that there is no salvation (from perdition and destruction) but through the meeting of Allah Almighty, and that there is no way to meet (Allah Almighty) unless one dies while in the state of love for and knowledge of Allah Almighty, and that by no means could both love and affability be achieved but through the regular (and permanent) celebration and remembrance of the Beloved, as well as the knowledge of Him could hardly be accomplished but through the regular (and permanent) meditation on Him and on His Attributes and Acts, since in the whole existence, there is nothing (of significance) rather than Allah Almighty and His Acts.

Furthermore, it is not easy to be regular in celebration and contemplation unless one bid farewell to the (vanities of) this world and its related desires, from which one should be only satisfied with what enables him to fulfill his necessary needs and minimum requirements; and all of that could not be achieved unless one spends the times of both night and day in the different functions of celebration and contemplation. But (unfortunately), according to its inclination to boredom and tedium, on which it has been created, in no way could the soul keep patient on one thing of those which are helpful in both celebration and meditation, for were it to be brought back to one thing, it would soon feel weary and exhausted, in spite of the fact that Allah Almighty never ceases (to give rewards) until you are exhausted (and fail to do deeds of religious service).

For this reason, it is necessary to be kind to it, by having it relieved through moving from one thing to another, and from one way to another in accordance

with the different times, in order that through its movement, its pleasure would become stronger, and through its pleasure, its desire (for the hereafter) would become much greater; and the more its desire remains undying, the more it continues to be regular (on celebration and meditation). This fact lies behind the different way of distributing regular divisions: to be sure, celebration and meditation should cover all or most of the times. That's because the soul, by its nature, is inclined to the pleasures and delights of this world.

If one spends half of his time to dispose of its affairs and fulfill his lawful desires and the other half to the acts of worship, he would be more inclined to the pleasures and delights of this world than to the acts of worship, in view of its agreement with his own disposition, seeing that the time shall be divided between both equally: how should then they force each other, since the nature is more inclined to one of them than to the other? However, both the outward and the inward (of the soul) back each other in demand of the vanities of this world, to which the heart is dedicated. But, it is against the course of nature to bring it back to the acts of worship, to which the heart could hardly be faithfully devoted or fully present, except at a few times (during night and day).

So, he, who likes to enter the Garden with no reckoning, let him spend all (or at least the most part) of his time in the acts of worship; and he, who likes to have the scale of his good deeds and the weight of his good things become heavy, let him then engage the most part of his time in the acts of worship. If he mixes a good deed with an evil deed, he shall run the risk (of falling to destruction). But, the hope (for Allah's Mercy) is ceaseless, and Allah's Forgiveness, out of His Bounty, is expected: it may be that Allah Almighty, out of His Bounty and Generosity, should forgive for him.

This is, however, what has been disclosed to those of deep insight. If you do not belong to them, consider then Allah's Speech to His Messenger "Peace be upon him", and learn it with the light of faith. Allah Almighty addressed the nearest of His devotees, who has the highest rank in His Sight, saying: " True, there is for you by day prolonged occupation with ordinary duties: But keep in remembrance the name of your Lord and devote yourself to Him wholeheartedly." (Al-Muzzammil 7:8)

﴿ إِنَّ لَكَ فِي ٱلنَّهَارِ سَبْحًا طَوِيلًا ۝ وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝ ﴾

Allah Almighty further says: "And celebrate the name of your Lord morning and evening. And part of the night, prostrate yourself to Him; and exalt Him a long night through." (Al-Insan 25:26)

﴿ وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ۝ وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا طَوِيلًا ۝ ﴾

He Almighty also says: "and celebrate the praises of your Lord, before the rising of the sun and before (its) setting, And during part of the night, (also,) celebrate His praises and (so likewise) after the postures of adoration." (Qaf 39:40)

﴿ فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ۝٣٩
وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَأَدْبَٰرَ ٱلسُّجُودِ ۝٤٠ ﴾

Allah "Exalted and Hallowed be He" says too: " and celebrate the praises of they Lord the while you stand forth, And for part of the night also praise you Him, and at the retreat of the stars!" (At-Tur 48:49)

﴿ وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ۝٤٨ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَٰرَ ٱلنُّجُومِ ۝٤٩ ﴾

Allah Almighty also says: " Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise)." (Al-Muzzammil 6)

﴿ إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ۝٦ ﴾

He Almighty further says: " and celebrate (constantly) the praises of your Lord, before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that you may have (spiritual) joy." (Ta Ha 130)

﴿ فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ ءَانَآئِ ٱلَّيْلِ فَسَبِّحْ
وَأَطْرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرْضَىٰ ۝١٣٠ ﴾

He Almighty says too: "And establish regular prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord)." (Hud 114)

﴿ وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ۝١١٤ ﴾

Consider further how and with which qualities He Almighty describes those who achieve felicity among His servants in His saying: "Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord, (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition." (Az-Zumar 9)

﴿ أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْـَٔاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ
وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ۝٩ ﴾

He Almighty further says: "Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." (As-Sajdah 16)

﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ۝١٦ ﴾

He "Exalted and Hallowed be He" says too: "Those who spend the night in adoration of their Lord prostrate and standing." (Al-Furqan 64)

﴿ وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَٰمًا ﴾

Allah, Exalted and Hallowed, further says: "They were in the habit of sleeping but little by night, And in the hours of early dawn, they (were found) praying for Forgiveness." (Adh-Dhariyat 17:18)

﴿ كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ۝ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴾

He Almighty also says: "So (give) glory to Allah, when you reach eventide and when you rise in the morning." (Ar-Rum 17)

﴿ فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴾

He Almighty says too: "Send not away those who call on their Lord morning and evening, seeking His Face." (Al-An'am 52)

﴿ وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ ﴾

All of that shows to you, there is no doubt, that the way to (the Presence of) Allah Almighty is to observe the different times (during night and day) in order to fill them with regular divisions.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest to Allah Almighty among His servants are those who observe the (time of the appearance of) sun and moon and (the times of) shades in order to celebrate (the Praises of) Allah Almighty." Allah Almighty says in this connection: "The sun and the moon follow courses (exactly) computed." (Ar-Rahman 5)

﴿ ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ ﴾

He further says: "Have you not turned your vision to your Lord? How He does prolong the Shadow! If He willed, He could make it stationary! Then do We make the sun its guide; Then We draw it in towards Ourselves, a contraction by easy stages." (Al-Furqan 45:46)

﴿ أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا ۝ ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴾

He Almighty also says: "And the Moon, We have measured for it mansions (to traverse) till it returns like the old (and withered) lower part of a date-stalk." (Ya Sin 39)

﴿ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴾

He Almighty further says: " It is He Who makes the stars (as beacons) for you, that you may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our Signs for people who know." (Al-An'am 96)

﴿ وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴾

Think not that the main purpose for which both the sun and the moon follow their exactly computed courses, and the shade, light and stars are created is to enable you achieve the affairs of this world so much as it is to help you measure the different times (during both day and night) in order to occupy yourself therein by the acts of worship and religious service, and engage yourself in the trade (of good deeds) for the hereafter. This is attested from the statement of Allah Almighty: " And it is He Who made the Night and the Day to follow each other: for those who have the will to celebrate His praises or to show their gratitude." (Al-Furqan 62)

﴿ وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾ ﴾

This means that both come in succession, one after the other, in order that one might catch in any of them what he misses in the other. In this statement, He Almighty further shows that the main purpose is just to celebrate (the Praises of Allah Almighty) or to give thanks (to Him), and no more.

Allah Almighty further says: " We have made the Night and the Day as two (of Our) Signs; the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you; that you may seek bounty from your Lord, and that you may know the number and count of the years: all things have We explained in detail." (Al-Isra' 12)

﴿ وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ ۖ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ وَكُلَّ شَىْءٍ فَصَّلْنَـٰهُ تَفْصِيلًا ﴿١٢﴾ ﴾

However, the sought bounty here refers to the good reward and forgiveness (of Allah Almighty); and we ask Allah to help us do what pleases Him.

The Exposition Of The Number And Constitution Of Regular Divisions

It should be known to you that the regular divisions of the daylight are seven: there is one in the period between the daybreak and the emergence of the sun disk, two in the period between the rising of the sun and its decline, two in the period between the sun decline and the time of Asr, and two in the period between the time of Asr and the sunset. There are four regular divisions which cover the whole night: two in the period between sunset and the time in which the people usually go to bed, and two in the period between the last half of the night and the crack of dawn. Let's here discuss the excellence and duty of each regular division, and what is related to it.

The first regular division lies in the period between the daybreak and the emergence of the sun disk; and of a surety, it is an honourable period as shown from Allah's Oath by it when He says: "So verily I call to witness the Dawn as it breathes away the darkness." (At-Takwir 18)

﴿ وَٱلصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾ ﴾

He Almighty ascribes to Himself the attribute of cleaving the daybreak (from darkness) as shown in His statement: "He it is that cleaves the daybreak (from the dark)." (Al-An'am 96)

﴿ فَالِقُ ٱلْإِصْبَاحِ ﴾

He Almighty further says: " Say: I seek refuge with (Allah) the Lord of the Daybreak." (Al-Falaq 1)

﴿ قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ﴾

Furthermore, He Almighty shows His Power to draw in the shadow therein when He says: "Then We draw it in towards Ourselves, a contraction by easy stages." (Al-Furqan 46)

﴿ ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴾

This is the due time of drawing in the shadow of night by spreading out the light of the sun. Allah Almighty guides the people to celebrate the Glories of Allah therein in His statement: "So (give) glory to Allah, when you reach eventide and when you rise in the morning" (Ar-Rum 17)

﴿ فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴾

And: " and celebrate (constantly) the praises of your Lord, before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that you may have (spiritual) joy" (Ta Ha 130)

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ ءَانَآيِ ٱلَّيْلِ فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾﴾

And: "And celebrate the name of your Lord morning and evening." (Al-Insan 25)

﴿ وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴾

As far as the sequence of its acts is concerned, let one at first begin, once he wakes up from his sleep, with the celebration of Allah Almighty saying: "Praise be to Allah Who has brought us to life after He had caused us to die (by sleep), and to Him will our resurrection be (in the hereafter)..." up to the end of the supplications and Holy Verses which we've mentioned in the invocation of getting up (from sleep) in the Book of Invocations. While invoking, let him put on his dress with the intention to cover his private parts, in compliance with the Command of Allah Almighty, and seeking its aid to worship Him well, without having the aim of showing off to be seen of men, or demonstrating arrogance recklessly.

Then, let him turn to the privy if he is in need of it, and enter with his left foot reciting the related supplications we've mentioned in the Book of Purification on entrance and exit. Then, let him brush his teeth with the toothpick according to the traditional practice shown earlier, and perform ablution with observation of all the rules and supplications explained in the Book of Purification. However, we

have introduced the items of worship in separation in order to mention, in this Book (of Regular Divisions) only the point of setting and putting their acts in order. Once he finishes from performing ablution, let him offer the two-rak'ah prayer prior to Fajr, i.e. the traditional prayer the constant performance of which is regular, in his house. The Messenger of Allah "Allah's blessing and peace be upon him" used to do the same. After performing them, whether in the house or in the mosque, let him recite the supplication which is narrated on the authority of Ibn Abbas "Allah be pleased with both" which begins as such: "O Allah! I ask You (to endow me with) mercy from You, therewith to guide my heart..." to its end.

Then, let him come out towards the mosque, but let not him forget the supplication related to his exit to the mosque. Let not him run hastily to the prayer: on the contrary, he should walk with tranquillity and reverence according to the narration which is handed down in this connection, and he should not also interlace his fingers. Then, let him enter the mosque with his right foot first, and recite the supplication which is handed down in relation to the entrance of the mosque. Let him seek after the first row if there is a place for him, provided that he should neither step over the necks of the people, nor drive them forcibly as we've mentioned earlier in the Book of (Prayer, chapter of) Friday. If he has not yet offered the two-rak'ah prayer prior to Fajr in his house, let him offer them in the mosque, and then engage himself in the related supplication. But in case he has offered them in the house, let him then offer the two-rak'ah prayer of saluting the mosque, and sit after them in expectation for the obligatory two-rak'ah prayer of Fajr in congregation.

It is desirable to offer the congregational prayer when it is still very dark, for The Messenger of Allah "Allah's blessing and peace be upon him" used to do the same. Furthermore, it is necessary for one not to leave the congregational obligatory prayers in general, and both Fajr and Isha' prayers in particular, in view of the additional superiority they have. In this context, it is narrated on the authority of Anas Ibn Malik from The Messenger of Allah "Allah's blessing and peace be upon him" that he said pertaining to the Morning prayer: "He, who performs ablution and then comes out to the mosque, to offer the prayer therein, for every step, he will receive a good deed, and an evil deed will be erased from him; and the good deed is as much as ten times the like of it. if he offers the prayer and turns away on the rising of the sun, a good deed will be written for him by each hair of his body, and he will return with (the reward of) Hajj which is accepted (by Allah Almighty). If he sits (in the mosque) until he offers the Duha (Forenoon) prayer, for each rak'ah, two thousand thousand good deed will be written for him. He, who offers the Isha' prayers (in the mosque in congregation as such), he will receive the like of that and will return with an Umrah that is accepted (by Allah Almighty)."

It was the habit of the men of the early generation to enter the mosque before the rising of the dawn. In this issue, it is narrated that one of the followers said: I entered the mosque before the rising of the dawn and behold! Abu Hurairah had

preceded me (to the mosque). He asked me: "O son of my brother! For which thing have you come out of your house at this hour?" I said: "I've come out to offer the Morning prayer." On that he said to me: "Receive then the glad tidings! We used to regard our coming out and sitting in the mosque at this hour (in expectation for prayer) as (equal in reward to) a holy battle in Allah's Cause (or he said with The Messenger of Allah "Allah's blessing and peace be upon him")."

It is further narrated on the authority of Ali "Allah be pleased with him" that once The Messenger of Allah "Allah's blessing and peace be upon him" knocked at the door of the house in which he and Fatimah were living (at night) and they were sleeping. The Messenger of Allah "Allah's blessing and peace be upon him" asked them: "Should you not (get up to) offer prayer?" Ali said: I said to him: "O Messenger of Allah! verily, our souls are in the Hand of Allah Almighty, and He could raise it if He so likes." The Messenger of Allah "Allah's blessing and peace be upon him" then turned away and I heard him beating his thighs with his hands and saying while he was turning away: " but man is, in most things, contentious." (Al-Kahf 54)

﴿ وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَيْءٍ جَدَلًا ﴾

Furthermore, after offering the two-rak'ah prayer prior to Fajr and saying the related supplication, one should engage himself in the prayer for forgiveness and celebration of the Glories of Allah Almighty until the obligatory prayer is established. Let him say seventy times: "I pray for the Forgiveness of Allah Almighty other than Whom there is no god (to be worshipped), Ever-Living, Self-Subsisting, Eternal, to Whom I turn in repentance" and one hundred times: "Glory be to Allah; Praise be to Allah; There is no god (to be worshipped) but Allah; and Allah is Greater." Then, let him offer the obligatory prayer, with observation of such of external and internal proprieties as we've mentioned earlier pertaining to prayer and following the imam.

When he finishes from the (obligatory prayer) let him keep sitting in the mosque until the rising of the sun, and engage himself in the celebration of (the Praises and Glories of) Allah Almighty as we are going to discuss the sequence of its items later. However, The Messenger of Allah "Allah's blessing and peace be upon him" said: "To sit in my gathering, to celebrate (the Praises and Glories of) Allah Almighty after finishing from the Dawn prayer until the rising of the sun is much dearer to me than to emancipate four slaves." According to another narration, whenever The Messenger of Allah "Allah's blessing and peace be upon him" finished from the Morning prayer, he would keep sitting in his praying place until the sun would rise, and he would pray two rak'ahs after its rising according to a certain version of this narration.

There are numerous narrations in support of the excellence of this. It is narrated (for instance) on the authority of Al-Hassan that The Messenger of Allah "Allah's blessing and peace be upon him" said while relating about the Mercy of his Lord Almighty that He said: "O son of Adam! Keep celebrating My Praises and Glories for an hour after Dawn prayer and an hour after Asr prayer,

perchance I would suffice you (for Guardian against evil) in the period between them." Since the excellence of that is then obvious, let one sit and keep silent until the rising of the sun. let his job be limited only to four things: invocations, celebrations (of Allah's Praises and Glories) which he should repeat in the form of Tasbihs, recitation of the Qur'an, and meditation (on Allah's Signs).

As far as supplications are concerned, let him say, after finishing from his prayer: "O Allah! send Your Prayer, Blessing and Peace upon Muhammad and upon the family of Muhammad; O Allah! Verily, You are (the source of) Peace (and perfection), and from You peace is expected, and to You peace returns; O our Lord! Salute us with peace, and admit us to the abode of peace (i.e. the Garden): Blessed and Exalted be You (Allah) Lord of Majesty, Glory and Honour." Then, let him inaugurate the supplication with the same with which The Messenger of Allah "Allah's blessing and peace be upon him" used to commence his supplications, i.e. Exalted be my Lord, Most High, Most Supreme, Grantor (of favours) without measure. There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: His is the dominion, and to him be praise; He brings to life as well as He brings to death, and He is Ever-Living Who never dies; in His Hand is good, and He has power over all things. There is no god (to be worshipped) but Allah, Lord of Blessing, Bounty and (most fitting for) good praise. There is no god (to be worshipped) but Allah, and we do worship none but He, with our faith sincere to Him, even against the will of the unbelievers." Then, let him begin with the supplications and invocations which we've mentioned in the third and fourth chapters of the Book of Supplications and Invocations: let him supplicate with all of them if it is within his capacity, or keep out of them what seems to him most convenient to his state, most ready to cause his heart to be smooth, and most light upon his tongue.

As for celebrations (of the Praises and Glories of Allah Almighty), they are words to be uttered repeatedly, and there is great excellence in their recurrence. But we would not spend long in mentioning that. But the limit of repeating each of them lies between three or seven at minimum, and seventy or one hundred at maximum, even though ten is the optimum. So, let one repeat them as much as is within the limit of his vacation and free time, putting in consideration that the greater it becomes in number, the more the reward he receives is excellent. But the optimum of ten recurrences is more moderate, and more fitting for regularity, for indeed, the best of deeds is that which one does regularly, no matter little it might be; and to be regular in doing the least amount of items of a certain job , in case one could not do all or most of its items regularly, is better and more impressive upon the heart than to do more at interrupted times. The parable of the regular little amount is like the parable of the few drops of water which fall in succession on the ground, and thus leads to making a small dig, even if it falls on a rock. The example of the interrupted great amount is like the example of a great abundance of water which falls interruptedly at long intervals, and has no effect.

Those statements are ten: the first is His saying: "There is no god (to be

worshipped) but Allah, the One and Only, other than Whom there is no partner: His is the dominion, and to him be praise; He brings to life as well as He brings to death, and He is Ever-Living Who never dies; in His Hand is good, and He has power over all things." The second is his saying: "Glory be to Allah; Praise be to Allah; There is no god (to be worshipped) but Allah; and Allah is Greater, and there is neither might nor power but with Allah, Most High, Most Great." The third statement is his saying: Exalted and Hallowed be (Allah) Lord of the angels and the (Holy) Spirit." The fourth is his saying: Exalted be Allah, Most Great with Whose Praises (I exalt Him)." The fifth is his saying: "I pray for Forgiveness of Allah, Most Great, Ever-Living, Self-Subsisting, Eternal, other than Whom there is no god (to be worshipped), and I ask Him to turn to me in repentance." The sixth is his saying: "None could withhold what You give, and none could give what You withhold, and nothing could avail even the luckiest and the most fortunate (among the people) without You." The seventh is his saying: "There is no god (to be worshipped) but You, the Sovereign, the Evident Truth." The eighth is his saying: "In the Name of Allah with Whose Name nothing on the earth or in the heaven could cause any harm, and He is (Allah) All-Hearing, Full of Knowledge." The ninth is his saying: "O Allah! send Your Prayer, Blessing and Peace upon Muhammad, Your servant, Prophet and Messenger, the unlettered Prophet, and upon his family and companions." The tenth is his saying: "I seek refuge with Allah, All-Hearing, All-Knowing from Satan, the despised. O my Lord! I seek refuge with You from the evil suggestions of Satans, and I seek refuge with You O my Lord lest they would come near me." (Al-Mu'minun 97:98)

﴿ وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ (٩٧) وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ (٩٨) ﴾

If one recites each of those ten statements ten times, making a total of one hundred times, it will be better for him than to recite only one of them one hundred times, for each of those statements has its independent excellence (which might not be in the other), and the state of pleasure and stimulation in which the heart becomes because of each of them differs from one to the other, as well as the soul takes rest and feels secure from boredom in different ways while moving from one statement to another.

As for the recitation (of the Holy Qur'an), it is desirable for one to recite many Holy Verses, whose excellence is so much great according to the different narrations. Let him recite the Surah of the Praise (i.e. Al-Fatihah), the Holy Verse of the Throne, the two concluding Verses of Al-Baqarah, in addition to the following two Holy Verses from Al Imran: " There is no god but He: that is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He the Exalted in Power, the Wise." (Al Imran 18)

﴿ شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ (١٨) ﴾

And: " Say: "O Allah! Lord of Power (and Rule), You give Power to whom You please, and You stripe off Power from whom You please: You endue with

honour whom You please, and You bring low whom You please: in Your hand is all Good. Verily, over all things You have power." (Al Imran 26)

﴿ قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾ ﴾

Let him also recite the saying of Allah Almighty: " Now has come unto you a Messenger from amongst yourselves: it grieves him that you should perish: ardently anxious is he over you: to the Believers is he most kind and merciful." (At-Tawbah 128)

﴿ لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ ﴾

And: " Truly did Allah fulfill the vision for His Messenger: you shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what you knew not, and He granted, besides this, a speedy victory." (Al-Fath 27)

﴿ لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ ﴾

And: " Say: "Praise be to Allah, Who begets no son, and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: yea, glorify Him for His greatness and glory!"" (Al-Isra' 111)

﴿ وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًۢا ﴿١١١﴾ ﴾

Let him also recite the first five Holy Verses of Al-Hadid, and the concluding three of the Surah of Al-Hashr.

Furthermore, if one likes to complete the excellence, and join the good merits of all the mentioned supplications and invocations, let him recite the ten seven-repeated things, presented by Al-Khadir "Peace be upon him" to Ibrahim At-Taimi "Allah's Mercy be upon him". In this connection, it is narrated on the authority of Kurz Ibn Wabarah and he was one of the Substitutes (Abdal) that he said: My brother from the inhabitants of Sham came to me and gave me a present and said: "O Kurz! Accept this present from me, and how excellent this present is!" I asked him: "O my brother! Who has given you this present?" he said: "Ibrahim At-Taimi has given it to me." I asked him: "Have you not asked Ibrahim At-Taimi who had given it to him?" he told that he said: "I was sitting in the courtyard of the Ka'bah, in a state of celebrating the Praises of Allah exalting and affirming Allah's Oneness, when a man came to me: he paid salutation to me and sat on my right side. I've never seen, in all of my lifetime, a man of prettier face, more elegant dress, whiter complexion and more pleasant perfume than his. I asked him: "O servant of Allah! who are you? And from where have you

come?" he said: "I'm Al-Khadir." I asked him: "Then, why have you come to me?" he said: "I've come to pay salutation to you and because of my love for you in (the religion of) Allah Almighty; and I further have a present which I like to give to you." I asked him: "What is it?" he said: "It is to say each of the following seven times, before the sun rises and spreads its light upon the earth, and before it sets: the Surah of the Praise (i.e. Al-Fatihah), "Say: He is Allah, the One and Only", "Say: I seek refuge with (Allah) the Lord of Daybreak", "Say: I seek refuge with (Allah) the Lord of Mankind", "Say: O you who reject faith", in addition to the Holy Verse of the Throne; and to say seven times: Exalted be Allah; Praise be to Allah; There is no god (to be worshipped) but Allah; and Allah is Greater"; to invoke for Allah's Prayer and Blessing upon the Prophet "Peace be upon him" seven times; to pray seven times for Allah's Forgiveness for yourself, your parents, the faithful believers, male and female; and to say seven times: "O Allah! do with myself as well as with them, sooner and later, in the religion, the hereafter and this world, that for which You are fitting, and do not do with us, O our Lord, that which we deserve: You are Oft-Forgiving, Most Forbearing, Most Generous, Most Bounteous, Most Compassionate, Most Merciful." Therefore, be eager not to leave that every morning and evening." I asked him: "But I like that you should tell me: who has given you this great gift?" he said: "Muhammad "Peace be upon him" has given it to me." I said to him: "Then, tell me about the reward of that." He said: "When you meet Muhammad "Peace be upon him" (in your dream) ask him about the reward of that, and he would tell you."

Ibrahim At-Taimi told that one day, he saw in his dream as if the angels visited him, and carried him until they made him enter the Garden and saw what it contained, and he described many great things of what he had seen in the Garden and then he said: "I asked the angels: "Whose is all of that?" they said: "It belongs to him who does the like of your deed."" He further mentioned that he had eaten of the fruits of the Garden, and that they had given him of its drink. He resumed: "Then, the Prophet "Peace be upon him" came to me, in the company of seventy rows of angels, each was as long as is the distance between East and West. He paid me salutation and took hold of my hand. I said: "O Messenger of Allah! Al-Khadir told me that he had heard from you this tradition." He said: "Al-Khadir has told the truth. Al-Khadir has told the truth. All that he relates is true, and he is the most knowledgeable of the inhabitants of the earth, and he is the chief of the Substitutes (Abdal), and he is one of the soldiers of Allah Almighty on earth." I said: "O Messenger of Allah! what about him who does the like of that deed but does not see you in his dream: should he be given anything of what I've been given?" he said: "By Him Who has sent me as a Prophet with the truth: he who does the like of that deed even though he does see neither me nor the Garden in his dream will be given (a great reward according to which) Allah Almighty shall forgive for him such of the major sins as he has committed, remove from him His Wrath and Anger, and order the angel of the left side not to write any sin against him for the whole year to come. By Him Who has sent me as a Prophet with the truth: none but he whom Allah Almighty created as happy does the like

of that deed, and none but he whom Allah Almighty created as wretched leaves it."" However, Ibrahim At-Taimi was reported to have remained about four months with neither food nor drink, and this might have happened after this vision.

This is the duty of recitation. It will be good either to add to that one's daily portion of the Holy Qur'an, or to be satisfied with that, since the Holy Qur'an joins the good merits of both celebration (of Allah's Praises and Glories) and meditation (on Allah's Signs) and supplication and invocation, particularly when it is recited with reflection and attention as we've mentioned its excellence and proprieties in the chapter of recitation.

As far as contemplation is concerned, let that (which we've mentioned in the previous paragraph) be one of its duties; and we shall discuss in detail, Allah Willing, the objects and ways of contemplation, in the Book of Meditation which is one of the quarter of the saviors. But anyway, its main categories might be included in two:

One is that one should contemplate on such of treatment as might be a source of benefit to him: let him, for instance, put himself to account for what he has done, and the extent to which he has indulged in his work, and then arrange his jobs during this day of his, and try, as much as he could, to avert what might hinder or divert him from doing good, and remember his indulgence and the defect in his work to which it has led, perchance he would recover it, and bring about in his heart the good intention he should have in his works, in relation to himself as well as in his treatment of the Muslims.

The other pertains to what might be a source of benefit to him in the science of Revelation: in this issue, he might contemplate once on the Blessings and Favours of Allah Almighty, His Evident and Hidden Signs, in order that he would become more acquainted with them, and more thankful (to Allah Almighty) for them; and once on Allah's Punishment and Wrath in order that he would come to have better knowledge of the extent of the Power and independence of god, thereupon he would become more fearful of it.

However, each of both has so many branches and subjects, in which there is disparity of reflection among the people, which we shall discuss in more detail in the Book of Contemplation. Once the contemplation is available, it will be the most honourable of the acts of worship, since it implies the significance of the remembrance (and celebration of the Praises and Glories) of Allah Almighty, in addition to two further things of importance: one is the increase of knowledge, since the contemplation is the main key of knowledge and disclosure; and the other is the increase of love, since the heart could hardly have love but for those who thought of as the object of exaltation, and in no way could the Greatness and Majesty of Allah Almighty be divulged but through the knowledge of His Attributes, Power and inimitable acts. In this way, the meditation leads to knowledge, and knowledge leads to exaltation, and exaltation, in turn, leads to the love.

It is true that the celebration (of the Praises and Glories of Allah) gives rise to

affability, which is in itself a kind of love, but the love which is obtained from knowledge is much stronger, more constant and well-established. However, the relation of the love which a Gnostic has to the love which the celebrating one experiences without having full acquaintance (with the object of love) is like the relation of the adoration of him who sees with his own eyes the beauty of somebody, and is acquainted, through direct experience, with his good manners, acts, merits and praiseworthy qualities, to the affability of him who hears a general description of the good qualities and characteristics of somebody who is absent from his eyes, without giving any details about the points of such good. Of a surety, the affection which the latter feels is not (as strong and impressive) as the adoration which the viewer experiences, since by no means could the (influence of the) news be like (that of) watching.

Similarly, the servants who are regular in their remembrance of Allah Almighty with their hearts and tongues, and have traditional trust and faith in what was brought by the Messengers and Prophets, do not have of the knowledge of the attributes of Allah Almighty more than good things in which they believe by giving trust to those who have described them. But it is the Gnostics who witness the Glory and Beauty (of Allah Almighty) with the light of their deep internal insight, which is much stronger than the evident sight. But, none could grasp the essence and nature of His Glory and Beauty, which is not within the power of anyone of the creatures; and everyone sees only as much as is in proportion to such of veils as is removed before him. As well as the Beauty of the Presence of Lordship is infinite, the veils which surround it are also endless. But the number of the veils which are worthy of acquiring the name of Light are seventy, and it is those which, if one reaches, he would think he has reached the origin. In this connection it is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty has seventy veils of light, and were He to remove them, the Majesty and Glory of His Countenance would burn whatever His Sight reaches."

Those veils are arranged according to their difference, and those lights are different in their rank in the same way as are the sun, the moon and the other stars: the smallest of them seems at first, followed by that which is bigger and so on. It is on the ground of this notion that one of the Sufis interprets the different ranks which seemed to Abraham, Allah's Bosom Friend in his promotion (to attain the truth of Lordship), as shown from Allah's saying: " When the night covered him over" i.e. when the matter became very dark and abstruse upon him, "he saw a star" i.e. he attained one of the veils of light referred to herein by the star. (Al-An'am 76)

﴿ فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَـٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْـَٔافِلِينَ ﴿٧٦﴾ ﴾

However, it is not the radiant celestial bodies that is intended here, for indeed, it is not hidden from the laymen that it is not consonant with the Majesty of Lordship to be referred to by such bodies, a fact which they know from the first sight; and of a surety, what misleads naught the laymen was not to mislead

Abraham, the Bosom Friend "Peace be upon him". Furthermore, by the Veils which are called Lights, it is not that light which is visible by the eye that is intended: on the contrary, what is intended is the same which is intended by the statement of Allah Almighty: "Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass; the glass as it were a brilliant star: lit from a blessed Tree, an Olive, neither of the East nor of the West, whose Oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah does guide whom He will to His Light: Allah does set forth Parables for men: and Allah does know all things." (An-Nur 35)

﴿ ۞ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ كَأَنَّهَا
كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ
عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣٥﴾ ﴾

But, it is better for us to leave those meanings, which are beyond the science of practical religion (and rather belong to the science of Revelation), whose facts could not be attained except by way of revelation which is available only to the pure thought of those who have its gates opened to them. But what is available to the public is their meditation on that which benefits them in the science of practical religion, whose advantage is so much, and whose profit is great.

Those four jobs, i.e. the invocation, the celebration (of the Praises and Glories of Allah Almighty), the recitation (of the Holy Qur'an) and the meditation (of Allah's Signs and Dominion) should be the main work of the follower of the path after the Morning prayer, if not in each regular division after the finishing from the duty of (obligatory) prayer, since there is no job (to be done) after (the obligatory) prayer other than those four. Let him support himself by taking his weapon and shield; and of a surety, fasting acts as the shield which makes narrow the circulations of Satan, the aggressive one, who is fitting to divert him from the right way.

Nevertheless, after the crack of dawn, till the rising of the sun, there is no prayer to be offered other than the two-rak'ah prayer prior to Fajr and the two-rak'ah obligatory prayer of Morning. The Messenger of Allah "Allah's blessing and peace be upon him" and his companions used to engage themselves in this period in the celebration (of the Glories and Praises of Allah), and it is more proper until he would be overpowered by slumber before performing the obligation, and nothing except the prayer could prompt him (to wake up). So, if he offers prayer for that reason, there will be no harm.

The second regular division lies in the period between the rising of the sun and forenoon, and by forenoon I mean the middle time between sunrise and sun decline, or in other words, when three hours, which constitute the first quarter of daylight pass on the ground of the fact that daylight is of twelve hours (as well as the night is of twelve hours). There are two more duties in this quarter of daylight:

One is the Forenoon prayer which we've mentioned earlier in the Book of Prayer. It is to pray at first two rak'ahs just when sun rises and spreads out and becomes as high as half a spear, and then prayer further four, six or eight when the sun becomes too hot for the weaning camels to endure and the sand too scorching for the feet to bear.

It is the time of the first two rak'ahs (when sun rises) which is intended by Allah's statement: " It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day." (Sad 18)

﴿ إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ يُسَبِّحْنَ بِٱلْعَشِيِّ وَٱلْإِشْرَاقِ ﴾

It is really the time of sunrise, in which its light emerges in full perfection, when it goes up over the level of earth's fogs and molecules which hinder its rising in full. But the time of offering the further four-rak'ah prayer is the higher forenoon, by which Allah Almighty swears in His saying: "By the Glorious morning Light, And by the Night when it is still, Your Guardian-Lord has not forsaken you, nor is He displeased." (Ad-Duha 1:3)

﴿ وَٱلضُّحَىٰ ۝ وَٱلَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝ ﴾

Furthermore, it is narrated that one day The Messenger of Allah "Allah's blessing and peace be upon him" came out to his companions at the time of sunrise and they were engaged in prayer, thereupon he called them at the top of his voice: "Behold! The (Forenoon) prayer of those devout in their service (to Allah Almighty) should be when the sun is too hot for the weaning camels to bear."

For this reason, we say that if one is limited to one prayer, this time will be more fitting for Forenoon (Duha) prayer, even though the excellent superiority is attained through offering prayer in the period between the ends of both times of undesirability, i.e. in the period between the rising of the sun as high as half a spear and a short while before sun decline, i.e. the midday (when it is vertical over the meridian). The word Forenoon covers the whole period. In this way, the first two-rak'ah prayer of Duha are offered in the beginning of the time in which prayer is permissible with no undesirability, in accordance with the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "Verily, sun rises and there emerges with it both horns of Satan, and when it becomes high, Satan leaves it." the least height of the sun is to rise up the level of the earth's fogs and molecules; and of a surety, this should be observed with approximation.

The other duty which is to be done during that time is to do the goods and charitable deeds which are connected with the people, according to the habits of the early morning, such as to pay a visit to a patient (to enquire about his health), to follow a funeral procession, to help others do what is good and righteous, to attend a gathering of knowledge, to fulfill a need of a Muslim, and the like of that. If there is nothing of all of that, let one then return to do the four duties which we've introduced earlier in this article, i.e. the supplications, the celebrations (of the Praises and Glories of Allah), the recitation (of the Holy

Qur'an) and the meditation (on Allah's Signs and Dominion), or to perform the voluntary prayers if he so likes, which are undesirable just after the Morning prayer, and not in that period (of forenoon), in which it comes to occupy the fifth duty for him who likes to do it. But after the Morning prayer, each prayer for which there is no just reason is undesirable. Moreover, it is more desirable, after daybreak, that one should limit himself to the two-rak'ah prayer prior to Fajr, in addition to the two-rak'ah prayer of saluting the mosque, and (after offering the obligation of Fajr) not to engage himself in prayer, but in supplication, celebration (of Allah's Praises and Glories), recitation (of the Holy Qur'an), and meditation (on Allah's Signs, Blessings and Favours).

The third regular division lies in the period between the higher forenoon and sun decline. We mean by the higher forenoon the middle time (between sunrise and sun decline) and a short while earlier: on the basis of the command that a prayer should be offered at the end of every three-hour interval, when three hours after sunrise elapse, just at that time, and before its end, the Forenoon (Duha) prayer should be offered, and when further three hours elapse, this is the due time of Noon (Zhuhr) prayer, and when further three hours elapse, this is the due time of Asr (Afternoon) prayer, and when further three hours elapse, this is the due time of Maghrib (Sunset) prayer. In this way, the forenoon lies between sunrise and sun decline in the same position as noon lies between sun decline and sunset, except that the Forenoon (prayer) has not been enjoined for it lies at the time during which the people are involved in their jobs and daily earnings; and it is for this reason that its enjoinment has been removed from them. The four duties are included and two more besides:

One is to engage in daily earnings and the management of living affairs, which requires one to go to the market. If one is a merchant, let him practice his traffic with truthfulness and honesty, and if he is a craftsman, let him do his profession with sincerity and perfection, provided that in all of his jobs, he should not forget the celebration and remembrance of Allah Almighty, and limit his earnings to the amount which fulfills his daily needs, even though he has power to earn more; and once he gets what is sufficient for his very day, let him return to the House of his Lord, and take provisions for the hereafter, since the need of taking provisions for the hereafter is stronger, and the enjoyment of it is more permanent. So, to engage himself in his earnings (for the hereafter) is more important than to seek to get what is beyond the time needs. It is said that the faithful believer never exists but in three places: a mosque which he inhabits (to offer prayer and celebrate the Praises of Allah), a house to screen him, or (a place to fulfill) a need whose fulfillment is inevitable. Few are those who know such of amount as is necessary (for living): on the contrary, most of the people regard as necessary that which is not necessary; and that's because Satan always promises them poverty, and commands them to do what is shameful, and they pay their attention to him, and gather what is beyond their needs for fear of destitution, whereas Allah Almighty promises them forgiveness and bounty from Himself, but they turn away from Him and refrain from that.

The other is to have a siesta (before noon), a tradition which is to help you stand at night for supererogatory prayers, in the same way as Suhur (the night meal a short time before dawn) is a tradition to help one observe fast during the day. However, such siesta is much better for him even if he does not stand at night for supererogatory prayer, but rather, in case of remaining sleepless, he would not do good, and would mix with the heedless and is involved in discourse about falsity, and he would not be rejuvenated to return to the celebrations (of Allah Almighty) and the other duties mentioned above, since silence (from falsity) and safety (against heedlessness) lie in sleep. According to one of the learned men: "A time will come upon the people, the best of whose deed will be silence and sleep."

Many are the worshippers, whose best state is their sleep, particularly if the purpose of his worship is to show off to be seen and heard of men, in which he does not prove sincere and truthful (to Allah Almighty): what then about the wicked heedless? According to Sufyan Ath-Thawri: "It was alluring to them to go to bed once they became free, seeking after safety (from falling into mistakes)." If the aim of his sleep is to seek safety and enable himself to stand at night for supererogatory prayers, his sleep will then be an act of worship. But he should wake up a short time before the sun decline, enough for him to get ready for Zhuhr prayer, i.e. to allow him to perform ablution and enter the mosque before the due time of prayer comes, since this is one of the meritorious deeds.

But in case he does not sleep, nor engage himself in getting his daily earnings, and rather is occupied by prayer and celebration (of Allah Almighty), this will be one of the best deeds of daylight, for it is time at which people become heedless of (the remembrance of) Allah Almighty, and engaged in the affairs of this world. To be sure, the heart which is devoted to the service of the Lord at the time when the servants are turning away from His Gate, is fitting for being justified and purified by Allah Almighty, and chosen to be close to His Presence, and worthy of His Knowledge. The excellence of this is like the excellence of giving life to the night (by standing for supererogatory prayers): as well as the night is the time of heedlessness through sleep, the daylight is the time of heedlessness through following desires and lusts, and occupation by the affairs and vanities of this world. One side of the significance of the statement of Allah Almighty: " And it is He Who made the Night and the Day to follow each other: for those who have the will to celebrate His praises or to show their gratitude" (Al-Furqan 62)

﴿ وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾ ﴾

Is that one succeeds the other in excellence and superiority, and the other is that both come in succession, one after the other, in order that one might catch in any of them what he misses in the other.

The fourth regular division lies in the period between sun decline and finishing from Zhuhr prayer and its appurtenances; and this is the shortest and the best of the regular divisions during the day. If one performs ablution before

sun decline, and goes to the mosque, and then the sun passes the meridian and the Mu'adhdhin goes on pronouncing the Call to Prayer, let him keep patient until he finishes from responding to the Adhan, and then let him stand and give life to the interval between both Adhan and Iqamah, which is the time of the beginning of sun decline that is intended by Allah in His statement: " Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline." (Ar-Rum 18)

﴿وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾﴾

Just at that time, let him offer a four-rak'ah prayer, with no End Taslim to make break between them. This is the only prayer, from amongst all the prayers of the day which should be offered with one Taslim, according to one of the learned men. But, this narration has been criticized, and according to the doctrine of Shafi'i, one should pray them in pairs like the other supererogatory four-rak'ah prayers, with a Taslim to make break between each two. This is, however, the more authentic narration in this issue. Let him prolong those rak'ah, in which the gates of the heaven are opened as we've mentioned in the chapter of Voluntary prayers, in which, let him recite either the Surah of Al-Baqarah, one of the one-hundred-Verse Surahs, or four of the Oft-Repeated Surahs. The invocations receive answer during those hours. The Messenger of Allah "Allah's blessing and peace be upon him" liked to have his deeds raised for him up to the heaven during that time.

After performing four long, as we've referred to earlier, or even short rak'ahs which one should not leave, let him offer Zhuhr prayer in congregation, after which he should pray two rak'ahs, followed by four, for indeed, Ibn Mas'ud disliked that one should follow the obligatory prayer with its like of rak'ahs without a break (of different number of rak'ahs) between them. It is desirable to recite in this supererogatory prayers the Holy Verse of the Throne, the concluding Holy Verses of Al-Baqarah, in addition to the Holy Verses which we've mentioned in the first regular division, in order that he would combine Du'a (supplication), Dhikr (celebration), recitation, prayer, Tasbih and Tahmid during one of the most honourable times.

The fifth regular division lies in the period which begins from the time of finishing from all of that until the time of Asr prayer, during which it is desirable to stay in the mosque, and engage in prayer and celebration (of Allah's Praises), or in different good acts, and remain in seclusion in expectation for the prayer, for one of the good and meritorious deeds is to remain (in the mosque) in expectation for the coming prayer after finishing from the current prayer. This was the traditional practice of the early men. One used to enter the mosque during the period between Zhuhr and Asr, and hear the sounds of the praying men like the sounds of bees resulting from their recitation. But if his house is safer for his religion, and more helpful to make him bring about the strength of his mind, it will be better for him to stay in his house. Therefore, the excellence of giving life to this regular division during that time in which the people are

heedless is like that of giving life to the third regular division.

At that time, sleep is undesirable particularly for him who has taken his siesta before sun decline, on the basis of the fact that to sleep two times during the time of daylight is undesirable. According to a learned man: "Allah Almighty hates three things: to laugh with no just cause, to eat without being hungry, and to sleep during the daylight without spending the night wakeful." The due limit of sleep during every night-and-day turn of twenty-four hours is no more than eight ours during both night and day: if he sleeps all at night, there is no just cause for his sleep more during the day, and as much as he decreases from that amount at night, let him sleep during the day. It is sufficient for a sixty-year-old man to decrease twenty years of his lifetime; and if he sleeps eight hours per night and day, i.e. one-third the hours of night and day, a third of his age would be reduced from his life.

But as well as sleep acts as the sustenance of spirit, in the same way as food is the nourishment of the body, and both knowledge and celebration (of the Praises and Glories of Allah Almighty) the nourishment of both heart and mind, one could not cease to sleep. Moreover, the due limit of sleep is this amount (of eight hours daily), and if it is reduced, this might put the body to trouble, barring him who is gradually accustomed to spend the night wakeful, and thus he might receive no trouble (by decreasing the hours of his sleep from eight hours). This is the longest regular divisions and the most enjoyable to the servants, whose time is intended by Allah's statement: " Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (acknowledging subjection) - with good-will or in spite of themselves - so do their shadows in the mornings and evenings." (Ar-Ra'd 15)

﴿ وَلِلَّهِ يَسْجُدُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْآصَالِ ۩ ﴿١٥﴾ ﴾

If the non-living beings prostrate themselves in subjection to Allah, how should a rational servant be heedless of doing the acts of worship?

The sixth regular division begins with the coming of Asr time, and it is by this portion of time that Allah Almighty swears in His saying: "By (the Token of) Time of eventide, Verily Man is in loss." (Al-Asr 1:2)

﴿ وَٱلْعَصْرِ ﴿١﴾ إِنَّ ٱلْإِنسَٰنَ لَفِي خُسْرٍ ﴿٢﴾ ﴾

This is one of the two meanings given to this saying, as well as it is intended by the evenings according to one of the two interpretations given to this Holy Verse (Ar-Ra'd 15)

﴿ وَلِلَّهِ يَسْجُدُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْآصَالِ ۩ ﴿١٥﴾ ﴾

And it is also intended by His saying: "It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day." (Sad 18)

﴿ إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ يُسَبِّحْنَ بِٱلْعَشِيِّ وَٱلْإِشْرَاقِ ﴿١٨﴾ ﴾

There is no prayer to be offered in this regular division other than the four-

rak'ah prayer in the interval between both Adhan and Iqamah (of Asr), as we've mentioned earlier pertaining to Zhuhr prayer. Then, let one offer the obligatory prayer after which let him engage in the four duties which we've explained earlier in the first regular division until the sun rises up to the tops of walls, and turns yellow. Since prayer at that time is forbidden, it is better to recite the Holy Qur'an attentively and assiduously, for this (kind of recitation, which is one of the four duties) combines (the other three of) supplication, celebration (of Allah's Praises) and meditation. That's because, in this duty, nearly all the objectives and purposes of the other three are included.

The seventh regular division begins when the sun turns yellow and becomes so close to the earth that its light covers the molecules and fogs which are over the surface of the earth, and yellowness is visible in its light. This regular division is similar to the first one, which lies in the period between daybreak and sunrise, because the former is before sunset, as well as the latter is before sunrise. It is this that is intended by Allah's statement: " So (give) glory to Allah, when you reach eventide and when you rise in the morning." (Ar-Rum 17)

﴿ فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴾

This is also the other side (of the day) that is intended by Allah's statement: " yea, celebrate them for part of the hours of the night, and at the sides of the day: that you may have (spiritual) joy." (Ta Ha 130)

﴿ وَمِنْ ءَانَآيِٕ ٱلَّيْلِ فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴾

According to Al-Hassan, they used to exalt the eventide more than the first portion of the morning. According to one of the early men: They used to assign the first portion of the morning to the (earnings and affairs of) this world, and its last portion to the hereafter. It is desirable, in this regular division, to engage in Tasbih and Istighfar (prayer for Allah's Forgiveness), in addition to all that we've mentioned in the first regular division such as: "I pray for the Forgiveness of Allah Almighty other than Whom there is no god (to be worshipped), Ever-Living, Self-Subsisting, Eternal, to Whom I turn in repentance" and Exalted be Allah, Most Great, with Whose Praise (I exalt Him)." This is taken from Allah's saying: "so pray for forgiveness for your sin, and celebrate the Praises of your Lord in the evening and in the morning." (Ghafir 55)

﴿ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِيِّ وَٱلْإِبْكَٰرِ ﴾

It is more desirable to pray for forgiveness by the same names which are in the Qur'an, such as: "I pray for Allah's Forgiveness: He is the One Who forgives again and again" and: "I pray for Allah's Forgiveness: He is Oft-Returning", "O my Lord: forgive (my sins) and bestow mercy upon me: You are the Most Merciful of those who show mercy", "O our Lord! Forgive for us our sins and bestow mercy upon us, for You are the Most Merciful of those who show mercy", "O our Lord! Forgive for us our sins and bestow mercy upon us, for You are the Most ready to forgive (sins)", and the like of that.

Moreover, it is desirable to recite, before sunset, such Surahs as: "By the Sun and its (glorious) splendour" (Ash-Shams 1)

﴿ وَٱلشَّمْسِ وَضُحَىٰهَا ۝ ﴾

"By the Night as it conceals (the light)" (Al-Lail 1)

﴿ وَٱلَّيْلِ إِذَا يَغْشَىٰ ۝ ﴾

In addition to both Surahs of seeking refuge (with Allah from the evil of Satan). Let the sun set on one while he is engaged in his prayer for Allah's Forgiveness, and once he hears the Call to Maghrib prayer, let him say: "O Allah! this is the beginning of Your night, which is, at the same time, the ending of Your daylight, and (those are) the voice of people who invoke You and attend Your prayers: I ask You to forgive for me." Then, let him respond to the Mu'adhdhin, and engage in performing Maghrib prayer.

With sunset, the regular divisions of daylight will have come to end. So, a servant should observe his states, and put himself to account, on the ground that a stage will have passed of his way (of life): if his current is equal to his last day, he will be a loser, and if it is worse than it, he will be cursed. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Blessed naught be I in a day, in which I do not increase in good." If he finds himself in the habit of doing good during the whole of his day, in which he refrains from evil, let him then rejoice (and receive the glad tidings of being on the right), because of which he should give thanks to Allah Almighty, for He has helped him succeed on his way (to the hereafter); otherwise, (let him know that) the night comes to succeed the day (in excellence): so, let him be strong and firm in his decision to substitute that in which he has indulged during the day, having the assurance that the good deeds always remove the evil deeds.

Let him also give thanks to Allah Almighty for providing him with power and health, and life during his night, to enable him to engage in substituting that which he has missed. Let him put in mind the fact that the day of his lifetime should inevitably come to end, with which the sun of his life should set, after which it shall never rise once again, and it is just at this time that the gate of substitution and excuse shall be closed forever, for indeed, one's lifetime is but a number of counted days, which should all be inevitably spent when they pass one by one.

The Exposition Of The Night Regular Divisions

Those are five, and they go as follows:

The first regular division begins when sun sets, and one offers Maghrib prayer, and then engages in giving life to the period between both prayers of evening. The end of that regular division is at the time of the disappearance of the glow of twilight, i.e. the ruddy glow of sunset, with whose disappearance the time of Isha' prayer, by which Allah Almighty swears in His saying: "So I do call to witness the ruddy glow of Sunset." (Al-Inshiqaq 16)

﴿ فَلَآ أُقۡسِمُ بِٱلشَّفَقِ ﴾

The prayer therein is a prayer in the rising by night, for it lies in its first portion. It is one of the parts (of the night) referred to by Allah in His statement: "yea, celebrate them for part of the hours of the night." (Ta Ha 130)

﴿ وَمِنۡ ءَانَآيِ ٱلَّيۡلِ ﴾

The prayer therein also is the prayer of those who are devout in their service (to Allah Almighty), to whom Allah Almighty refers in His statement: " Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." (As-Sajdah 16)

﴿ تَتَجَافَىٰ جُنُوبُهُمۡ عَنِ ٱلۡمَضَاجِعِ يَدۡعُونَ رَبَّهُمۡ خَوۡفٗا وَطَمَعٗا ﴾

This is narrated on the authority of Al-Hassan, and attributed by Ibn Abu Ziyad to The Messenger of Allah "Allah's blessing and peace be upon him" that he was asked about this Holy Verse, thereupon he said: "It refers to the prayer in the interval between both Evening prayers (i.e. Maghrib and Isha')." Then he resumed: "Stick you to the performance of prayer between both Evening prayers (i.e. Maghrib and Isha'), since it removes the falsities one might commit during the day, and revises its end." When Anas was asked about him who sleeps in the period between both Evening prayers, he said: "Do not do so, for it is the very hour intended by Allah's saying: " Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." (As-Sajdah 16)

﴿ تَتَجَافَىٰ جُنُوبُهُمۡ عَنِ ٱلۡمَضَاجِعِ يَدۡعُونَ رَبَّهُمۡ خَوۡفٗا وَطَمَعٗا ﴾

However, the excellence of giving life to the period between both Evening prayers will be discussed later in the second chapter (of this book).

The sequence of the items of this regular division goes as follows: one should, after Maghrib prayer, offer a two-rak'ah prayer, in which he recites "Say: O you who reject faith" and: "Say: He is Allah, One and Only", which he should offer just after Maghrib prayer, with no speech or job to interrupt them. Then, let him offer a four-rak'ah prayer, which he should prolong. Then, let him pray as much as he could until the disappearance of the ruddy glow of twilight. If the mosque is near the house, there is no blame upon him to offer those prayers in his home, particularly in case he has no intention to stay (in expectation for the coming prayer) in the mosque. But it is better if he intends to stay in the mosque in expectation for the Isha' prayer, as long as he will be safe from the suspicion of ostentation and showing off to be seen of men.

The second regular division begins when the time of Isha' prayer comes, and the people go to bed. This is the first portion of the overwhelming darkness. It is by this time that Allah Almighty swears in His saying: "and (by) The Night and its Homing" (Al-Inshiqaq 17)

﴿ وَٱلَّيۡلِ وَمَا وَسَقَ ﴾

I.e. with its full darkness. Allah Almighty further says: "Establish regular prayers at the sun's decline till the darkness of the night." (Al-Isra' 78)

﴿ أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ ﴾

At that time, it becomes very dark, to the extent that its darkness wholly covers up the universe.

The items of this regular division are arranged in three parts: the first is that, besides the obligatory prayer of Isha, one should pray ten rak'ahs, four of which before the obligatory prayer (of Isha'), to give life to the interval between both Adhan and Iqamah, and six after the obligatory prayer: two independently, followed by four, in which he should recite from the Holy Qur'an such special Holy Verses as the concluding Verses of Al-Baqarah, the Holy Verse of the Throne, the starting Verses of Al-Hadid, the concluding Verses of Al-Hashr, and the like of them.

The second is to pray thirteen rak'ahs, the last of which is the Witr, for according to so many narrations, The Messenger of Allah "Allah's blessing and peace be upon him" used to pray them during the night. The mindful offer them at the first portion of the night, and the powerful at the last portion, even though it is more resolute to perform them earlier, for one might not be able to wake up, or might fall asleep so much deeply that it becomes hard upon him to stand (for night prayer). But if standing (at night) becomes habitual to him, then, (to wake up and offer the night supererogatory prayers at) the last portion of the night is better. In those prayers, let him recite as many as three hundred Holy Verses, from the particular Surahs, which The Messenger of Allah "Allah's blessing and peace be upon him" used to recite most frequently, such as Ya Sin, Luqman, Ad-Dukhan, Al-Mulk, Az-Zumar, Al-Waqi'ah, etc.

If he does not pray, he should not leave the recitation of all or most of those Surahs before he goes to bed. Three Prophetic traditions are narrated in this respect, according to which the most famous Surahs which The Messenger of Allah "Allah's blessing and peace be upon him" used to recite most frequently, are Luqman, Al-Mulk, Az-Zumar, Al-Waqi'ah, Al-Isra' according to another version, and according to a third narration, he used to recite every night the Surahs which begins with the celebration of the Glories of Allah, and say that in them, there is a certain Holy Verse, whose recitation is better than one thousand. Some learned men raised them to six, adding " Exalt the Name of Your Lord, Most High", for according to a certain narration, The Messenger of Allah "Allah's blessing and peace be upon him" used to like " Exalt the Name of your Lord, Most High". Moreover, The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the three rak'ahs of Witr: " Exalt the Name of your Lord, Most High", "Say: O you who reject faith" and "Say: He is Allah, One and Only"; and when he finished he would say thrice: Exalted be (Allah) the Sovereign, the Holy One."

The third is the performance of Witr prayer. Let one offer the Witr prayer before he goes to bed if standing (at night) is not habitual to him. In this

connection, it is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" advised me not to sleep before I should offer the Witr prayer." But if the performance of prayer at night is customary to him, it is better for him to offer it late. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer should be offered in pairs, and if you fear the (time of) Morning (prayer) might overtake you, offer a rak'ah to conclude your prayer."

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: "The Messenger of Allah "Allah's blessing and peace be upon him" sometimes offered Witr prayer at the first portion of the night, sometimes at its middle portion, and sometimes at its last portion; and the latest hour at which he offered Witr prayer was a short while before dawn." According to Ali "Allah be pleased with him": "There are three ways of offering Witr prayer: if you so like, you might offer Witr prayer with an odd number of rak'ahs at the first portion of the night, and then you might pray such of pairs of rak'ahs as you like (he means it would be regarded as Witr to conclude only what is prior to it), and if you so like, you might offer a single rak'ah for Witr, and when you get up, you might make it an even number by another rak'ah and then offer Witr prayer at the last portion of the night; and if you so like, you might delay offering the Witr prayer with an odd number of rak'ahs to the last portion of the night, in order to be the conclusion of all of your daily prayer."

From amongst what is narrated from him, both the first and the third ways are good. But as to repeal the concluding odd number of rak'ahs (according to the second way), it is forbidden by an authentic narration; and so, it should not be repealed. It is narrated, with no restriction, that The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should offer Witr with an odd number of rak'ahs twice on one night." But, there is something nice for him who falters to get up from sleep at night, and it is good in the sight of some learned men. It is to offer, after the concluding odd number of rak'ahs, two rak'ahs while sitting on one's bed before sleep. The Messenger of Allah "Allah's blessing and peace be upon him" used to move slowly to his bed and pray them, in which he would recite both Surahs of Az-Zalzalah and At-Takathur, in view of such of warnings and threats as they have, or, according to another version, "Say: O you who reject faith" for therewith one sets himself free (from belonging to the religion of the unbelievers), and dedicates his worship sincerely and truly to Allah Alone.

In this respect, it is said that if one gets up (from sleep at night), those (two rak'ahs which he has offered while sitting) would be considered as one, to make even (the previously single rak'ah which he has offered as Witr) and thus he would have the right to offer a single rak'ah for Witr at the conclusion of the night supererogatory prayers. By those (two rak'ahs) what has been previously offered would be an even number of rak'ahs, after which he would resume the Witr prayer in a good manner. This way was accepted as good by Abu Talib Al-Makki, who said: "It has three benefits: making short the hope, obtaining the

Witr prayer with an odd number of rak'ahs, and the privilege of performing it at the last portion of the night." And, of a surety, this is true as he mentioned.

But, it might occur to the mind the objection that in case such two-rak'ah prayer makes even one's previous prayers, it will be right. But, if he does not get up (from sleep at night to resume prayer), his first Witr with an odd number of rak'ahs then will have been invalidated. That it is considered to make even (what has been offered before it) only if one gets up (at night to resume his prayers) and that it is not so if he does not get up is questionable, unless it is authentically handed down from The Messenger of Allah "Allah's blessing and peace be upon him" that he had offered Witr prayer with an odd number of rak'ahs before those two rak'ahs, and that he had offered Witr once again after them. Thus, it might be understood that although those two rak'ahs are even in form, they are odd in concept, and this leads to the fact that they are considered as odd if one does not get up or an even if he gets up.

After uttering the End Salutation of Witr prayer, it is desirable for one to say: Exalted be (Allah) the Sovereign, the Holy One, the Lord of he angels and the (Holy) Spirit: You've honoured both the heavens and the earth with Your Greatness and Compelling Power, and You've been Exalted in Strength and Might with Your Power over all things, and You've oppressed the servants by causing them to die." It is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" did not die before he offered most of his prayers while sitting, except the obligatory prescribed prayers. He said in this issue: "He who prays while sitting receives half the reward of him who prays while standing, and he who prays while lying receives half the reward of him who prays while sitting." Of a surety, this attests the validity of the supererogatory prayer in whichever state one might offer.

The third regular division pertains to sleep; and there is no harm to regard that as one of the regular divisions, for if its proprieties are well-guarded, it would be considered as an act of worship. It is said that if a servant sleeps while being in a state of purification and ablution, and celebrating (the Praises and Glories of) Allah Almighty, he will be enlisted among the praying ones until he gets up. An angel enters into his covering: if he moves during his sleep, and remembers Allah Almighty, such angel will then invoke Allah for him, and pray for Allah's Forgiveness for him. According to a certain narration: "If a servant sleeps while being in a state of ablution, his spirit will be raised up to the Throne (of Majesty)." If this is true about the audience, what then about the elite, the learned men, and the masters of pure hearts? The mysteries are revealed to them during their sleep.

For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the sleep of a learned man is an act of worship, and his breaths are Tasbihs." Mu'adh (Ibn Jabal) asked Abu Musa: "What is your way of standing at night (for supererogatory prayers)?" he said: "I keep wakeful during the whole night, and never sleep for any part of it, in which I recite the Holy Qur'an perfectly with competence (as much as I can)." On that Mu'adh said: "But

as for me, I sleep (for a portion of the night) and then I get up, and expect for my sleep (from Allah Almighty the same reward) which I expect for my standing." When a mention of that was made to The Messenger of Allah "Allah's blessing and peace be upon him", he said: "Mu'adh has better understanding of religion than you (O Abu Musa)."

There are ten proprieties pertaining to sleep and they go as follows:

The first pertains to purification, ablution and toothpick. In this respect, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant sleeps while being in a state of ablution, his spirit will be made to ascend to the Throne (of Majesty), and his vision (in dreams) will prove true; and if he does not sleep while being in a state of ablution, his spirit will cease to attain (the same position of the former), and thus what he sees during his sleep will be no more than a confused medley of dreams which never prove true." What is intended here is the purification of both the outward and inward altogether, even though the purification of the inward has a greater influence upon removing the screens of the unseen dominion.

The second is that one should prepare his toothpick and water for ablution, and place them by the side of his head, having the intention to stand to perform supererogatory prayer once eh gets up from sleep, and whenever he wakes up, he should brush his teeth with the toothpick, according to the practice of some early men. It is narrated from The Messenger of Allah "Allah's blessing and peace be upon him" used to brush his teeth with the toothpick many times every night: whenever he went to bed and whenever he woke up from sleep. Furthermore, if performing ablution is not available to him, it is desirable for him to pass his wet hand over the parts of his body, and if this is not available, let him sit down and face the Qiblah, and engage himself in the celebration (of the Praises and Glories of Allah Almighty), supplication and invocation, meditation on Allah's Signs, Blessings, Favours and Power over all things, since that service acts on behalf of the standing at night (for supererogatory prayers). It is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who goes to bed, having the intention to stand at night to perform supererogatory prayers, and then he is overpowered by slumber until morning comes upon him, (the reward of standing at night for supererogatory prayers according to) what he has intended would be written for him, and his sleep turns to be an object of charity for him from Allah Almighty."

The third is that he who has anything in connection with which a bequest might be made should not sleep unless his bequest is written and placed by the side of his head, because he is not safe from death during his sleep. However, he who dies without writing his bequest will be given no permission to speak during the afterlife (of the grave) till the Day of Judgement: when the (spirits of the) dead people visit him and exchange talks, he will not speak, thereupon they will say to each other: "This poor man died without writing a bequest." Writing a bequest is desirable for fear of the sudden death; and of a surety, the sudden death is a kind of relief (for the people) except for him who is not ready for

death, for the heavy load of injustices he has over his back.

The fourth is that one should sleep after having repented from every kind of sin, with his heart sincere to all of the Muslims, having no idea to wrong anyone, nor intention to do evil once he gets up (from sleep). In this respect, it is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who goes to bed, having no intention to wrong anyone, nor feeling of resentment against anyone, such of crimes as he does will be forgiven for him."

The fifth is that one should not bless himself with spreading the soft thrones: on the contrary, let him leave it, or at least stick to moderation. One of the early men was in the habit of having aversion towards spreading (such soft thrones) for sleep, seeing that a kind of ostentation. Those of Suffah (among the poor people) used to place nothing between their bodies and the earth, saying: "It is from it that we've been created, and to it shall we be returned." They saw that more convenient to make smooth their hearts, and humble their souls. But if one could not endure that, let him, at least, stick to moderation and self-restraint.

The sixth is that one should not go to bed unless he is overpowered by slumber. This means that he should not endeavour to bring about sleep unless his intention therewith is to seek its aid to stand at the last portion of the night (for supererogatory prayers). However, (the companions and early men) used to go to bed only when overpowered by slumber, eat only when stricken by hunger, speak only when forced by necessity. For this reason, they were described as being "in the habit of sleeping but little by night." (Adh-Dhariyat 17)

﴿ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ ﴾

Moreover, if he is overpowered by slumber from prayer and celebration (of Allah's Praises), and comes to know not what he is saying, let him sleep until he (recovers and comes to) know well what he is saying.

On the other hand, Ibn Abbas "Allah be pleased with both" disliked to sleep while sitting. According to a certain narration: "Do not put yourselves to suffering during the night." According to another narration, it was said to The Messenger of Allah "Allah's blessing and peace be upon him": "Such and Such a woman keeps praying during the night to the extent that whenever she is overpowered by slumber, she would hang in a rope (to support her standing)." He forbade that and said: "Let anyone of you pray during the night as much as is easy for him, and if he is overpowered by slumber, let him sleep." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Endeavour to do deeds as much as is within your capacity, for indeed, Allah Almighty never gets tired (of giving rewards) until you become exhausted (of doing deeds)." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The best (deed in) this religion is the easiest in it (as long as it is done with sincerity, and does not contradict the law)."

It was said to him: "So and so prays (during the night) uninterruptedly and never sleeps, and he observes fasts continuously (during the day) and never leaves

fasting." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "But as for me, I pray (for a portion of the night) and sleep (for another portion), and I observe fasts (for many days) and I leave fasting (during other days): This is my tradition, and whoever refrains from it does not belong to me." The Messenger of Allah "Allah's blessing and peace be upon him" said too: "Do not stick to the hard terms of religion, for it is unbreakable and none sticks to the hard terms of this religion but that he is overpowered." So, make not the worship of Allah hateful to you.

The seventh is that one should sleep while facing the direction of the Qiblah. However, facing the direction of the Qiblah is of two kinds: one is that of him who is at the threshold of death, i.e. to lie on his nape, with his face and toe towards the direction of the Qiblah. The other is to face the direction of the Qiblah in the same way as one in the grave does, i.e. to lie on his right side, turning his face towards it, along with the front part of his body.

The eighth pertains to supplication on his going to bed: let him say: "In the Name of You O my Lord I've laid my side, and in Your Name I rise it..." to the end of the handed down supplications which we've introduced in the Book of Supplications. It is desirable to recite such special Holy Verses as the Holy Verse of the Throne, the concluding Verses of Al-Baqarah, and the like of that, in addition to Allah's statement: " And your God is One God: there is no god but He, Most Gracious, Most Merciful. Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth, (here) indeed are Signs for a people that are wise." (Al-Baqarah 163:164)

﴿ وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿١٦٣﴾ إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا
بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ
لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ ﴾

It is said that if one recites those Holy Verses, Allah Almighty helps him remain in the habit of keeping the Holy Qur'an, and he never forgets it. let him further recite the following from the Surah of Al-A'raf: " Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, then He established Himself on the Throne (of authority): He draws the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His Command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds! Call on your Lord with humility and in private: for Allah loves not those who trespass

beyond bounds. Do no mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good." (Al-A'raf 54:56)

﴿ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا
وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾ ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا
وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ
قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾ ﴾

Let him recite also the concluding two Verses of the Surah of Al-Isra': " Say: "Call upon Allah, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak your prayer aloud, nor speak it in a low tone, but seek a middle course between." Say: "Praise be to Allah, Who begets no son, and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: yea, glorify Him for His greatness and glory!"" (Al-Isra' 110:111)

﴿ قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ
بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ
ٱلذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾ ﴾

If he does so, an angel enters into his covering, and is entrusted to safeguard him, and pray for Allah's Forgiveness for him. Let him recite both Surahs of seeking refuge (with Allah from Satan), and blow with them in his hands and pass them over his face and the different parts of his body, according to the practice of The Messenger of Allah "Allah's blessing and peace be upon him". Let him recite the starting ten and the concluding ten Verses of Al-Kahf. Those Holy Verses are particular to wakefulness for the standing at night (for supererogatory prayers). Ali Ibn Abu Talib used to say: "I do not see that there is a wise man who could sleep before he recites the two concluding Verses of the Surah of Al-Baqarah, and says twenty-five times: Exalted be Allah; Praise be to Allah; there is no god (to be worshipped) but Allah; and Allah is Greater" making a total of one hundred.

The ninth is that one should remember on his going to bed that sleep is a minor death as well as wakefulness is a kind of raising (from dead). Allah Almighty says in this issue: "It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect." (Az-Zumar 42)

﴿ ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ
ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾ ﴾

He further says: "It is He Who does take your souls by night." (Al-An'am 60)

﴿ وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ ﴾

He gives sleep the name of death. As well as several kinds of contemplation might be revealed to the wakeful which are not relevant to his state during sleep, the one resurrected (from dead) will see what has never occurred to his mind, which he has never perceived with his senses (in the world).

The parable of sleep between life and death is like the parable of the afterlife (in the grave) in the interval between the world and the hereafter. Luqman said to his son: "O my son! If you have doubt in death, do not sleep, for as well as you sleep, you will die; and if you have doubt in the resurrection (after death), then, do not get up (from your sleep), for as well as you get up from your sleep, you will be resurrected from your death." According to Ka'b Al-Ahbar: "When you go to bed, lie on your right side and face the direction of the Qiblah, for indeed sleep is a minor death." It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: The last words which The Messenger of Allah "Allah's blessing and peace be upon him" used to say before he would go to bed, and he was lying his face on his right hand, expecting death on this night of his are: "O Allah, Lord of the seven heavens, Lord of the earth, and Lord of the Throne (of Majesty) Most Great, our Lord and the Lord and Master of all things..." to the need of the supplication as we've introduced in the Book of Supplications.

Therefore, it is incumbent upon a servant to verify of three things on his going to bed: on what he is going to sleep, and whether it is the love of Allah Almighty, and the love of meeting Him or the love of this world (with its vanities) that prevail over his heart, with assurance that he dies on the same state which prevails over him, and that he will be resurrected on the same state on which he dies, for indeed, one will be mustered with whomever he loves, and on the same as he loves.

The tenth pertains to his supplication whenever he wakes up from sleep: let him say, whenever he gets up, moves or becomes wakeful, the same as The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "There is no god (to be worshipped) but Allah, the One and Only, the Irresistible, the Lord of both the heavens and the earth, and all that lies between them, the Exalted in Might, the Oft-Forgiving." Moreover, let him endeavour, as much as he could, to have the celebration of Allah Almighty the last thing in his mind on his going to bed, and the first thing to occur to his mind on his getting up from sleep, for it is the sign of love, and in both states, the heart never adheres but to that which prevails over it. so, let his heart experience that, which is (as we've mentioned) the sign of love. Such sign disclose the inward of the heart.

However, this celebrations (of Allah Almighty) are desirable for they draw the heart to remember Allah Almighty. If one, for example, wakes up to stand (for night supererogatory prayers) let him say: "Praise be to Allah Who has brought us to life once again after He had caused us to die (the minor death of sleep), to

Whom does belong the matter of resurrection..." to the end of the different supplications of wakefulness which we've introduced earlier.

The fourth regular division begins just by the time the first half of the night has elapsed and lasts until there remains only one-sixth the night. At that time, the servant gets up to perform the night religious vigil (Tahajjud prayer) whose name refers to the time of night prayer which one offers after getting up from sleep, and it lies at the middle of the night; and in this way, it is similar to the regular division which lies after the sun decline, i.e. at the middle of the day. It is by that regular division that Allah Almighty swears in His saying: "And by the Night when it is still." (Ad-Duha 2)

﴿ وَٱلَّيۡلِ إِذَا سَجَىٰ ﴿٢﴾ ﴾

Its stillness refers to its quietness at that time, as there is no eye but that it is sleeping except for that of the Ever-Living, Self-Subsisting, Eternal, Eternal, Whom no slumber nor sleep could overtake. The stillness also refers to the night's prolonged expansion and deep darkness.

The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "At which portion of the night (the celebrations and supplications) are more audible?" he said: "The middle of the night." It is narrated that (the Prophet) David said: "O my God! I like to worship You: which time is the best (and most fitting)?" Allah Almighty revealed to him: "O David! Stand not at the first portion nor at the last portion of the night. He who stands at its first portion always sleeps at its last portion, and he who stands at its last portion does not stand at its first portion. But you might stand at its middle, in order that you become with Me Alone, and I become with you alone, and thus you will be able to raise your needs to Me."

The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which portion of the night is the best (and most fitting for religious service)?" he said: "Its remaining half", i.e. the other half of the night. There are many narrations in support of the excellence of the last portion of the night, at which the Throne (of Majesty and Authority) shakes, the winds spread from the Gardens of Eden, and (Allah) the Compeller Almighty descends with His Glory to the heaven that is the nearest to the earth, etc.

The items of that regular division are arranged as follows: after one finishes from the supplications of wakefulness, let him perform ablution observing its traditions, proprieties and related supplications, and go to his praying place and stand facing the direction of the Qiblah. Then, let him say: "Allah is Greater (with Whose Glories) I glorify Him, and Praise be to Allah as much as it could be, and Glory be to Allah every morning and evening." Then, let him exalt Allah ten times, praise Him ten times, affirm His Oneness ten times, and say: "Allah is Greater, Lord of Dominion, Compelling Might, Magnificence, Greatness, Majesty and Power (over all things)." Let him say the following words for they are handed down from The Messenger of Allah "Allah's blessing and peace be upon him" in his standing for the night vigil:

"O Allah! to You be the praise: You are the Light of the heavens and the earth. to You be the Praise: You are the Brightness of the heavens and the earth. To You be the Praise: You are the Lord of the heavens and the earth. To You be Praise: You are the Sustainer of the heavens and the earth, what is and what on them. You are the Truth, and from You truth (is expected). Meeting You is a fact; the Garden is a fact; the fire (of Hell) is a fact; the resurrection (on the Day of Judgement) is a fact; the Prophets (whom You sent) are a fact; Muhammad "Peace be upon him" (as the Seal and Last of Prophets and Messengers to all of men and jinns) is a fact. O Allah! to You I bow (in Islam), and in You I have faith, and on You I put my trust, to You I turn (in repentance), with You I argue (my enemies), and to You I appeal to judge (between me and my adversaries): forgive for me what I've done earlier and later, what I've committed in secrecy and in public, and that in which I've indulged: You are the One Who bring forward, and You are the One Who bring backward (such of His servants ad You please). There is no god (to be worshipped) but You: O Allah! endow my soul with its piety, and justify and purify it, for You are the best to justify and purify (men's souls), and You are its Guardian and Protector. O Allah! guide me to do the best of deeds, to which none barring You could guide, and avert from me the worst of them, which none Barring You could avert. I beg You in the same way as a poor wretched begs, and I invoke You in the same way as a needy mortified invokes. Make not me unblest in my prayer to You, and be to me Most Compassionate, Most Merciful: O (Allah) the best of those who are begged, and the most generous of those who give."

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" stood at night (for night vigils) he would commence his prayers saying: "O Allah! Lord of Gabriel, Michael and Israfil, Creator of the heavens and the earth, Knower of the unseen and that which is visible: You always judge between Your servants in that in which they fall in dispute: guide me to such of truth as in which there are disputes, by Your Leave: You guide such of Your servants as You please to a way that is straight." Then, he would inaugurate the prayers with two light rak'ahs, and then continue his prayers in pairs of rak'ahs as much as it would be available to him after which he would conclude with the Witr prayer in case he had not prayed it yet.

It is desirable that one should make a break of Tasbihs one hundred times on his salutation between each two prayers (of a pair of rak'ahs), perchance he would take rest and become more active to continue his prayers. According to an authentic narration pertaining to the night prayer of The Messenger of Allah "Allah's blessing and peace be upon him", he offered at first two light rak'ahs, followed by two long rak'ahs, followed by two rak'ahs, shorter than those prior to them, and he kept in the habit of gradual shortening along thirteen rak'ahs. On the other hand, A'ishah "Allah be pleased with her" was asked: "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to recite aloud or in a low tone in his night prayer?" she said: "Sometimes he recited aloud, and

sometimes he recited in a low tone."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The night prayer should be offered in pairs of rak'ahs, and if you fear the (time of) Morning (prayer) would overtake you, conclude your prayers with a single rak'ah." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Since the Maghrib prayer makes the day prayers an odd (number of rak'ahs), so, you should make the night prayers an odd (number of rak'ahs)." The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs for night prayer according to the most authentic narrations, in which he used to recite from his daily portion of the Qur'an, or from such certain Surahs as was light and easy upon him; and he was, according to that regular division, close to the last sixth of the night.

The fifth regular division lies at the last sixth of the night; and it is the time of the early dawn (i.e. a short time before dawn), to which Allah Almighty refers in His statement: " And in the hours of early dawn, they (were found) praying for Forgiveness." (Adh-Dhariyat 18)

﴿ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ ﴾

It is said that it means they offer prayer, for indeed prayer implies asking Allah for forgiveness. This time is very close to dawn, i.e. the time at which the night angels turn away, and the day angels come (in succession). One night, Salman (Al-Farisi) visited his brother Abu Ad-Darda', and advised him to observe this regular division, according to a long narration, in the last portion of which he said: When it was the night, Abu Ad-Darda' went to stand (for the night prayers), thereupon Salman said to him: "Sleep!" He slept, and a short time later, he went to stand (for the night prayer), thereupon he said to him once again: "Sleep!" He slept, and when it was a short time before dawn, Salman said to him: "Now you might stand (for night prayer)." Both stood and prayed together. Then, Salman said to him: "Of a surety, your soul has a right on you, your guest has a right on you, and your family has a right on you: so, you should give each his right that is due to him." However, the wife of Abu Ad-Darda' told Salman that her husband never slept at night. They then went to The Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he said: "Salman has told the truth."

This is the fifth devotional prayer, in which having the night meal (Suhur) is desirable, for fear of the rising of dawn. Prayer constitutes the main duty in both (the fourth and the fifth) regular divisions. Once dawn rises, the night regular divisions have finished, and those of the day have begun. So, let one stand and offer a two-rak'ah prayer prior to Fajr. This is what is intended by Allah's statement: " And for part of the night also praise you Him, and at the retreat of the stars!" (At-Tur 49)

﴿ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَٰرَ ٱلنُّجُومِ ﴿٤٩﴾ ﴾

Then, let him recite Allah's saying: "There is no god but He: that is the witness

of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He the Exalted in Power, the Wise." (Al Imran 18)

﴿ شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾ ﴾

Once he finishes it he should say: "And I too bear the same witness as Allah Almighty bears to Himself, and the same witness of the angels and those endued with knowledge among His creatures, and I trust such witness with Allah Almighty, as a deposit for me in the Presence of Allah Almighty, and I ask Him to guard it for me until He takes my soul (unto him) while adhering to it. O Allah! plot out of me a sin for it, and make it a treasure (of good deeds) with You, guard it with Yourself, and cause me to die while sticking to it until I meet You, without changing (my faith)."

This is the order of regular divisions (along the day and night) which the different servants should follow. Besides, they liked to combine four important things everyday: to observe fast, to give in charity no matter little it might be, (and if it is available) to visit a patient (to enquire about his health), and to follow a funeral procession. According to a certain narration: "He who combines those four things on a day will have his sins forgiven for him, or (according to another version) will enter the Garden." But if one does some of them, and fails to do the others, he will have the reward of all of them, according to his intention (to do them).

Furthermore, they disliked to have a day pass without giving an object of charity, even as little and trivial as a date, an onion, or a fragment of bread, in view of the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "One will remain underneath the shade of his (object of) charity until it will be decided among the people (on the Day of Judgement)." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Safeguard yourselves from the fire (of Hell) even with half a date (to give in charity)." It is narrated that A'ishah "Allah be pleased with her" gave a single fruit of grapes to a beggar, and he took it, and when those who were present in her house looked at each other (out of astonishment) she said to them: "What is the matter with you? Indeed, it has many weights of atoms (of good)."

That's because they disliked to return a beggar with failure, in imitation of the good manners of The Messenger of Allah "Allah's blessing and peace be upon him" who used to do so, to the extent that no beggar asked him about anything and he answered him in the negative, but if he failed to do it, he would keep silent. According to a certain narration: "The Morning comes upon the son of Adam and there is an object of charity due upon every joint of his body, and there are three hundred and sixty joints in his body: to enjoin good is an object of charity, to forbid evil is an object of charity, to carry (heavy things) on behalf of a weak one is an object of charity, to guide one to the right way is an object of charity, to remove the harmful things (from the road) is an object of charity..."

and so on until he mentioned Tasbih, Tahlil (affirmation of Allah's Oneness), after which he said: "And the two-rak'ah prayer of Forenoon joins or combines all of that to you."

The Exposition Of The Difference Of regular divisions According To The Difference Of States

It should be known to you that the seeker after the tilth of the hereafter, who follows the way that leads to it, is not independent of sixth states: he might be either a worshipper, or a learned, or a learner, or a guardian, or a craftsman, or a monotheist who is fully occupied by the One and Only, the Eternal, the Absolute, from anything else.

The first pertains to the worshipper, who is wholeheartedly devoted to the service of Allah, and he has no other job, and were he to leave the religious service, he would become idle. The same order of regular divisions (during both day and night) which we've mentioned then applies to him. It is not improbable that the duties (included under those regular divisions) might be different, in the sense that he might, for instance, spend most of his time either in prayer, or in recitation (of the Holy Qur'an), or in Tasbih (and Dhikr). From amongst the companions "Allah be pleased with them" there was one whose daily portion consisted of twelve thousand Tasbihs, one whose rose up to thirty thousand, one whose daily portion consisted of three hundred to six hundred rak'ahs, and one whose daily portion rose up to one thousand rak'ahs.

There are many reports to tell that the least amount of prayer which constituted the daily portion of anyone of them was one hundred rak'ahs per night and day. The Holy Qur'an constituted the greatest part of the daily portion of some of them, and one of them might recite the Qur'an in full once or even twice a day according to certain narrations. Some of them spent one or two nights involved in a state of meditation on a single Holy Verse which he repeated so many times. Kurz Ibn Wabarah lived in Mecca, and he used to perform seventy circumambulations round the House every day and further seventy every night, each consisting of seven rounds. Besides, he used to recite the Qur'an in full twice every night and day. When the distance (which he covered during all of his circumambulations everyday) was accounted, it was as much as ten Farsakhs. He also offered a two-rak'ah prayer following each seven-round circumambulation, making a total of two hundred and eighty rak'ahs (in one hundred and forty circumambulations), two recitals of the Qur'an in full, and (a distance of) ten Farsakhs (in nine hundred and eighty rounds of circumambulation).

But, you might raise the following question: "Which one (of those duties) is the most fitting for spending the greatest part of time of those regular divisions?" it should be known that the recitation of the Holy Qur'an while standing in prayer with meditation and consideration combines all of that, but perhaps, it might be difficult to be regular on doing it. so, the best then differs with the

different states of a certain person. However, since the main purpose of the regular division is to justify, purify and adorn the heart and make it affable with the celebration of the Praises and Glories of Allah Almighty, let the follower of the path consider his heart, and keep regular on doing such of duties as seems to him to have the greater influence upon it; and once he feels tedious of it, let him then move to another duty. For this reason, we think that it is most convenient to the majority of the people to distribute those different good acts upon the various times in the same way as we've explained earlier, and to move from one to another once he feels tired, for boredom always prevails over the dispositions.

On the other hand, one person might have different states (which vary from time to time) therein. But let him who understands the significance and mystery lying behind the regular divisions, follow the meaning: if he hears a Tasbih, for example, and he feels it has influence upon his heart, let him repeat it regularly, as long as he entertains its influence upon his heart.

In this respect, it is narrated on the authority of Ibrahim Ibn Adham from one of the Substitutes (Abdal) that one night, he stood to offer prayer on the seashore, and heard a high voice exclaiming with Tasbihs, but he saw none. He said: I asked: "Who are you whose voice I hear, even though I see your body not?" he said: "I'm one of the angels, to whom the affair of this sea is entrusted: I exalt Allah Almighty with this Tasbih since I was created." I asked him: "What is your name?" he said: "Mihlihya'il." I asked: "What is the reward of him who says that?" he said: "He who says it one hundred times will not die until he sees his sitting place in the Garden, or until it is seen for him." This Tasbih goes as follows: "Exalted be Allah, Most High, Ever-Living! Glorified be Allah, Lord of power supports! Glorified be (Allah) Who does away with the night and brings the daylight (to succeed it)! glorified be (Allah) Whom no affair could occupy from the other! Glorified be Allah, Oft-Compassionate, Oft-Granting (of favours without measure)! Glorified be Allah Who is glorified everywhere (in the worlds)." Whenever the follower of the path hears this and the like of it, and feels its influence upon his heart, let him stick to it; and let him further be regular on the thing he finds his heart attached to it, in which there is much good for him.

The second pertains to the learned man, who is a source of benefit to others with his knowledge, through giving a religious verdict, teaching or composing (a work in any field of interest). As for him, the sequence of regular divisions differs from that of a worshipper. That's because he is in need of going through different books, composing works to benefit others, in which he should inevitably assign a certain portion of time. If it is possible for him to spend his time in this task, it is the best to engage himself in after the obligatory written and traditional prayers. This is clearly attested from all that we've mentioned in our discussion of the excellence of teaching and learning, in the Book of Knowledge.

How could it not be so, since knowledge is a regular remembrance of Allah Almighty, and meditation on what Allah Almighty and His Messenger said?

Furthermore, in it there is the benefit of the creature, and their guidance to the way of the hereafter. A learner might obtain only a single question, therewith he mends his service during the whole of his lifetime, and had he not learnt it, his endeavour would have failed (to attain its objectives).

We mean by knowledge which has priority to religious service is that kind of knowledge which makes the hereafter desirable and pleasing to the people, and causes them to refrain and abstain from this world, or that kind of knowledge which helps them follow the path which leads to the hereafter, in case they obtain it for the purpose of seeking its aid to follow such path, and not those kinds of knowledge, therewith the desire for property, power of authority and acceptability to the people becomes stronger.

It is more fitting for a learned man to distribute his times, for indeed to spend all the time in seeking after knowledge is unbearable. Thus, let him assign the period which begins just after (finishing from) Morning (prayer until the rising of the sun to celebrations (of Allah's Glories and Praises) and daily recitals in the same way as we've introduced in the first regular division. Let him then assign the period which begins just after the rising (of the sun) until forenoon to benefit and teach knowledge, in case he has one who obtains knowledge for the sake of the hereafter, otherwise, let him spend it in meditation, i.e. the meditation of such of religious sciences as seems to be problematic and confusing to him, for indeed, the purity of the heart after finishing from remembrance (of Allah Almighty) and before engagement in the affairs of this world helps one go over the difficulties and problems.

Let him assign the period from forenoon to Asr time to composing and reading, which he should not leave unless it is time to eat, perform ablution or offer the obligatory prayer, and there is no blame to have a light siesta if the daylight is long. In the period from Asr time until the sun becomes yellow, let him engage in hearing what is recited to him, from interpretation (of the Qur'an), Prophetic traditions and beneficial knowledge. From the period of sun yellowness until sunset, let him engage in Dhikr, Tasbih and Istighfar. In this way, his first regular division before the rising of the sun is assigned to the work of the tongue, his second regular division up to the time of forenoon to the work of the heart through meditation, his third regular division from forenoon to Asr time to the work of the eye and the hand through reading and writing, his fourth regular division after Asr time up to sunset to the work of the hearing, in order to relieve both the eye and the hand, for reading and writing after Asr time might cause harm to the eye, and when the sun becomes yellow, he returns to the celebration by the tongue. Thus, no portion of the day will be free from the work of the organs, with the presence of the heart.

As to the night, the best way of distributing it is that made by Shafi'i "Allah's Mercy be upon him" who used to divide it into three parts: the first third for reading and arranging the items of knowledge, the middle third for the prayer,

and the last third for sleep. This is available in the nights of both summer and winter. But it might be unbearable unless the greatest part of sleep is taken during the daylight. This is most desirable in the sequence of the regular divisions of the learned man.

The third pertains to the learner; and of a surety, to engage in learning is better than to engage in celebrations and supererogatory deeds. Thus, the same rule of arranging the regular divisions applied to the learned applies also to him, but as well as the learned engages himself in introducing benefit to others, he engages in obtaining (knowledge), and as well as the learned engages in composing, he engages in commenting and copying (what he learns). After that, let him arrange his times in the same way as we've mentioned earlier. All that we've introduced pertaining to the excellence of learning and teaching affirms that this is better; and even if he is not a learner in the sense that he does not make comments and copy (what he learns) with the intention to become one of the learned, and rather he is one of the audience, it is better for him to attend the gathering of remembrance (of Allah), teaching and knowledge than to engage in such of regular divisions as we've mentioned earlier after Morning (prayer) and after the rising (of the sun), as well as in the other times.

According to a narration on the authority of Abu Dharr: "To attend a gathering of remembrance (of Allah) is much better than to pray one thousand rak'ahs, follow one thousand funeral processions, and visit one thousand patients (to enquire about their health)." According to another narration, The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you see the meadows of the Garden, enjoy yourselves in them." They asked: "O Messenger of Allah! what are the meadows of the Garden?" he said: "The ring-shaped gatherings of remembrance (of Allah)." according to Ka'b Al-Ahbar: "Had the reward of the gatherings of remembrance (of Allah Almighty) become visible to the people, surely, they would have competed each other to have sitting places in them, to the extent that the leader would have left his office and the trader would have left his market."

According to Umar Ibn Al-Khattab "Allah be pleased with him": "One sets out of his house, having as much sins as the mountain of Tihamah, and if he pays his attention to a learned man, he feels afraid (of Allah) and gives up his sins, and thus returns home having no sin. So, leave not the gatherings of the learned men, for Allah Almighty has never created, on the surface of the earth, a soil more generous than that on which the gatherings of the learned men are hold." A man said to Al-Hassan "Allah's Mercy be upon him": "I complain to you the cruelty of my heart." He said to him: "Then, bring it closer to the gatherings of remembrance (of Allah Almighty)."

It is reported that Ammar Az-Zahidi (Ascetic) saw in his dream Miskinah (Female indigent) At-Tafawiyyah who was regular on attending the circles of remembrance (of Allah Almighty). He said to her: "Welcome to you O Female

Indigent!" she said: "Ye! Let it be far off! Let it be far off! No doubt, the state of neediness has disappeared to be replaced with richness." He asked her: "How is that?" she said: "How do you ask about him to whom the Garden with all of its contents has been made permissible?" he asked: "By which thing have you attained that?" she said: "By virtue of sitting in the company of these who remember (Allah in their gatherings)." In brief, such of knots of love for this world (with its vanities and pleasures) as are loosened from the heart by virtue of the words of a preacher of good speech and pleasant conduct are more honourable and beneficial than so many rak'ahs one might offer, while his heart still have the stain of love for this world.

The fourth pertains to the craftsman who needs to get earnings to spend on his dependents. It is not consonant with his state to waste his dependents, and rather spend all of his time in the acts of worship. Therefore, his regular division at the time of work is to attend the market and engage in getting his earnings. But, he should not forget the remembrance of Allah Almighty in his work. Let him be regular on Tasbih, Adhkar, recitation of the Holy Qur'an, which might be done during the time of work, but prayer is not available unless he acts as supervisor, and in this case, he does not fail to establish his daily divisions of prayers. Once he finishes from earning such of sustenance as suffices him, he should returns to the normal sequence of the regular divisions. But even, to continue to work and earn more, and give in charity what is beyond his need, this will be better than to practice the other regular divisions which we've introduced, because the benefit of the acts of worship that are transitive is much greater than that of the intransitive (for the benefits and advantages of the former transcend the doer to others, unlike the latter whose reward is exclusive to the doer himself). Both charity and earnings, according to this intention, are regarded as acts of worship, which draw him near unto Allah Almighty, and by which a benefit returns to the others, and he himself gets benefit from the blessing of the invocations of Muslims (i.e. the beneficiaries), and his reward is multiplied.

The fifth pertains to the guardian, like the ruler, judge and anyone whose office makes him in charge of the affairs of the Muslims. However, to undertake the affairs and matters of the Muslims, with sincerity, and according to law, is much better than to practice the regular divisions which we've introduced. It is fitting for him to engage in the rights of the people by day, and satisfy himself with the performance of the obligatory written deeds, and establish the regular divisions referred to earlier at night, the same as Umar "Allah be pleased with him" did. He said in this respect: "What should I have to do with sleep? If I sleep during the day, I will waste the Muslims (for I will then indulge in the rights they have upon me), and if I sleep at night, I will waste myself (for I will then indulge in the acts of worship)."

It is understood from what has been mentioned that there are two things to be given priority to the physical acts of worship: one is knowledge, and the other is

to be kind and lenient to the Muslims. Each of those, i.e. knowledge and doing favours is in itself a work, and at the same time an act of worship, superior to the other acts of worship, whose benefit and widespread advantage are transitive to others; and it is for this reason that they are given priority to the other religious services.

The sixth pertains to the monotheist who is fully occupied by the One and Only, the Eternal, the Absolute, from anything else. It is that whose many interests come to be one: he loves none but Allah Almighty, feels afraid of none but Allah Almighty, expects sustenance from none other than Him, never looks at anything but that he sees Allah Almighty in it. the one whose rank is high as such has no need to vary the regular divisions: on the contrary, he has only one regular division following every obligatory written prayer, i.e. to have his heart fully present with Allah Almighty in all of his states. No idea occurs to his mind, nothing hits his hearing, and nothing seems to his sight but that in which he has a lesson (to learn) and example (to follow), meditation, reflection, and (cause of their) more (faith). Nothing motivates them nor makes them calm and still other than Allah Almighty. Each of his states then is fitting fore being a cause of their getting more (faith), in the sense that no act of worship has priority to another in his sight.

Such one belongs to those who has hastened (with their faith) to Allah Almighty as described by Allah in His statement: "that you may receive instruction. Hasten you then (at once) to Allah." (Adh-Dhariyat49-50)

﴿ وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ۝ فَفِرُّوٓاْ إِلَى ٱللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ۝ ﴾

It is in connection with them that Allah's saying has been realized: "When you turn away from them and the things they worship other than Allah, betake yourselves to the Cave: your Lord will shower His mercies on you and dispose of your affair towards comfort and ease." (Al-Kahf 16)

﴿ وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓاْ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ۝ ﴾

It is also to this state that the following statement of Allah refers: " He said: "I will go to my Lord! He will surely guide me!" (As-Saffat 99)

﴿ وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ۝ ﴾

This is the highest degree of the truly faithful believers, which could not be attained except after doing up the regular divisions with regularity for a long time. A follower of the path should not be deceived by the fact that what he has learnt (in this book) is sufficient for him to claim he is as such, and weaken to continue the other duties of his worship: but the sign of being really so is that no suspicion nor evil suggestion should occur to one's mind, nor should the most destructive terrors frighten him, nor should the greatest occupations provoke him. How

should this high rank be granted to anyone?

To conclude, all (types of) men should observe the constitution of the regular divisions in the very way we've introduced, and all that we've mentioned here are but ways to (the Presence of) Allah Almighty. Allah Almighty says: " Say: "Everyone acts according to his own disposition: but your Lord knows best who it is that is best guided on the Way."" (Al-Isra' 84)

﴿ قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾ ﴾

All of those (who follow such constitution of regular divisions) are guided, even though some are better guided than others. According to a certain narration: "Faith has three hundred and thirty-three ways: whoever meets Allah Almighty bearing testimony (to the Oneness of Allah, and the Apostleship of His Messenger) only with one of them will enter the Garden." According to a learned man: "Faith is of three hundred and thirteen ways, in agreement with the number of the Messengers and Prophets, and such of believers as follows one of those ways does indeed follow the way to Allah Almighty."

Whatever different the people's ways of worship might be, all are on the right: " Those whom they call upon do desire (for themselves) means of access to their Lord, even those who are nearest: they hope for His Mercy and fear His Wrath." (Al-Isra' 57)

﴿ أُولَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ
إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾ ﴾

They are really different only in the degree of nearness, and not in its foundation. The nearest among them to Allah Almighty is the one who has the best knowledge of Him among them; and the one who has the best knowledge of Him among them should be the one who worships Him most among them. That's because the one who has real knowledge of Him never worships anyone else other than Him.

The regularity is the basis of the divisions which is required from every type of people. Since the purpose (of regular divisions) is to change the internal characteristics, it should be known that the acts which are done only once are of little influence, if such influence is really felt. The concrete impact results from the totality (of regular acts). Thus, if there is no concrete impact to be produced from an act, which should be followed by a second and a third at short intervals, of a surety, the first impact would vanish, and the doer comes to be like a jurisprudent, who has the intention to be a self-jurisprudent, a rank which he could not attain unless he repeats the act so many times and with regularity. If he is excessive in repeating an act on a night, and then he does not do it for a month, or say for a week, after which he returns to repeat it excessively on a night, this would have no influence upon him, even though if he does this amount regularly along many nights with no interruption, it would have a great impact on him.

For the sake of this mystery, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest deed to Allah Almighty is that which one does regularly, no matter little it might be." When A'ishah "Allah be pleased with her" was asked about the deed of The Messenger of Allah "Allah's blessing and peace be upon him", she said: "He used to do deeds regularly, and whenever he did a certain deed, he would become firm on doing it." for the same reason also, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is accustomed, by virtue of Allah Almighty, to do an certain act of worship, which he leaves later out of disgust, Allah Almighty hates him." This was the reason for his supererogatory prayer after Asr (obligatory prayer), in lieu of those two rak'ahs which he missed when he was occupied by the delegate which he received. Afterwards, he kept praying them regularly after Asr prayer, but in his house and not in the mosque, lest the people would imitate him, according to the narration on the authority of A'ishah and Umm Salamah "Allah be pleased with both".

You might raise the following question: "Could anyone else imitate him in that conduct, although it might be at a time at which prayer is undesirable?" it should be known that the three causes which we've introduced of (offering prayer at the time of) undesirability, to avoid the imitation of the sun worshippers, and the prostration at the time of the emergence of the Satan's horn, or to take rest from worship for fear of experiencing tedium, could not happen to him "Peace be upon him". But anyone else could not be compared to him in that respect, as is attested by his offering those (rak'ahs) in the home, lest they would imitate him.

CHAPTER TWO:

ON THE FACILITATING WAYS OF STANDING AT NIGHT FOR PRAYER; THE NIGHTS TO WHICH GIVING LIFE BY STANDING IS DESIRABLE; THE EXCELLENCE OF GIVING LIFE TO THE NIGHT AND THE PERIOD BETWEEN BOTH EVENING PRAYERS; AND THE WAY OF DIVIDING NIGHT INTO REGULAR DIVISIONS

The Excellence Of Giving Life To The Period Between Both Evening Prayers

It is narrated on the authority of A'ishah "Allah be pleased with her" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best prayer in the Sight of Allah Almighty is Maghrib (Sunset) prayer, which He has reduced neither to a traveller nor to a resident: it is therewith that He has opened the night prayer, and ended the daylight prayers. He, who offers Maghrib prayer, followed by a two-rak'ah prayer, Allah Almighty builds for him a palace in the Garden (the narrator says: 'I do not know whether from gold or from silver'), and he, who offers four rak'ahs after it, his sins for twenty or even forty (according to another version) years are forgiven for him." It is narrated on the authority of both Umm Salamah and Abu Hurairah "Allah be pleased with them" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers six rak'ahs following Maghrib prayer, (the reward of) it becomes equal to

(that of) a whole year of religious service, or (he receives the same reward) as if he has stood (for night supererogatory prayer) on the Night of Power."

It is further narrated on the authority of Sa'id Ibn Jubair from Thawban that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who restrains himself in the mosque where there is a congregation of praying people in the period between both Maghrib and Isha' prayer, during which he do not speak but with prayer or recitation of the Qur'an, it is incumbent upon Allah Almighty to build for him two palaces in the Garden, each is as long as (a distance to be covered in) one hundred-year journey, and in the area between them, there will be planted gardens, (so much expansive) that if the people of this world go round them, they would extend to imply them all." According to another narration, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers ten rak'ahs in the period between both Maghrib and Isha' prayers, Allah Almighty builds for him a palace in the Garden." Umar commented: "Then, our palaces (in the Garden) will be so many O Messenger of Allah!" on that the Messenger of Allah said: "Of a surety, (what is with) Allah Almighty is more bountiful and He is most Generous and Bounteous."

It is narrated on the authority of Anas Ibn Malik "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers Maghrib prayer in congregation, and follow it with a two-rak'ah prayer, and does not speak with anything of the affairs of this world (outside the prayer) in the period between both, and in the first rak'ah of those two he recites the Opening of the Book, the starting ten Holy Verses of Al-Baqarah, two from its middle, i.e. Allah's saying: "And your God is One God: there is no god but He, Most Gracious, Most Merciful, Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth, (here) indeed are Signs for a people that are wise" (Al-Baqarah 163:164)

﴿ وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ
وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن مَّاءٍ فَأَحْيَا
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ
لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ ﴾

And: "Say: He is Allah, the One and Only" fifteen times, and then he performs bowing and (two prostrations) after which he stands and recite in the second rak'ah the Holy Verse of the Throne, and the two Holy Verses after it, up to Allah's saying: "They will be Companions of the Fire, to dwell therein (forever)" (Al-Baqarah 257)

﴿ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴾

The three concluding Holy Verses of Al-Baqarah, i.e. from Allah's saying: "To Allah belongs all that is in the heavens and on earth" (Al-Baqarah 284)

﴿ لِّلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ ﴾

Up to the end, and: "Say: He is Allah, the One and Only" fifteen times..."he receives as much reward as is beyond calculation as described in the narration.

Kurz Ibn Wabarah, and he was one of the Substitutes (Abdal) said: "I said to Al-Khadir (in a dream): "Teach me something to do every night." He said to me: "When you offer Maghrib prayer, keep standing in prayer until the time of Isha', during which speak with none, and rather devote yourself wholeheartedly to your prayer in which you are, and conclude each two rak'ah with the end salutation, and recite in each rak'ah the Opening of the Book once and "Say: He is Allah, the One and Only" thrice, and when you finish from your prayer, turn away to your home, and speak with none, and then offer a two-rak'ah prayer (in your house) and recite in each rak'ah the Opening of the Book and "Say: He is Allah, the One and Only" seven times, and after your end salutation fall in prostration and ask for Allah's Forgiveness seven times and say seven times: "Glory be to Allah; Praise be to Allah; there is no god (to be worshipped) but Allah; Allah is Greater; and there is neither might nor power but with Allah, Most High, Most Great."

Then, raise your head from prostration, be straight in sitting and raise your hands and say: "O (Allah) Ever-Living, Self-Subsisting, Eternal, Lord of Majesty, Glory and Honour! O God of the foremost as well as the last (generations)! O (Allah) Most Gracious, Most Merciful in both this world and the hereafter! O my Lord! O my Lord! O my Lord! O Allah! O Allah! O Allah!" then, stand while raising your hands and supplicate with the same supplication. Then lie on your right side wherever you like facing the direction of the Qiblah, and invoke Allah's Prayer and Blessing upon the Prophet "Peace be upon him" and keep invoking Allah's Prayer and Blessing upon him until slumber overtakes you." I said to him: "I like that you would tell me from whom you have learnt that." He said to me: "I was present when Muhammad "Peace be upon him" was taught this supplication which was revealed to him, and I was with him; and since this took place at my presence, I learnt it from him who revealed it to him."

It is said, in this respect, that he who offers this prayer and supplicates with this supplication regularly, with certainty of faith and true intention, will not come out of this world (by death) before he sees The Messenger of Allah "Allah's blessing and peace be upon him" in his dream. One of the people did so, and saw in a dream as if he was admitted to the Garden, where he saw some Prophets, and saw in it The Messenger of Allah "Allah's blessing and peace be upon him", who talked to him, and taught him.

In total, there are so many narration which tell about the excellence of giving life to the period between both Evening prayers, to the extent that once it was

said to Ubaidullah, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him": "Did The Messenger of Allah "Allah's blessing and peace be upon him" command (you) to offer prayer other than the obligatory written prayers?" he said: "(The supererogatory prayer in the period) between both Maghrib and Isha'." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who offers prayer (in the period) between Maghrib and Isha' will have offered the prayer of those who are oft-returning (to Allah in repentance)."It is narrated on the authority of Al-Aswad that he said: I've never visited Ibn Mas'ud at this time (between Maghrib and Isha') but that I found him praying. I asked him about that, and he said: "Yes, this is the hour (in which the people become) heedless."

Anas (Ibn Malik) was regular on offering it, describing the prayer therein as a prayer in the rising by night, for it lies in its first portion, and he told that it is in connection with it that Allah's saying was revealed: " Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." (As-Sajdah 16)

﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ﴿١٦﴾ ﴾

It is narrated that Ahmad Ibn Abu Al-Hawari said: I asked Abu Sulaiman Ad-Darani: "Is it dearer in your sight that I observe fast by day and have my meal in the period between both Maghrib and Isha' prayer, or to leave fasting by day, and give life (by prayer) to the period between both?" he said: "Combine both." I said: "But if it is not available to me (what should I choose?)" on that he said: "Then, leave fasting by day, and offer prayer in the period between both (Maghrib and Isha')."

The Excellence Of Standing At Night (For Prayer)

From amongst the Holy Verses which tell about the excellence of standing at night (for offering supererogatory prayers), a mention might be made of the following: Allah Almighty says: " Your Lord does know that you stand forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so does a party of those with you. But Allah does appoint Night and Day in due measure. He knows that you are unable to keep count thereof. So He has turned to you (in mercy): read you, therefore, of the Qur'an as much as may be easy for you. He knows that there may be (some) among you in ill-health; others travelling through the land, seeking of Allah's bounty; yet others fighting in Allah's Cause. Read you, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good you send forth for your souls, you shall find it in Allah's Presence, yea, better and greater, in Reward, and seek you the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful." (Al-Muzzammil 20)

﴿ ۞ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ ۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ
وَٱلنَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَٱقْرَءُواْ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ

وَءَاخَرُونَ يَضْرِبُونَ فِي ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ ۙ وَءَاخَرُونَ يُقَـٰتِلُونَ فِي سَبِيلِ ٱللَّهِ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ ۚ
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ
خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٠﴾ ﴾

He further says in the same Surah: "Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise)." (Al-Muzzammil 6)

﴿ إِنَّ نَاشِئَةَ ٱلَّيْلِ هِيَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ﴿٦﴾ ﴾

He also says: " Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." (As-Sajdah 16)

﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ﴿١٦﴾ ﴾

He Almighty says too: "Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord, (like one who does not)?" (Az-Zumar 9)

﴿ أَمَّنْ هُوَ قَـٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْـَٔاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ
وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ﴿٩﴾ ﴾

Allah Almighty further says in this respect: "Those who spend the night in adoration of their Lord prostrate and standing." (Al-Furqan 64)

﴿ وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَـٰمًا ﴿٦٤﴾ ﴾

Allah also says: "Nay, seek (Allah's) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit." (Al-Baqarah 45)

﴿ وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَـٰشِعِينَ ﴿٤٥﴾ ﴾

It is said that this refers to the standing at night (in adoration), with the patient perseverance on which Allah's Help is sought for self-mortification.

From amongst the Prophetic narrations in support of that, a mention might be made of the following: It is narrated on the authority of Abu Hurairah: Allah's Apostle" Allah's blessing and peace be upon him" said: "Satan puts three knots at the back of the head of any of you if he is asleep. When one wakes up and remembers Allah, one knot is undone. When one performs ablution, the second knot is undone. When one stands (for prayer) all the knots are then undone and one gets up energetic with a good heart in the morning because of the goodness he has received. If he does not do so, he would get up lazy and with the mischievous heart since he received no good (with The Satan's knots remaining on his head's back)." According to another narration, a mention was made in the presence of Allah's Apostle" Allah's blessing and peace be upon him" of a man who was in the habit of sleeping the whole night until morning comes upon him. He said: "This is a man in whose ears Satan urinates."

It is further narrated that Allah's Apostle" Allah's blessing and peace be upon him" said: "Verily, Satan has with him something to give to a man through his nostrils, another through his tongue, and atoms to spread over his body: if he gives a servant from that which is poured through his nostrils, he will come to have bad manners; and if he gives that which is licked by the tongue, he will turn to have foul and offensive language; and if he spreads from the atoms over his body, he will keep sleeping for the whole night until morning comes upon him." It is further narrated that Allah's Apostle" Allah's blessing and peace be upon him" said: "A two-rak'ah prayer which one offers at the middle of the night is much better than this world and all that it contains; and had it not been for fear that I should make it difficult upon my nation, surely, I would have enjoined it upon them."

According to an authentic narration on the authority of Jabir, Allah's Apostle" Allah's blessing and peace be upon him" said: "There is a certain hour at night, and no Muslim servant agrees with it, and asks Allah for good, (or for good of this world and the hereafter, and it occurs every night, according to another version) but that He Almighty gives it to him." It is narrated on the authority of Al-Mughirah Ibn Shu'bah that Allah's Apostle" Allah's blessing and peace be upon him" was in the habit of standing at night for a long time until the skin of his feet was cleaved, thereupon it was said: "Has not Allah Almighty forgiven for you all of your earlier and later sins?" on that he said: "Then, should I not be a thankful servant?" This is, as attested from the significance of the narration, a homonymy of the loftiness of rank, since gratitude is a direct cause of giving more (blessings and favours). Allah Almighty says (in confirmation to that): "And remember! your Lord caused to be declared (publicly): "If you are grateful, I will add more (blessings and favours) unto you." (Abraham 7)

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾ ﴾

It is further narrated (on the authority of Abu Hurairah) that Allah's Apostle" Allah's blessing and peace be upon him" said to him: "O Abu Hurairah! If you like to receive Allah's Mercy as living and dead, as buried in the grave and raised (from dead on the Day of Judgement), you should stand at night and offer supererogatory prayers, seeking the Good Pleasure of your Lord. O Abu Hurairah! Offer prayer in the different corners of your house, perchance the light of your house becomes in the (sight of those of the) heaven like the light of the stars in the sight of the inhabitants of this world." Allah's Apostle" Allah's blessing and peace be upon him" further said: "I advise you to be in the habit of standing at night (for supererogatory prayer) for this was the practice of the good righteous men before you: indeed, standing at night (for prayer) is an act of worship which draws one near unto Allah Almighty, plots out sins (from one's account), averts diseases from the body, and forbids one to do evil."

Allah's Apostle" Allah's blessing and peace be upon him" said: "No man always offers (supererogatory) prayer at night, but slumber overpowers him (and hinders him) from offering it, but that the reward of his prayer is written to him,

and his sleep is regarded as an object of charity to be given to him." According to another narration, Allah's Apostle" Allah's blessing and peace be upon him" said to Abu Dharr: "If you are going to set out on journey, would you not get preparations for it?" he answered in the affirmative, thereupon he said to him: "What then about the preparations for the journey on the way to the Day of Judgement? Should I not tell you, O Abu Dharr, about what might benefit you on the Day of Judgement?" he said: "Yes, let my father and mother sacrifice their lives for you." He said: "Observe fast on a very hot day to suffice you for the Day of Resurrection, offer a two-rak'ah prayer at the darkness of the night to suffice you for the loneliness of the grave, perform Hajj to suffice you for the great calamity, and offer an object of charity to an indigent, a word of truth to say (when it is needed), or a word of evil of which you keep silent."

It is narrated that during the lifetime of Allah's Apostle" Allah's blessing and peace be upon him" there was a man, who used, whenever the people went to bed, and it was still, to stand to offer prayer and recite the Qur'an and say: "O my Lord! deliver me from the fire (of Hell)!" a mention of that was made to Allah's Apostle" Allah's blessing and peace be upon him" who said: "When it is time for this (man to do so) inform me." He came to him and listened to his invocation. When it was morning he said to him: "O so and so! Why should you not ask Allah (to admit you to) the Garden?" he said: "O Messenger of Allah! I'm fitting for that, and I think my deed is not to reach such (a degree as to get me ask for that)." It was not after a short time Allah's Apostle" Allah's blessing and peace be upon him" stayed that Gabriel "Peace be upon him" descended and said to him: "Tell so and so that Allah Almighty has delivered him from the fire (of Hell) and admitted him to the Garden."

It is further narrated that Gabriel "Peace be upon him" said to Allah's Apostle" Allah's blessing and peace be upon him": "How good man Ibn Umar is, would that he offers prayer at night!" when Allah's Apostle" Allah's blessing and peace be upon him" told him about that, he came to stand at night for supererogatory prayer regularly. Nafi' (his freed slave) said: He used to offer prayer at night and then say: "O Nafi'! has the time of early dawn come upon us?" I would say: "No." then, he would stand and continue his prayer, and then say: "O Nafi'! has the time of the early dawn come upon us?" I would say (if it was time of early dawn): "Yes." Then, he would sit and pray for Allah's Forgiveness until dawn would rise.

It is narrated that Ali Ibn Abu Talib said: One night, (the Prophet) Yahya, son of Zakariyya "Peace be upon both" ate his fill from parley bread until he slept, and was hindered from offering his night regular division, and kept sleeping until morning came upon him. Allah Almighty revealed to him: "O Yahya! Have you found a home better than Mine, or have you found neighbourhood better than Mine? By My Power and Glory, O Yahya! If you see Paradise, your fat would dissolve, and your soul would perish out of longing for it; and if you see (the fire of) Hell, your fat would dissolve, and your eyes would shed (blood and) pus after tears, and you would come to put on skin after clothing."

It was said to Allah's Apostle" Allah's blessing and peace be upon him": "So and So always offers prayer at night, and when morning comes upon him, he commits theft." On that he said: "Verily, such (of night prayers as) he offers would forbid him (to commit theft)." It is narrated (by Ibn Majah and others) that Allah's Apostle" Allah's blessing and peace be upon him" said: "Allah bestows mercy upon a man who stands and offers prayer at night, and then awakens his wife to offer prayer, and if she refuses, he sprinkle water into her face." Allah's Apostle" Allah's blessing and peace be upon him" further said: "Allah bestows mercy upon a woman who stands to offer prayer at night, and then awakens her husband, and if he refuses, she sprinkle water into his face."

It is narrated that Allah's Apostle" Allah's blessing and peace be upon him" said: "He, who gets up and awakens his spouse at night, and both offer a two-rak'ah prayer, they will be enlisted among those who celebrate (the Praises and Glory of) Allah so much, be he male or female." Allah's Apostle" Allah's blessing and peace be upon him" further said: "The best prayer to be offered after the obligatory written is (that which one offers at his) standing at night." It is narrated on the authority of Umar Ibn Al-Khattab that he said: Allah's Apostle" Allah's blessing and peace be upon him" said: "He, who sleeps (and hindered by slumber) from offering all or some of his nightly regular division, and then he recites it in the period between both Fajr and Zhuhr prayers, (the reward of) it will be written for him in the same way as if he has recited it at night."

As far as the stories handed down from the companions and their followers are concerned, a mention might be made of the following: It is narrated that sometimes Umar "Allah be pleased with him" came upon a certain Holy Verse from his nightly regular division, because of which he would fall unconscious (out of fear and terror), and remain ill for a long time to the extent that he would be visited for so many days, in the same way as a patient is visited. It was the habit of Ibn Mas'ud "Allah be pleased with him", whenever it was still (because of sleep), to stand (and offer prayer at night), and his voice would be audible like the sound of bees until morning would come upon him.

It is said that one night, Sufyan Ath-Thawri ate his fill and then said: "If a donkey is given more fodder, the work that is required from him will be more." Then, he kept standing during the whole of that night (and offering prayer) until morning came upon him. It was the habit of Tawus (the freed slave of Ibn Abbas) that whenever he lay on his bed, he would turn on it in the same way as a grain would turn on a frying vessel, after which he would get up and keep praying until morning would come upon him, and say: "Verily, the remembrance of the Hell dissipates the slumber of the worshippers." According to Al-Hassan: "We do not know there is a deed much better than the suffering from (sleeplessness at) night and spending the property (in Allah's Cause)." It was said to him: "What is the matter of the performers of night prayer that they are the most good-looking among the people?" he said: "That's because they (favour to) be alone with (Allah) Most Gracious, thereupon (Allah) Most Gracious dressed them in light from His Light."

One of the good righteous men returned from journey, and the bed was prepared for him on which he slept, until he missed his nightly regular division. Afterwards, he took oath not to sleep on a bed once again. Whenever the night was dark upon Abd Al-Aziz Ibn Rawwad, he would go to his bed, place his hand over it and say: "Verily, you (O bed) are soft, even though, by Allah, in the Garden, there is such (of thrones) as is softer than you." Then, he would keep offering prayer for the whole night. Al-Fudail said: "When the first portion of the night comes upon me, I will be scared by its length, but when I start to recite the Qur'an, the morning comes upon me, and I've not satisfied my desire yet." According to Al-Hassan: "A man might commit a sin, because of which he is forbidden the (blessing of) standing at night."

According to Al-Fudail once again: "If you could not do the service of standing at night (for supererogatory prayers) and observing fasts by day, you should then know that you are cut off (Allah's Blessings and Favours), and your sins and mistakes are so much." It was the habit of Silah Ibn Ashyam "Allah's Mercy be upon him" to keep praying for the whole night, and whenever it was the time of early dawn, he would say (by way of supplication): "O my God! It is not befitting for the like of me to ask for the Garden, but (at least) deliver me by Your Mercy from the fire (of Hell)."

A man said to one of the sages: "I weaken to stand at night (for supererogatory prayers)." He said to him: "O my brother! Cease to disobey Allah Almighty by day, perchance you would (be able to) stand at night (for supererogatory prayer)." Al-Hassan Ibn Salih had a slave-girl whom he sold to a certain family. When it was the middle of the night, the slave-girl got up and said: "O household! Come to prayer!" they said: "Has morning come upon us? Has the dawn risen?" she said: "Do you not offer but the obligatory written prayers?" they said: "Yes." She returned to Al-Hassan and said: "O my master! You've sold me to a family who do not offer but the obligatory written prayer. So, please, take me back!" he then took her back.

Ar-Rabie said: I spent many nights in the house of Shafi'i "Allah be pleased with him", during which he slept but for a few time every night." Abu Al-Juwairiyah said: I accompanied Abu Hanifah "Allah be pleased with him" for nearly six months, during which he never laid his side on the ground for a night (in reference to his continuous sleeplessness and standing for night vigils). Abu Hanifah was in the habit of giving life (through standing for night vigil) to half the night. Once, he came upon a people who said: "This man is in the habit of giving life (through standing for night vigil) to the whole night." On that he said: "I feel shy of being described by what I do not do." After that, he came to give life (through standing) to the whole night. It is narrated that he had no bed to sleep on at night.

It is said that Malik Ibn Dinar kept repeating the following Holy Verse for a whole night until the morning came upon him: "What! do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds, that equal will be their life and their death? Ill is the judgment that they make." (Al-Jathiyah 21)

﴿ أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ﴾

Al-Mughirah Ibn Habib said: I caught glimpse of Malik Ibn Dinar who performed ablution after Isha' prayer, and went to his praying place, and gripped his beard and was throttled by tears, thereupon he went on saying: "O my God! Forbid Malik with his hoary (beard and hair) to the fire (of Hell)! O my God! You have knowledge of the inhabitants of the Garden, and the denizens of the fire (of Hell): which one of both will Malik be? And which abode of both will be of Malik?" he kept saying the same until the dawn rose.

Malik Ibn Dinar said: One night, the fulfillment of my sexual desire diverted me from my nightly regular division, and I then slept. Behold! I saw in a dream a girl, the prettiest of women I've never seen, in whose hand there was a piece of skin. She said to me: "Do you read well?" I answered in the affirmative, thereupon she gave it to me and I read the following (which was written in the form of poetic verses):

"Have the pleasures and desires (in this world) diverted you from the white pretty affable girls in the gardens (of Paradise)? In it, you will abide everlasting, since there will be no death therein, and amuse yourself with the pretty girls. So, wake up from your sleep, for it is much better from sleep to offer night vigils (Tahajjud prayers) with the help of the Holy Qur'an."

It is said that Masruq performed Hajj, during which he never spent a night but in the prostration posture. It is narrated from Azhar Ibn Mughith, and he was one of those who used to stand (at night for supererogatory prayers) most frequently, that he said: I saw in a dream a woman which resembled not the women of this world. I asked her: "Who are you?" she said: "One of the beautiful women of big lustrious eyes (of the Garden)." I said to her: "Would you marry me?" she said: "Then, demand my hand from my Lord, and offer me a dower." I asked her: "What is your dower?" she said: "The long duration of the night vigils (Tahajjud prayers)."

According to Yusuf Ibn Muhran: I was reported that underneath the Throne (of Majesty) there is an angel in the form of a rooster, whose claws are of pearls, and whose loin is of green aquamarine. When the one-third the night elapses, he beats with his wings and cries: "Let those who are in the habit of standing at night stand (for night prayers)!" when half the night elapses, he beats with his wings and cries: "Let those who are in the habit of offering night vigils stand (to offer their vigils)!" when two-thirds the night elapses, he beats with his wings and cries: "Let the praying men stand (to offer prayer)!" When dawn rises he beats with his wings and cries: "Let the heedless stand having the burdens of their sins upon them!"

It is said that Wahb Ibn Munabbih never laid his side on the ground for thirty years (in reference of his continuous sleeplessness and standing at night), and he used to say: "It is dearer to me to see a devil in my house than to see a cushion

therein, for it induces one to sleep." He had a small carpet of leather, and whenever he was overpowered by slumber, eh would lie his breast over it and have a little nap, after which he would get up to continue his prayer. One of the learned said: I saw in a dream the Lord of Power and Honour, Whom I heard saying: "By My Power, Honour and Glory! I would touch with honour the final resting place of Sulaiman At-Taimi, for indeed, he remained for forty years in the habit of offering the Morning prayer with the same ablution of Isha' prayer for My Sake " (in reference to the fact that he never slept at night, which he used to spend in prayer). It is said that he was of the opinion that if slumber befogged the (mind and) heart, the ablution would be broken. It is narrated on one of the early Scriptures from Allah Almighty that He said: "Verily, My servant which is fitting to be really so is he, who never waits, while standing at night (for supererogatory prayers) the time of the rooster's crow."

The Exposition Of The Facilitating Causes Of Standing At Night (For Supererogatory Prayers)

It should be known that standing at night (for supererogatory prayers) is difficult upon the people, except for him who is helped by Allah Almighty meet its required conditions outwardly and inwardly. The outward conditions are four:

The first is that one should not eat so much, nor should he drink in abundance, lest that would lead him to be overpowered by sleep, with the result that standing at night would become heavy upon him. One of the grand sheikhs used to stand at the repast every night and say: "O assembly of seekers (after the hereafter)! Eat not so much, nor drink in abundance, lest you would sleep so much (and fail to stand for night vigils), and thus you would grieve so much at your death." This is, however, the basic fundament, i.e. to relieve the stomach of the heavy burden of the great quantity of food.

The second is that one should not exhaust himself severely during the day with works that might harm the organs and weaken the nerves, for this is, indeed, a direct cause of falling asleep.

The third is that one should not give up the habit of taking siesta during the day, for it is a traditional practice which helps him stand at night.

The fourth is that one should not commit sins during the day, for this is one of those things which harden the heart and hinder it from be merciful. It is narrated that a man said to Al-Hassan: "O Abu Sa'id! I always spend the night with power and health, and although I like to stand at night (for supererogatory prayers) and prepare (the water for) my ablution, I do not get up: what is wrong with me?" he said to him: "It seems that your sins (you commit during the day) deter you (from getting up at night)." Whenever Al-Hassan "Allah's Mercy be upon him" entered the market and heard the noise and falsity (of the people), he would say: "I think the night of those would be an evil night, for it seem that those have no siesta (during the day, to help them stand at night)."

Ath-Thawri said: For five months, I was forbidden the (privilege of) standing

at night (of r supererogatory prayers) because of a sin I committed." It was said to him: "What is that sin?" he said: "I saw a man weeping (in prayer) thereupon I said to myself: "This is out of showing off to be seen of men." A man said: I entered upon Kurz Ibn Wabarah and found him weeping, thereupon I asked him: "has the news of death of anyone of your family reached you (and it is for this that you are weeping)?" he said: "It is something more severe." I asked: "Is it an ache which pains you?" he said: "It is more severe than that." I asked: "Then, what is that?" he said: "My door is closed, and my curtain is hanging down, and I did not read my nightly regular division last night; and this is but for a sin I've committed."

That's because good always calls for good, as well as evil calls for evil, and the little of anyone of both often draws one to the much. For this reason, Abu Sulaiman Ad-Darani said: "None misses a congregational prayer but for a sin (which he commits)." He used to say: "The nocturnal wet dream at night is (a kind of) punishment, and the state of ceremonial impurity (in which one becomes after having sexual relation with his wife) is to drive one away (from the honour of offering the night vigils)." One of the learned men said: "If you observe fast, O poor man, consider in the house of whom you are going to break your fast, and on which food you are going to eat, for a servant might have a meal, by which his heart changes from the very state in which he was (before eating), and it never returns to its original state. Of a surety, all sins in general harden the heart, and hinder one from standing at night (for supererogatory prayers), and the most harmful in particular among them is to have what is unlawful."

To be sure, a lawful morsel (of food) might help to purify the heart and prompt it to good much better than anything else might do, a fact which those who watch the hearts know through experience, which is confirmed by law. For this reason, one of them said: "How many a meal (from unlawful sources) that hindered one from standing (for supererogatory prayers) on a night, and how many a glance (one cast at what is unlawful for him) which hindered one from reciting a Holy Surah (from the Qur'an); and a servant might have a meal (from what is unlawful), or commit a thing (illegally), because of which he is forbidden the standing at night for a whole year; and as well as prayer forbids one to do what is shameful and abominable, doing what is shameful forbids one to offer prayer or do the other acts of good."

One of the prison custodians said: "I've been a prison custodian for about thirty-two years, during which I asked whomever was arrested at night whether he had offered Isha' prayer in congregation, and they answered in the negative. This is to highlight the fact that the blessing of the congregation (in which one should offer prayer) forbids one to commit what is shameful and abominable.

There are also four internal facilitations which go as follows:

The first pertains to the heart's freedom from rancor against the Muslims, from innovations of heresies (which have no reference in the religion), and

from being engaged in the unnecessary affairs of this world. That's because it is not easy for one involved in disposing of the affairs of this world to stand at night (for supererogatory prayers), and even if he stands, his mind will be busy in thought about his own concerns, and it will only go round one's suspicions and suggestions. It is in the like of this that it is said: "The porter tells me that you are sleeping, and even whenever you wake up, you remain in the state of sleep."

The second pertains to the heart's fear (of the terrors of the hereafter), and making short the hope. To be sure, if one thinks of the formidable terrors of the hereafter, and the lowest bottoms of (the fire of) Hell, he would remain sleepless, and become more careful, in confirmation to what Tawus said in this context: "Verily, the remembrance of (the fire of) Hell dissipates the sleep of the worshippers." It is related from a slave in Basrah called Suhaib that he used to stand the whole night (for supererogatory prayers), thereupon his mistress said to him: "Your standing for the whole night has a negative effect on your work during the day." He replied: "Whenever Suhaib remembers the fire (of Hell), sleep does not come to him (because of great fear and reflection)."

Another slave used to keep standing for the whole night (in service and vigil), and when he was discussed about that he said: "Verily, whenever I remember the fire (of Hell), my fear becomes severe; and whenever I remember the Garden, my longing for it becomes so much great: and in both cases I could not be able to sleep." According to Dhun-Nun, the Egyptian "Allah be merciful to him": "The Holy Qur'an has forbidden, with its promises (of the Garden) and threats (of the fire) the eyes to shut for sleep at night. These (people) have understood well the speech of (Allah) the Glorious Sovereign, thereupon their necks lowered down to Him in submission."

They also said in a form of poetic verses: "O one who sleeps and becomes heedless for a long time: of a surety, your sleep so much results in your grief (in sigh for such of time as you've wasted). To be sure, you will find in the grave, once you come down to it (after leaving this world), a long time to lie down after your death. You will find also therein a resting place that is prepared for you, congruent with such of your good deeds or sins as you've done (in the world). Do you feel, by your spending the night in such a state of sleep, secure from the angel of death (lest he would take your soul)? How scary is that which such a feeler of safety received during the night which he spent (asleep)!"

Ibn Al-Mubarak said also the two following poetic verses: "Whenever the night becomes dark, those (seekers for the hereafter) suffers the difficulty (of standing for supererogatory prayers) during the whole of it until dawn rises upon them while they are still bowing (in their prayers). Verily, the fear (which they experience of the terrors of the hereafter) dissipates their sleep, thereupon they keep standing (during the whole night), while those who feel secure (against Allah's Punishment) are sleeping."

The third is that one should know the excellence of standing at night (for supererogatory prayers), through going through the Holy Verses, Prophetic traditions and narrations, and sayings (of the companions) which confirm that, perchance his hope and longing for its reward might prompt him to perform it, and incite him to do more and more, in desire for attaining the (highest degrees in the) Gardens (of eternity). It is related that one of the righteous men returned from a holy battle (in Allah's Cause, and his wife had prepared her throne (for him) and sat in expectation for his arrival. But (when he arrived) he entered the mosque (and did not go to the house) and remained in prayer (for the whole night) until morning came upon him. His wife said to him: "We've been sitting waiting you for a long time. But when you arrived, you kept praying until morning." On that he said: "By Allah! I remained for the whole night thinking of one of the beautiful women of big lustrious eyes who belong to the Garden, thereupon I forgot my wife and house; and therefore, I kept standing (in prayer) for the whole night in longing for her."

The fourth, which is the most honoured cause (of standing in prayer at night) is the love for Allah Almighty, and the strong faith in the fact that during his standing at night, he never utters a letter but that therewith he talks privately to Allah Almighty, Who sees him well, and has best knowledge of such of thoughts as occur to his mind, which in themselves are a kind of discourse through which Allah Almighty communicates with him. If one loves Allah Almighty, he inevitably comes to love to be alone with him, and take pleasure of having discourse with Him; and it is the pleasure of such discourse with the One Whom he loves that prompts him to prolong the standing at night (in prayer).

The notion of this pleasure should not be relegated, since it is attested by both intellect and handed down tradition. As far as the intellect is concerned, consider, for instance, the love which one might have for a person because of his (or her) beauty, or for a king because of his benefaction and property, and how such lover takes pleasure of sitting and having private discourse with him (or her) alone, to the extent that he would remain sleepless for the whole night. But, you might say: "Of a surety, one takes pleasure of looking at what is beautiful, and it is known that Allah Almighty could not be visible." It should be known that if the beautiful object of love is behind a screen or lives in a dark house (and it is impossible to see him), the lover will take pleasure of living in his neighbourhood, without being able to see him, or having any further desire, and rather he will be blessed when (such beloved) shows love for him, and makes a mention of him at his hearing, even though such love might be known well to him.

You then might also say: "Indeed, one expects for and thus takes pleasure of the answer of such beloved, and of a surety, Allah's Speech could not be heard (by a human being)." It should be known that if he knows that He really does not answer him, and rather keeps silent of him, there will remain for him the pleasure

of offering his different states and raising his true intention to Him, let alone the believer whose faith is certain, who hears from Allah Almighty all that occurs to his mind during his private discourse, of which he takes pleasure. Likewise, he who sits alone with the king, and offers to him his needs and questions at the darkness of the night, takes pleasure of that in the hope of receiving his benefaction; and it goes without saying that one's hope for (the benefaction and favours of) Allah Almighty is more truthful. That's because what is with Allah is much better and more abiding, and more beneficial than that which is with anyone else: how then should one not take pleasure of raising his needs to Him in his solitudes?

As far as tradition is concerned, it is attested from the different states of those who are in the habit of standing (in prayer) at night, of which they take pleasure, and they regard the night too short (to satisfy them), in the same way as a lover regards very short the night of his connection with his beloved, to the extent that it was said to one of them: "What is your state with the night?" he said: "I've never enjoyed of it: it is not a long time after it starts, that it vanishes, before I even could watch it well." Another said: "I and the night are like two racehorses: one time it precedes me to (be vanquished by) dawn, and one time it precedes me (and comes to its end to) interrupt my meditation." A third one was asked about his state in the night, thereupon he said: "It is a time, at which I become under the tension of two states: although I rejoice of its darkness when it comes, I suffer from grief of its dawn when it rises (for it puts an end to it); and my joy of it has never been complete."

Ali Ibn Bakkar said: "for forty years, nothing has grieved me more than the rise of dawn (because it put an end to my standing in prayer at night)." Al-Fudail Ibn Iyad said: "When the sun sets, I rejoice of the darkness (of the night) for it is time for me to be alone with my Lord, and when it rises, I grieve, because it is time for the people to enter upon me." According to Abu Sulaiman: "These who spend the night sleepless (and standing in prayer) are better delighted in their night than those of play are in their play; and had it not been for the night, I would not have liked to survive in this world." He further said: "If Allah Almighty gives those who spend the night sleepless (and standing in prayer) from the reward of their deeds, in substitution for the pleasure which they experience (during their standing at night), surely, such (pleasure) would be much greater than the reward of their deeds."

According to one of the learned men: "There is, in this world, no time of enjoyment similar to the bliss of the inhabitants of the Garden other than such of the pleasure of their private discourse (with Allah Almighty) as those of adulation find in their hearts at night." Another learned man said: "The pleasure of the private discourse (with Allah Almighty) does not belong to (the pleasures of) this world: it rather belongs to the (pleasures of the) Garden, which Allah Almighty demonstrates to His nearest devotees, that none else other than them could

experience it." According to Ibn Al-Munkadir: "Only three from amongst the pleasures of this world remain: standing (in prayer) at night, meeting the brothers, and offering the prayer in congregation."

One of the Gnostics said: "At the time of early dawn, Allah Almighty looks (with mercy) at the hearts of the wakeful (who are standing in prayer), to fill them with lights: at first the benefits rise upon their hearts, and make them light, and then spread therefrom to light up the hearts of the heedless."

One of the early learned men said: Allah Almighty revealed to a truly faithful believer: "I have, from amongst my servants, some worshippers who love Me as well as I love them, have longing for Me as well as I have longing for them, remember Me as well as I remember them, look at Me as well as I look (with mercy) at them: if you follow their way, surely I will love you, and if you deviate from their way, I will dislike you." He asked: "O Lord! What is their characteristic sign?" He said: "They take care of the shades by day in the same way as a shepherd take care of his sheep, and they have craving for sunset in the same way as birds have craving for their nests. When the night covers them up, and it is dark, and every lover becomes alone with his beloved, they set up their feet for My Sake, and submitted their faces (in their prayer) in humility to Me, to Me, talk to Me privately with (the Qur'an, which is) My Speech, and adulate me for My Benefaction: some of them cry, and others weep, some invoke and supplicate (Me) and others complain. I see with My Eye such (of trouble) as they suffer for My Sake, and I hear with My Hearing such of complaints as they make because of My Love. The first thing to give them is that I cast from My Light into their hearts, with the result that they come to tell about Me as I tell about them. The second is much greater and heavier in My Sight than the seven heavens and the seven earths and all that is between them. The third is that I turn with My Countenance towards them: do you know what I give to those towards whom I turn with My Face?" according to Malik Ibn Dinar: "If one stands at night to offer Tahajjud prayer, (Allah) the Compeller Almighty comes close to him."

Therefore, they see that such leniency and sweetness and lights as they find in their hearts stem from the nearness of the Lord Almighty to the heart; and this fact has a mystery, which will be referred to later in the Book of Loving.

A certain narration tells about Allah Almighty that He said: "O my Servant! I'm Allah Who become close to your heart, and from behind (the veils of the) unseen you see my Light." A man complained to his suffering from insomnia for a long time during the night, and his vain attempt to bring about slumber, thereupon the mister said to him: "O my son! Allah Almighty has gifts (of bounty) by day and at night, which touch only the hearts of the wakeful, and fail to touch the hearts of the sleeping. So, expose yourself to those gifts (of bounty)." On that he said: "O my mister! You have caused me (by your answer) to remain sleepless by day and at night."

It should be known to you that those gifts (of bounty) are expectable more at

night, for standing at night (in prayer) results in the purity of the heart, and averting all that might occupy (one from becoming alone with Allah Almighty). According to an authentic narration on the authority of Jabir, Allah's Apostle" Allah's blessing and peace be upon him" said: "There is a certain hour at night, and no Muslim servant agrees with it, and asks Allah for good, (or for good of this world and the hereafter, and it occurs every night, according to another version) but that He Almighty gives it to him." It is this certain hour at night which is sought by the performers of standing (in prayer), and it is as important on the night in the same way as is the Night of Power in the month of Ramadan, and the hour (in which the invocation receives answer) on Friday: it is the hour of gifts (of bounty) which is mentioned; and Allah knows best.

The Exposition Of The Different Ways Of Distributing The Regular Divisions Of The Night

It should be known that there are seven grades of giving life to the night (by standing in prayer) and they go as follows:

The first is to give life (i.e. to keep standing in prayer) to the whole night; and this is the state of those strong who devote themselves to the service of Allah Almighty during the night, and take pleasure of having discourse with Him, to the extent that they take it as food to sustain their bodies, and life to refresh their hearts. In this way, they are exhausted naught by the long standing (for the whole night), reducing thereby the time of sleep only to the daylight, when the people are engaged in their jobs. This was the way of many early men, who used to (spend the whole night standing in prayer that they would) offer Morning prayer with the same ablution of Isha' prayer.

This is narrated by Abu Talib Al-Makki, who tells that this is handed down from forty from amongst the followers, who were famous for that, and from among them, there were those who persisted in that practice for forty years, including Sa'id Ibn Al-Musayyab, Safwan Ibn Sulaim, and both from Medina, Fudail Ibn Iyad, Wuhaib Ibn Al-Ward from Mecca, Tawus and Wahb Ibn Munabbih from Yemen, Ar-Rabie Ibn Khaitham, and Al-Hakam from Kufah, Abu Sulaiman Ad-Darani and Ali Ibn Bakkar from Sham, Abu Abdullah Al-Khawas and Abu Asim from Abdan, Habib Abu Muhammad and Abu Jabir As-Salmani from Persia, Malik Ibn Dinar, Sulaiman At-Taimi, Yazid Ar-Raqashi, Habib Ibn Abu Thabit, and Yahya Al-Bakka', and all from Basra, in addition to Kahmis Ibn Minhal, who was in the habit of reciting the Holy Qur'an to its conclusion ninety times per month, during which he would return to review what he understood not. A mention might be also made of Abu Hazim and Muhammad Ibn Al-Munkadir, and both from Medina, to name only a few.

The second grade is to stand half the night; and the numbers of those who used to do so from amongst the early men is beyond calculation. The best way to do so is to sleep for the first third and the last sixth of the night, in order that his standing would be at the middle of the night; and this is more excellent.

The third grade is to stand for one-third the night, and in order to do so, one should sleep for the first half and the last sixth of the night. In total, it is desirable to sleep during the last portion of the night, for it removes the slumber in the morning, a thing which they disliked most, and it also diminishes the paleness of the face, for which it is famous, because if one spends the greatest portion of the night as standing (in prayer) and as sleeping only the time of the early dawn, his suffering from the yellowness of his face as well as from slumber would become little. In this connection, it is narrated on the authority of A'ishah that she said: "It was the habit of Allah's Apostle" Allah's blessing and peace be upon him", whenever he concluded his prayer with Witr at night, to come close to his wife in case he had a desire for her, otherwise, he would lie in his praying place until Bilal would come to inform him of the time of dawn prayer."

She further said: "I've never seen him but sleeping a short while before dawn." This led such early men as Abu Hurairah and others to adopt the opinion that to lie a short time before dawn is out of the Prophetic tradition. This sleep (at that time) is a cause of contemplation and vision from behind the screens of the unseen, but for the masters of pure hearts. It also gives rest which helps men fulfill the first regular division of the day. It is worthy mentioning that the standing (in prayer) for the third of the night which lies in the other half, and sleep the last sixth is the way of standing followed by (the Prophet) David "Peace be upon him".

The fourth grade is to stand (in prayer) for one-sixth or one-fifth the night; and the best way is to do it in the sixth which lies in the other half, and just before the last sixth of the night (which is desirable to be spend in sleep).

The fifth grade is that one might not be interested in fixing a definite time of the night (to stand in prayer), but this is not available but to a Prophet who is Divinely revealed, or he who knows well the different mansions of the moon, and entrust to somebody to observe it, in order to awaken him (when it is due time to offer his night vigils). But, he might be put to trouble on the cloudy nights. So, let him keep standing (in prayer) during the first portion of the night until he is overpowered by slumber, and once he wakes, let him stand (once again) until he returns to sleep whenever he is overpowered by slumber. In this way, he sleeps twice, and stands (in prayer) twice during the night; and this is out of suffering from (the difficulty and heaviness of the) night, and it is one of the most difficult and best deeds.

This was the conduct of Allah's Apostle" Allah's blessing and peace be upon him", and the way followed by Ibn Umar, in addition to those of resolute power from amongst the companions and the followers. One of the early men used to say: "It is the first sleep (which I take during the night), and when I wake (and stand in prayer for the first time), let Allah Almighty cause my eyes to be sleepless if I return to sleep once again."

On the other hand, there is no fixed portion of standing followed by Allah's

Apostle" Allah's blessing and peace be upon him", but rather it differed with the difference of the nights, in the sense that sometimes he stood (in prayer) for half the night, sometimes for one-third the night, and sometimes for one-sixth, according to the different nights as attested from Allah's saying in two locations of the same Surah of Al-Muzzammil: " Your Lord does know that you stand forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so does a party of those with you." (Al-Muzzammil 20)

﴿ ۞ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ (٢٠) ﴾

His phrase ' nigh two-thirds of the night' refers to its half, and half the sixth besides. Consider also His saying in the same Surah: " Stand (to prayer) by night, but not all night, Half of it, or a little less, Or a little more." (Al-Muzzammil 2:3)

﴿ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا (٢) نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا (٣) ﴾

The little less (than the half) refers to one-third, and even one-fourth, whereas the more than the half refers to its two-thirds (as confirmed by the phrase ' nigh two-thirds of the night').

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: "Allah's Apostle" Allah's blessing and peace be upon him" used to wake up (to stand forth to prayer) whenever he heard the rooster's crow." This refers to the sixth or even nigh the sixth of the night. It is further narrated on different authorities that they said: I watched the prayer of Allah's Apostle" Allah's blessing and peace be upon him" on journey at night: after Isha' prayer, he slept for a long time, and then he got up and caught glimpse of the horizon and recited: ""Our Lord! not for naught have you created (all) this! Glory to You! Give us salvation from the Penalty of the Fire... Our Lord! Grant us what You did promise unto us through Your Messengers, and save us from shame on the Day of Judgment; for You never break Your promise." (Al Imran 191:194)

﴿ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ (١٩١) رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ (١٩٢) رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ (١٩٣) رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ (١٩٤) ﴾

He then drew a toothpick from his bed therewith eh brushed his teeth, and he performed ablution and kept offering prayer for a long time that I said (to myself): "The time of his prayer is equal to that of his sleep." Then, he did lie for a long time that I said (to myself): "The time of his sleep is equal to that of his prayer." Then, he got up, said the same as he had said in the first time, and did the same which he had done in the first time.

The sixth grade, which is the least, is to stand forth (to prayer) a time enough

for him to offer four or even two rak'ahs, or, in case it is difficult upon him to get purified and perform ablution, sit down facing the direction of the Qiblah, and engage for a portion of the time in supplication, invocation and celebration (of Allah's Praises and Glories); perchance he would be enlisted among the performers of standing (to prayer) at night, by virtue of Allah's Mercy and Bounty. It is said, according to a certain narration: "Offer prayer at night, even (as little) as the amount of a sheep milking."

Those are the different ways of dividing the night into portions (for religious service); and it is up to the follower of the path to choose such of them as is easier and more available to him.

The seventh grade is that whereas it is difficult for one to stand forth (to prayer) at the middle of the night, let not him ignore to give life to the interval between both evening prayers (i.e. Maghrib and Isha'), and the regular division which lies after Isha' prayer. Then, let him get up at the time of the early dawn, a short while before morning, in order that morning would not come upon him while sleeping. Let him also stand forth (to prayer) at both sides of the night.

As far as the amount is concerned, those grades occupy their different positions in accordance with the length and shortness of the time, that which is not considered in both the fifth and seventh grades, and thus, they are excluded from having their positions front or back, according to the order mentioned above, since in no way could the seventh be lesser in degree than the sixth, nor could the fifth be lesser in degree than the fourth.

The Exposition Of The Meritorious Nights And Days

It should be known that from amongst the all nights of the year, there are fifteen nights which have a greater excellence, giving life to which is powerfully desirable, which a seeker should not neglect, since they are the seasons of good, and the sources of profit. To be sure, if a merchant is heedless of the seasons (of good) he will make no profit, and if a follower of the path is heedless of the meritorious times, he will achieve no success.

Six of those nights lie in the month of Ramadan, five of which are the odd nights in the last ten, on which the Night of Power is sought. The sixth is the seventeenth night of Ramadan, for the morning next to it was that of the criterion (which distinguished falsehood from truth), on which the two parties (of Muslims and pagans) met in the holy battle of Badr. Ibn Az-Zubair says that it is that which stands for the Night of Power.

The remaining nine are: the first night of Muharram, the night of Ashura' (tenth of Muharram), the first night of Rajab, the night of its middle (i.e. the fourteenth night), the twenty-seventh night of it, which is the night of Ascent (i.e. on which the Prophet was made to ascend to the heaven), and on that night, there is a handed down prayer. In this respect, it is narrated that Allah's Apostle" Allah's blessing and peace be upon him" said: "The doer of deeds on that night receives the good of one hundred years: so, if one prays twelve rak'ah on that

night, in each of which he recites the Opening of the Book and a Surah from the Holy Qur'an, recites Tashahhud after each two, and then concludes them with the End Salutation, and says one hundred times: Exalted be Allah; Praise be to Allah; there is no god (to be worshipped) but Allah; and Allah is Greater", then asks for Allah's Forgiveness one hundred times, invokes for Allah's Prayer and Blessing upon the Prophet "Peace be upon him" one hundred times, then invokes for himself with such of the affairs of this world and the hereafter as he likes, and in the morning, he becomes fasting, Allah Almighty will answer all of his invocation, unless he invokes with what is sinful."

One of those nights is that of the middle of Sha'ban, on which there is a prayer of one hundred rak'ahs, in each of which one should recite ten times after the Opening of the Book the Surah of Al-Ikhlas. However, the early men used not to leave it as we've mentioned in the voluntary prayers. A mention might also be made of the night of Arafah, and the two nights of both Ids. In this context, it is narrated that Allah's Apostle" Allah's blessing and peace be upon him" said: "He, who gives life to the two nights of both Ids (through standing forth to prayer on them), his heart will never die on the day the hearts will die."

On the other hand, there are nineteen meritorious days, on which it is desirable to continue the regular divisions: the day of Arafah, the day of Ashura', the twenty-seventh day of Rajab, which has a great honour in accordance with the narration on the authority of Abu Hurairah in which Allah's Apostle" Allah's blessing and peace be upon him" said: "He, who fasts the twenty-seventh day of Rajab, Allah Almighty writes for him (the reward of) fasts for sixty months." It is the day on which Allah Almighty ordered Gabriel "Peace be upon him" to descend upon Muhammad "Peace be upon him" with the Message.

A mention might also be made of the seventeenth day of Ramadan, on which the holy battle of Badr broke up, the day of the middle of Sha'ban (i.e. the fifteenth day), every Friday, and the two days of both Ids.

As for the known days, they are ten, i.e. the first ten of Dhul-Hijjah, whereas the counted days are those three of Tashriq (from the eleventh to the thirteenth of Dhul-Hijjah). It is narrated on the authority of Anas from Allah's Apostle" Allah's blessing and peace be upon him" that he said: "If Friday passes with safety (from committing sins), the remaining days of the week will pass with safety; and if the month of Ramadan passes with safety (from committing sins), all the months of the year will pass with safety." According to a learned man: "He, who is overtaken by pleasures and delights (which divert him from religious service) on those five days in this world, will receive no pleasure in the hereafter." He refers here to the two days of both Ids, Friday, the day of Arafah, and the day of Ashura'.

From amongst the days of the week, both Thursday and Monday are meritorious, on which the deeds are raised to Allah Almighty.

Therefore, we've mentioned the meritorious months and days, on which fasting is desirable in the Book of Fasting, and there is no need of repeating it; and Allah Almighty knows best; and Allah's Blessing and Peace be upon each servant chosen (by Allah) from all of the worlds.

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